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Series C, Volume 156
URA: A DISAPPEARING LANGUAGE OF SOUTHERN VANUATU

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Pacific Linguistics
Research School of Pacific and Asian Studies
The Australian National University
Canberra
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Hamilton (New Zealand)
April 1999
### Abbreviations

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Conventions in citing examples

Examples are glossed using the abbreviations just presented, with morphological categories presented in small capitals and lexical glosses in ordinary type. Examples in Chapter 4 are presented in phonemic transcription. In the remainder of this volume, examples are cited according to the orthographic conventions set out in §2.1.2 and §4.7, unless there is some particular need to provide a phonemic representation of a form.

English translations within single quotes are only meant to be as accurate as is necessary for the particular point that is being illustrated. For instance, the recent past and the distant past that are distinguished in interlinear glosses are generally translated simply by the past tense in English, unless there is some particular need to distinguish between the two:

c-abag  y-abag
3SG:RECPAST-snore   3SG:DISTPAST-snore
‘(s)he snored’   ‘(s)he snored’

Where there is a clear boundary between morphemes expressing separate categories, these are separated in glosses by means of a hyphen, as with the boundary between the prefixes and the root abag ‘snore’ in the previous examples. Where morphological irregularity or the existence of portmanteau forms results in unsegmentable morphologically complex forms, the categories involved are separated in glosses instead by means of a colon, as with the portmanteau person/TAM prefixes c- and y- above. Note also the interlinear glossing of irregular forms such as the following:

nihmi     enim
eye:3SG    2SG:IMP:come
‘his/her eye’   ‘come!’

Where a lexical or morphemic gloss contains a word boundary in the English gloss, there is a joining full stop to indicate that this corresponds to a single morpheme in the Ura original:

i-torpek     y-asis
3SG:DISTPAST-BR:fart.loudly   3SG:DISTPAST-BR:fart.silently
‘(s)he farted loudly’   ‘(s)he farted silently’

Whether a verb appears in its basic (BR) or modified (MR) root form is only indicated where the verb belongs to a phonological category where this distinction is overtly
manifested (§6.1.2). Since the basic root *toqorwa* 'laugh' alternates with *doqorwa* in environments calling for the modified root, the appropriate root form is always indicated in the gloss. However, with a verb such as *sesi* 'point at (it)', which has the same shape in environments calling for both basic and modified roots with other verbs, there is no reference to root form in interlinear glosses. Thus:

\[
\begin{align*}
\text{yau-toqorwa} & \quad \text{yau-doqorwa} \\
1SG:RECPAST-BR:laugh & \quad 1SG:FUT-MR:laugh \\
\text{‘I laughed’} & \quad \text{‘I will laugh’} \\
\text{yau-sesi} & \quad \text{yau-sesi} \\
1SG:RECPAST-point.at & \quad 1SG:FUT-point.at \\
\text{‘I pointed at (it)’} & \quad \text{‘I will point at (it)’}
\end{align*}
\]
Map 1: Vanuatu in the south-western Pacific

Map 2: The location of Erromango
Map 3: The island of Erromango

Map 4: Reconstructed original linguistic situation on Erromongo
1 Introduction

1.1 Geographical and demographic background

This volume presents as much as is likely to be known about the now moribund language that is spoken fluently by about half a dozen elderly people living in the area of Unpogkor (Dillons Bay) in the northern part of the island of Erromango, southern Vanuatu (Map 2) in the south-western part of the Pacific (Map 1). The major language of Erromango today is Sye (Crowley 1998a).

This language is universally referred to on Erromango today as Ura, though information in Humphreys (1926) suggests that it was once alternatively referred to as Aryau (in alternation with Arau). These forms correspond to the competing shapes of the first person singular possessive pronoun in Ura (§5.1.1.2), and it seems to reflect a pattern on Erromango for languages (or dialects of languages) to be named after their distinctive first person singular possessive pronouns. We therefore find references in Gordon (1889) to Enyau, phonemically /enyau/, and Sorug, phonemically /sorug/, in the southern part of the island, while Humphreys (1926) also refers to Etiyo, phonemically /etyo/, as an alternative name for the Utaha language once spoken in the northern part of the island, all of which—apart from Utaha—involve the original local words meaning ‘my’.

Of the islands of southern Vanuatu, Erromango is the geographically closest to Efate, where Vila, the national capital, is located (Map 2). The neighbouring island to the south is Tanna. Erromango (Map 3) is a relatively large island (887 km²), about the same size as Efate. Of all the islands of Vanuatu, only Espiritu Santo and Malakula are greater in area. Despite its size, however, Erromango has only a small population. According to the 1989 census figures, the total population was 1254, giving it one of the lowest densities of all populated islands in Vanuatu, with only 1.4 people per square kilometre.

Lynch (1983a:1–3), Taki and Tryon (1994) and Crowley (1997) discuss the demographic history of Erromango, which experienced drastic depopulation from the middle of the nineteenth century, when the population was estimated to have been originally around 5000 or 6000. A series of epidemics, accompanied by cyclones and food shortages, drastically reduced this figure to a low point of only 381 in 1931.

From the time of the very first European observations, the number of Ura speakers has apparently been relatively small (though obviously not as small as at present). Gordon (1889), for example, recorded a total number of approximately 500 Ura speakers in the 1870s, at a time when the overall population of the island was estimated to have been about 2000. In Crowley (1997), I argue that modern Sye—which appears to represent some kind
Chapter 1

of an amalgam of nineteenth-century Enyau and Sorug—was possibly universally known
on Erromango right from the time that the first missionaries settled in the 1860s, or even
before that time, possibly as a result of major demographic changes wrought by
depopulation.

Given that present-day Ura speakers are mostly in their seventies and eighties, it is
probable that the final shift from Ura to Sye began in earnest in the 1920s, which was when
the population of the island had reached its nadir. Under such conditions, villages that
became unviable because of depopulation merged with other villages. Such population
realignments presumably resulted in the geographical dispersal of Ura speakers to larger
Sye-speaking villages. Speakers of Ura would necessarily have married Sye speakers once
their own population became too small, and under these sorts of circumstances, the present
moribund status of the language had become almost inevitable. The present small group of
Ura speakers all report having learned to speak Ura from a single man, who was himself
married to a non-Ura-speaking woman.

Ura is not the only language that is known to have disappeared in favour of Sye on
Erromango. The language known as Utaha (alternatively Etyo) reportedly had only fifty
speakers in the late 1800s (Gordon 1889). The last known speaker of this language was
James Nalig, who died in 1954. A knowledge of some words of Utaha survived its last
speaker, though we have very little information overall about it. Before he died, James
Nalig is reported to have written down some Utaha material in two exercise books, though
these books cannot now be located and are presumed to have been lost.

Ura appears to have been spoken originally from just north of Elizabeth Bay and around
the northern coast of Erromango as far as Potnuma (Maps 3 and 4). A smaller area between
Elizabeth Bay and Umrup Point was originally occupied by the Utaha language, which
probably extended inland no further than the western edge of the caldera in the interior of
the island. The remaining inland areas, including the large caldera itself, appear to have
been the territory of Ura speakers. To the south of these areas were found Enyau and Sorug.

Oral tradition, as well as documentary evidence, provides a record of other named
linguistic varieties in this area, suggesting that Ura may once have been dialectally diverse.
A speech form referred to as ‘Novulamleg’, phonemically /novulamlen/, is recorded in both
written sources (e.g. Gordon 1889) and oral tradition on Erromango, while a speech form
known as ‘Uravat’ is mentioned in Erromangan oral tradition. Novulamleg is associated
with the Ponusya area, while Uravat is associated with the coastal area between about
Sumprin and Potnuma, as well as the interior area up the Potnuma River, and into the
volcanic caldera.

Novulamleg was reported by Gordon to have been extinct by the 1870s, and Uravat has
never been referred to in the written literature. Since we have no linguistic information
whatsoever on these speech forms, we have no way of knowing if these were simply two
named dialects of the same language as Ura, or if we are dealing with two originally
distinct languages. Erromangan oral tradition tends to support the view that Ura,
Novulamleg and Ura were linguistically similar, suggesting that these varieties were probably mutually intelligible.¹

1.2 Ura, Sye and ‘impurities’ in the corpus

All speakers of Ura also speak the dominant language of Erromango today, i.e. Sye. Although Ura speakers have continued to use their language when speaking with other members of their speech community, there have obviously been gradual reductions in the number of opportunities for people to speak the language. The primary day-to-day language of all Ura speakers throughout their adult lives has therefore been Sye.

Data gathered from Ura speakers reveals a certain amount of variation, which is typical in situations of incipient language loss (Campbell and Muntzel 1989:190–191). We therefore find some Sye-looking data interspersed with Ura data recorded from different speakers, and even from the same speaker at different times. The two languages are lexically, phonologically and structurally very similar, and this would facilitate the cross-linguistic transfer of features.

Given the kinds of circumstances in which Ura has been used, it should not be too surprising to find that the corpus points to the likelihood of interference from Sye on Ura in a number of areas. Interference is manifested most obviously in the lexicon. A comparison of parallel word lists gathered prior to the present study by Jerry Taki and John Lynch, for example, points to as much as 20% variation in the vocabulary of Ura between these two sources. On the basis of my own comparison of the basic vocabulary of the two languages over a 200-item Swadesh list, there is a cognate sharing figure between Ura and Sye of 66.4%.² Certain speakers of Ura are recognised within the small speech community as being able to differentiate between the two languages better than others, though no speaker of Ura produced data that appeared to be completely free of Sye lexical material.

For example, the Sye word for ‘stem of coconut frond’ is poloki, while my Ura corpus contains the semantically equivalent form botovlek. The latter is phonologically unambiguously an Ura form, as it contains the segment b-, which is not present in the Sye phoneme inventory. Moreover, while word-final -k is attested in Sye, it is extremely rare, though it is common in Ura. However, my Ura corpus also contains the form poloki expressing the same meaning. While it is possible that both are legitimate Ura synonyms, the suspicion remains that poloki represents an illicit lexical intrusion from Sye in competition with the genuine Ura form botovlek.

Evidence of interference from Sye can also be found in the phonology and the morphology. In the area of phonology, for example, the word meaning ‘time’ has generally been

¹ In fact, the name Novulamleg may well simply be a descriptive compound based on the Ura word novul ‘language’ and amleg, which may be cognate with Sye emlag ‘lost’, so it may not have been a genuine language name at all.

² Tryon (1976) gives a corresponding figure of 58.8%, while Lynch (1983b) gives the rather lower figure of 44%. Such variations are perhaps a good reason for not placing too much reliance on lexicostatistical figures in determining degrees of linguistic relationship.
recorded with the shape nimgen. There is a cognate form nempgon in Sye, and the occasional occurrence in my Ura corpus of nemgen rather than nimgen probably reflects an influence on the shape of the first syllable by the form of the corresponding word in Sye.

Finally, there is also some evidence of morphosyntactic interference on my Ura corpus from Sye. For instance, there is a construction in both Sye and Ura which can be referred to as an echo subject construction (§6.2.2.1.2), in which non-initial verbs in a coordinated sequence do not take the same inflectional marking as the initial verb, but simply mark the subsequent verb as sharing the inflectional marking of the initial verb. In Sye, the echo subject markers are the same for first, second and third person subjects, though there is separate marking for number, with the singular echo prefix having the form m-, the dual mu- and the plural mli- (Crowley 1998a:100–102). We therefore find examples such as the following in Sye, involving the initial verb avan ‘walk’ and the following echo verb yep ‘go down’:

\[
\begin{align*}
yac-avan & \quad m-yep \\
kam-avan & \quad mu-yep \\
kaml-avan & \quad mli-yep
\end{align*}
\]

‘I walked down’ \quad ‘we (dual) walked down’ \quad ‘we (plural) walked down’

In Ura, however, there is overwhelming evidence that there is just a single echo subject marker regardless of the number of the initial verb. The examples just presented would normally appear in Ura as follows, with the echo subject marker having the shape m- on the verb ip ‘go down’, regardless of the number of the initial verb. Thus, compare the following in which the initial verb ovocor ‘walk’ appears with both singular and plural marking,\(^3\) while the following echo verb inflection is the same (§6.2.2.1.2):

\[
\begin{align*}
yaw-ovocor & \quad m-ip \\
qimir-ovocor & \quad m-ip
\end{align*}
\]

‘I walked down’ \quad ‘we (plural) walked down’

However, my Ura corpus contains the following single example of a separate form of the echo verb after an initial plural verb:

\[
qimir-ovocor \quad mir-ip
\]

‘we (plural) walked down’

The appearance of mir- here rather than the expected form m- is clearly not a direct copy from Sye, as the corresponding form in Sye would be mli-yep. Mir- is, in fact, a plausible cognate in Ura for Sye mli-. However, given that this is the only example in the corpus which contains a plural echo subject marker in Ura, it is assumed that this reflects interference from Sye whereby the speaker has folk-etymologised Sye mli- into Ura mir- on the basis of other regular correspondences between the two languages. The most likely correct Ura form is therefore assumed to be:

\[
qimir-ovocor \quad m-ip
\]

‘we (dual or plural) walked down’

\[^3\text{It should be noted that while verbs in Sye mark a three-way number distinction in the first person, the category of dual has been completely lost in Ura.}\]
In addition to variability within my Ura corpus itself, detailed comparative work on the languages of Southern Vanuatu that is currently being conducted by John Lynch (forthcoming) indicates that there is an unusual number of irregular phonological correspondences between forms recorded as Ura and Sye, where purportedly Ura forms exhibit features that are for the most part expected instead of Sye forms. For instance, I have recorded \textit{natok} ‘salty’ in Ura, though the comparative evidence points to unattested \textit{*narok} as being the expected Ura form.

This linguistic description is, therefore, less strictly an explicit account of the assembled corpus than is normally the case with accounts of other languages. Given that there are clear signs of linguistic ‘contamination’ at all levels in my corpus, I have adopted the general principle that if a Sye-looking form is attested in my Ura corpus only sporadically, or if it is found in the speech of only a single individual, it should be ignored if information from other speakers provides a less Sye-looking competing form. However, if Sye-looking forms appear in the speech of several individuals—even if there are competing Ura-looking alternatives—I have still included these within this description, on the understanding that there may still be questions concerning the legitimacy of such forms.

1.3 Previous work on Ura

The earliest published account of Erromangan languages is Gordon (1889), which appeared posthumously on the basis of notes compiled during his time on Erromango between 1864 and 1872. Although the bulk of this source is a description of Enyau—which represents a major source for modern Sye—Gordon did include about a hundred lexical items from Ura, as well as a translation into Ura of the Lord’s Prayer. However, given that the early missionary translations of religious materials into Sye are structurally suspect on many points, it would probably be wise to regard this Ura prayer as being structurally unreliable, since it diverges in a number of significant ways from my own Ura corpus.

Arthur Capell visited Erromango for a brief period in 1958. Although he concentrated his efforts on recording data on Sye, he did record some Ura data as well.\textsuperscript{4} His Ura material was not published, though some of his lexical data was eventually included in Tryon’s (1976) large-scale lexical survey of Vanuatu languages. John Lynch was also able to spend a couple of hours recording data from an Ura speaker in the 1970s, though circumstances prevented him from following this up with further work. On the basis of the information provided in Gordon (1889), Tryon (1976) and his own fieldnotes, Lynch (1982) produced a five-page grammatical outline of Ura, to which was appended a word list of about 200 items. This represented the sum total of the information that was available on the language at the time.

Shortly after the publication of this short sketch and word list, Capell made available to Lynch some additional material—previously unseen by Lynch—that he had gathered on

\textsuperscript{4} One of Capell’s sources of information was Renny Narinam—now an old man—who remembers Capell’s visit well.
Ura. Although still not extensive in scope, these materials did enable some expansion of Lynch's earlier account to be made. The result was a fourteen-page revised grammatical sketch, as well as a total lexicon of about 500 items. This description appeared in print as Lynch (1983b).

Even this revised sketch had to leave many linguistic points uncertain. The additional materials that were provided by Capell were in fact translations into Ura of texts from English, and they contain some structural features that are typologically unusual enough for an Oceanic language to make it appear that they contain some illicit patterns. Many paradigms were incomplete, and there was inconsistency in the representation of some forms between what Capell and Lynch had recorded in the language.

At around the same time that Lynch recorded his Ura vocabulary, William Mete—an Erromangan from Dillons Bay—had been recording lexical data from the language as well. He reportedly wrote a substantial amount of material on paper, though this has since been lost. In 1979, he also recorded on tape about 200 words of Ura, each pronounced by three different speakers. This tape was deposited in the Vanuatu Cultural Centre, where it languished until it was relocated and transcribed with the commencement of the present study.

The only other information on Ura published prior to this description is my own grammatical sketch (Crowley 1998b). The present description, however, is a substantially more comprehensive account of the language, as it includes not only more detailed phonological and grammatical information, but also the complete lexical corpus, as well as a collection of analysed texts.

1.4 The present study

Since 1993, Jerry Taki has been recording Ura vocabulary whenever he has had the opportunity. Although not a trained linguist, his resulting lexical corpus has become reasonably extensive, amounting to about 800 words in total. He also recorded a number of sentences in Ura, as well as some short stories. This material was recorded on tape, with Charlie Netvurak providing a prompt in Sye and Ukai Ndaleg providing Ura equivalents. The Ura that was recorded, however, was not spontaneous, and even the stories were told sentence-by-sentence in response to Sye prompts.

While this description of Ura takes into account the materials gathered by Jerry Taki, William Mete and John Lynch, it is based primarily on original material gathered by me from Ukai Ndaleg of Potnarvin village in June–July 1996, from Willy Tovovur of Potnarvin village (but living in Vila) in November 1996, January 1998 and September–October 1998, as well as smaller amounts of information from James Foto and Renny

5 This represented one of Capell's standard strategies for obtaining linguistic data in many parts of the Pacific.

6 This material was elicited by William Mete in English. A native speaker of English could also be heard on the tape, though it is not known who this was. It was presumably somebody who knew something about linguistics given that vocabulary was clearly being elicited on the basis of the standard 200-word Swadesh list.

The material gathered by Jerry Taki was elicited entirely through the medium of Sye, and all of his written notes on Ura have been provided only with Sye glosses. My own elicitation in Ura began in Bisla ma, though it rapidly proved to be more practical to elicit using Sye, given the closeness in semantic and formal categories between the two languages. Most of the information in this sketch, therefore, has been elicited through the medium of Sye, with some additional information having been elicited through Bislama. No information at all was elicited through the medium of English.

Unlike the grammatical description that I have been able to produce of Sye (Crowley 1998a), which was based largely on spontaneous textual data, this description of Ura is based much more on elicited data. While I was able to record and analyse textual data from some speakers of Ura, the amount of text that people were able to produce was limited given that they seldom use the language these days. While the older people are widely regarded as excellent speakers of Ura, and they were able to give immediate responses to requests for Ura lexical items and sentences on the basis of Sye prompts, it was more difficult to transcribe and analyse textual data. It often proved nearly impossible to get speakers to repeat and translate exactly what they had just said on tape. The response to a replay of what had been recorded generally represented a further discourse in Ura taking off from the point that the speaker had just made on tape, which, unfortunately, was of little use in transcription and grammatical analysis.

Circumstances were also less than ideal in that it often proved difficult to engage in the kind of paradigmatic elicitation that is necessary for the analysis of such a morphologically complex language. Working with some younger speakers of Sye, it was relatively easy to get people to produce all of the forms from a particular paradigm with minimal prompting. However, I found that, with older people, attempts at paradigmatic elicitation in Ura rapidly led to distraction and confusion. My attempts in this direction tended to result in random confusion between categories of person (e.g. 'you' given for 'I', 'you all' given for 'we exclusive', 'we exclusive' given for 'you all'), as well as unpredictable confusion of tense categories, with future and past tense forms, for example, cropping up sporadically in what were intended to be present tense paradigms.

Because of these problems, paradigmatic elicitation in Ura had to be largely abandoned in favour of a much more subtle approach whereby paradigmatically related forms were incorporated into whole sentences that were presented in Sye for translation into Ura. With this approach, the completion of paradigms is much slower, and it still proved difficult to elicit some kinds of information. In fact, there were some areas in which no reasonable amount of coaxing could produce the specific details for which I was searching. Therefore, this resulting account of the language unfortunately contains a number of structural and lexical gaps, which are openly acknowledged.

Although it is traditional to present a grammatical description as an introduction to a dictionary and accompanying texts, I have consciously chosen to present the dictionary first in this volume, followed by a collection of texts, with the phonology and grammar appear-
ing at the end. This is largely out of consideration for people from Erromango who might be interested in learning about Ura. Erromangans invariably see lexicography and the recording of oral tradition—rather than phonological and grammatical analysis—as being far more valuable products of linguistic research, and I would therefore feel more comfortable knowing that Erromangans opening this book towards the beginning are going to be faced with material that they may be interested in, rather than unintelligible paradigms or discussions of points of morphosyntax.

The chapter which follows the dictionary and texts describes the phonology of the language. Following this is a chapter on Ura non-verbal morphology, dealing with pronouns, nouns, adjectives and prepositions. The rather more complex patterns of verbal morphology are treated after this in a separate chapter. Following this are separate chapters on phrase- and sentence-level structures. Because Ura is not well known—and because under the circumstances it is unlikely that any more detailed description of the language will ever be produced—I have chosen to illustrate as many points as possible.

Because Ura and Sye are structurally very similar, this description should be treated in many respects as a companion to my An Erromangan (Sye) grammar (Crowley 1998a). The presentation of material in the two grammars is organised along very much the same lines, and using the same set of terminology in order to facilitate comparison between Ura and Sye. There is also a considerable amount of reference in this volume to the relevant sections of Crowley (1998a) for comparative purposes.

1.5 Typological overview

Ura—along with Sye—is a member of the Southern Vanuatu subgrouping of Oceanic languages. Not only do these languages have unusually contorted phonological histories for Oceanic languages, they are also distinguished typologically from languages of the neighbouring Central Vanuatu subgroup in that they are morphologically relatively complex. Where there are structural differences between Ura and Sye, we generally find that Ura is morphologically somewhat less complex than Sye.

The phoneme inventory of Ura is fairly straightforward, though it does maintain some phonemic contrasts apparently preserved from Proto Erromangan that have been lost in Sye. The phonotactic patterns of Ura allow for a considerable variety of consonant clusters word-medially, though—in contrast to Sye—there are no word-initial or word-final consonant clusters.

In its derivational morphology, Ura is fairly typical of Oceanic languages in that it makes productive use of prefixes and compounding, and less productive use of suffixes. While reduplication is attested, it seems to be much less frequently used than we find it to be in other Oceanic languages. One of the particular characteristics of the nominal morphology of Ura is the lack of complexity in the expression of possession. Sye lacks separately marked possessive constructions for a variety of alienable possessive categories typically found in other Oceanic languages, such as edible and drinkable possession, and Ura shares this lack. However, Ura has gone further than Sye in that it has largely eliminated the
separate pronominal suffixes used in the expression of inalienable possession. While there are still separate grammatical patterns for the expression of alienably and inalienably possessed nouns, the two patterns are much less distinct in Ura than they are in Sye. Another notable feature of the nominal morphology of Ura—as well as Sye—is the near categorical marking of number on nouns, and the fact that accompanying adjectives are also marked for number.

As is commonly found in Oceanic languages, there is prefixal marking of pronominal subject categories on verbs in Ura, and there is a particularly rich inflectional set of tense-aspect-mood markers. Not only is there a large number of inflectional categories distinguished in this language, but many of these categories are discontinuously marked by combinations of morphotactically separate prefixes for which the constituent elements do not always have definable meanings of their own. However, while objects are marked on many verbs with verbal suffixes in Sye—and many other Oceanic languages—this is another aspect of the morphology of Ura where there is significantly less well developed morphological marking than we find in Sye.

A salient feature of the verb morphology of Ura—and Sye—is the presence of complex patterns of root-initial mutation, with different root forms being determined by the nature of the preceding morphosyntactic environment. This represents a point of typological contrast between Erromangan languages and other Southern Vanuatu languages, which otherwise have invariant verb roots. In this respect, Ura and Sye share a point of areal similarity with the languages of Central Vanuatu, though the actual patterns of root modification in these groupings of languages are different in some significant respects.

Ura is a well-behaved SVO language in that it has prepositions, as well as postmodifying adjectives within the noun phrase. It differs syntactically from the common tendency in western Oceanic languages to have patterns of serial verbs, with such constructions seldom being encountered in Ura. However, Ura—along with the other languages of the Southern Vanuatu subgroup—has what we can refer to as an echo subject construction, in which a verb that has the same subject as the preceding verb is marked with a special reduced set of prefixes which replace the full set of subject prefixes.
2 Dictionary

There are over 1600 items of semantic information set out in the Ura–English section of this dictionary, arranged under just over 1300 separate entries. This data derives predominantly from my own fieldwork on Ura, though some additional material not included in my own data has been added from the unpublished notes of Jerry Taki, as well as a variety of older sources (Gordon 1889; Lynch 1982, 1983b) when this data is consistent with what I have already observed about the language.

2.1 Dictionary entries

2.1.1 Organisation of information

Entries in the dictionary in §2.2 have an internal structure as illustrated in the following sample:


The various elements within this entry provide the following kinds of information:

- novsalu, entry form
- n., part of speech
- chicken, hen, English gloss or translation equivalents
- /netwo., Sye equivalent (where this is known)
- Novsalu ar Ucai ceni novus ar Louvo., example sentence (or, occasionally, phrase) in Ura, in which the illustrated item appears either in the same form as at the head of the entry, or in some inflected or derived form.
- Ucai’s chicken ate Louvo’s banana. English translation of the example sentence (or phrase).
- See urwa, cross-reference to synonymous form in Ura

Idioms and phrasal items based on the headword are entered as complete entries that follow on within the same entry, as with the information for novsalu aryarmon ‘rooster’ and novsalu aryarvin ‘hen’ above.

With forms that have more than one sense, each sense is separately marked by means of a number within the entry. Homonymous forms, however, are indicated by superscript
numbers associated with separate entries. Thus, contrast the following:

nelou¹, n., 1. canoe/kinu. Nelou ar Willie, Navorom itani metutadumwi mavaigi
ovnalalau miva ra nobun qivin nivenu. Navorom took Willie’s canoe without asking
permission and loaded up the children and went to the point. 2. ship/ndovumar.

nelou², n., person from or belonging to a particular place or kind of place/lou. nelou ne
river dweller.

The abbreviations for part of speech membership within dictionary entries are as
follows:

<table>
<thead>
<tr>
<th>adj.</th>
<th>adjective</th>
<th>postmod.</th>
<th>nominal postmodifier</th>
</tr>
</thead>
<tbody>
<tr>
<td>adv.</td>
<td>adverb</td>
<td>premod.</td>
<td>nominal premodifier</td>
</tr>
<tr>
<td>aux.</td>
<td>auxiliary verb</td>
<td>prep.</td>
<td>preposition</td>
</tr>
<tr>
<td>conj.</td>
<td>conjunction</td>
<td>pron.</td>
<td>independent pronoun</td>
</tr>
<tr>
<td>interj.</td>
<td>interjection</td>
<td>rel.loc.</td>
<td>relative locational noun</td>
</tr>
<tr>
<td>interr.</td>
<td>interrogative</td>
<td>v.</td>
<td>ambivalent verb</td>
</tr>
<tr>
<td>loc.</td>
<td>absolute locational noun</td>
<td>v.ditr.</td>
<td>ditransitive verb</td>
</tr>
<tr>
<td>n.</td>
<td>indirectly possessed noun</td>
<td>v.intr.</td>
<td>intransitive verb</td>
</tr>
<tr>
<td>poss.n.</td>
<td>directly possessed noun</td>
<td>v.tr.</td>
<td>transitive verb</td>
</tr>
<tr>
<td>poss.pron.</td>
<td>possessive pronoun</td>
<td>vp.</td>
<td>verb phrase</td>
</tr>
</tbody>
</table>

Verbs (and auxiliary verbs) are entered in their uninflected citation forms since this is
how speakers of Ura usually cite verbs, even though this often involves some root-initial
accretion or segment modification, as described in §6.1. Sye glosses for verbs are entered
their equivalent uninflected citation forms (Crowley 1998a:116–120), following the clearly
stated preferences of speakers of the language that verbs should not be cited in what are
perceived to be ‘childish’ underlying root forms. If an underlying root for an Ura verb
differs from its citation form, it is presented immediately after the word class specification
in both its basic and modified root forms. Verbal entries, therefore, appear as follows in the
case of weak verbs (§6.1.2.1):

doqorwa, v.intr., toqorwa/doqorwa laugh/tovep.

This means that the citation form of the verb is doqorwa, while the basic root form is
toqorwa and the modified form of the root is doqorwa. Similarly, entries for strong verbs
(§6.1.2.2) appear as follows:

nerkep, v.intr., erkep/anqep fly/nocep.

Where it was not possible to ascertain whether a particular verb belongs to the weak or
strong sets, the root is entered simply in its basic root form, e.g.

nergeli, v.tr., ergeli swallow.

With morphologically complex headwords, the underlying segmentation is presented
immediately after the word-class specification, as follows:

nerek, v.intr., 1. erek/qerek ascend/sac 2. n., n-erek uphill slope/ntsac.

This form indicates that the citation form nerek includes information both on the strong
verb with the alternating roots *erek* and *qerek*, as well as the derived noun *nerek*, for which
the initial segment represents the nominalising prefix *n*- (§5.1.2.1.1).

### 2.1.2 Spelling

Words in Ura have been written in this dictionary in a spelling system that is basically
the same as that which is widely used on Erromango today for Sye, and which is used in
Crowley (1998a), as well as in examples of Sye which are presented in this volume. The
main points that need to be remembered are that:

(i) The symbol *g* is used to represent the sound that we write as *ng* in English words like
*sing*.

(ii) The symbol *k* is used to represent the sound that we write as *k* or *ck* in English words
like *kick*.

(iii) The symbol *c* is used to represent the voiced velar fricative in both Sye and Ura. This
corresponds to the difference in pronunciation between words in Sye such as the
following:

*konor* ‘you sweated’
*conor* ‘(s)he sweated’

The spelling system of Ura also makes use of the letters *b*, *d* and *q*, which are
pronounced as follows:

(i) At the beginning of a word and between two vowels, they are pronounced as *[mb]*,
*[nd]* and *[ng]*. The last sound is the same as we find in the middle of English words
such as *finger*.

(ii) In the middle of a word after consonants, they are pronounced as *[b]*, *[d]* and *[g]*.

Readers who have more than just a practical interest in the phonological characteristics
of Ura words should refer to the more detailed treatment of Ura phonology, which is found
in Chapter 4. A specific—and more detailed—treatment of the relationship between
phonemic contrasts in Ura and orthographic symbols can be found in §4.7.

### 2.2 Ura–English dictionary

**afro, n.**, 1. brother of man (address term)

*lavug*. *Afro, tani oromnine mip mevi ne.*

My brother, get the bamboo for carrying water and come down and fill it with water. 2. sister of woman (address term)

*lavug*. See *avinsai*, *avuksai*, *ahmusai*, *avuk*

**ahlleil, poss.pron.,** their/enior. *Sai nelin ovnalalau iriri kilkil ra nowin irais ahlleil.*

One day the children tied a fishhook to their grandfather’s leg.

**ahmu, poss.n.,** friend (your)/apmu. See *avuk, avin*

**ahmusai, poss.n.,** 1. brother of man (your)

*lapmuhai*. 2. sister of woman (your)

*lapmuhai*. See *avinsai*, *avuksai*, *afro*

**ahneseg, adj.,** true/itnohog. *Yarumne sai yetutavneregi moco ahneseg.* The other chief did not believe that it was true.

**ahnibis, adv.,** long time ago/itetwai. See *atirwai, deverwi*

**ahninu, adv.,** yesterday/ninu. *Nalinowe ar Yobut ceni umcas ar Lalim ahninu.*

Yomput’s dog ate Lalim’s pig yesterday.

**ahnuwe, adv.,** day before yesterday/nome. See *alauriyekte, postmod.,* all, every
They all went across the river and were very happy because of the big feast.

Qisye alauriyekye ureba ra sugai orog. We will all go to the meeting house. See calauriyekye, alauri, calauri

alumrag, n., ancestor/teven.
alvini, n., scorpion.
alvucaLam, v.intr., old/netalam.
alwin, poss.n., nephew of man/alwon.
ar, possessive marker, of, belonging to/en.
aragi, n., that person/aragi. Aragi, umcas cohmol ra navran nivenu, taiba! Hey you, the pig has fallen into a hole, kill it first!

See balka

aran, prep., on, in, at, locative preposition (with animate object)/iran.
aranelil, prep., on, in, at them/irand.
aranqa, prep., on, in, at you/iram.
aranqlim, prep., on, in, at us (exc.)/iramam.
aranquis, prep, on, in, at us (exc.)/iram.
aranyau, prep., on, in, at me/irag.

Camadap isut aranyau. She is sitting a long way from me.
aranyi, prep., on, in, at him/her/it/iran.
arau, poss.pron., my/enyau, horug. See arau
argimi, poss.pron., your (pl.)/enogkmi, hormi.
argimiwi, loc., to/at your (pl.) place /hormiwi, enogkmiwi.
arra, poss.pron., your (sg.)/enogkik, horom.
arrik, poss.pron., our (exc.)/enogkam, hormam. Novul arkim lama. Our language is difficult.
arlXimiwi, loc., to/at our (exc.) place /hormamwi, enogkmanami.
arXis, poss.pron., our (inc.)/enogkoh, horet.
arXiswi, loc., to/at our (inc.) place/horetwi, enogkohwi.
arube, n., right-hand side/meveh.
arusvavas, n., tinea versicolor/metrovohvo.
aruswawi, loc., open grassland/ilwawi.

Yerema lama cebenim madaqis madamli qis ra dahluw qei aruswawi. The warrior will come and kill us all in the village here in the grassland.
arvau, adj., new/litvau.
arvocan, prep., in the middle, between /ilvucyen. Yarap arvocan gimi qelu. He sat between the two of you.
arwaqiwi, n., part of leg behind knee
arwat, adj., bad/ur. Iyi yerema arwat. He is a bad person.
arwe, adv., day after the day after tomorrow, three days hence/winag.
arxarmon, adj., male/itnai man.
arxavin, adj., female/itnahiven.
arXau, poss.pron., my/enyau, horug. See arau
arXa, arXaw, loc., to/at my place/enyawi, horugwi. Yaqerek minoburak arXawi. I will go up and work at my place.
arxe, rel.loc., outside/ilat. Burbut irahlumne arxe. They have almost arrived outside.
arXi, poss.pron., his, her, its/eni.
atam, adj., huge/nivorih. See nivoris
ataporgi, loc., across the rivet/nogkonu. Alauriyekye leil irva ataporgi mavos dahmas ra neveg orog. They all went across the river and were very happy because of the big feast.
atarpaleg, n., scar/nat pond. See yamruk
atirwai, adv., long time ago/itetwai. Nomorop atirwai lama. Life was difficult a long time ago. See ahnibis, deverwi
atu, interr., which/itoc.
avin, poss.n., his/her friend/aven. See avuk.
Chapter 2

ahmu
avinsai, poss.n., 1. brother of man/avenhai.
Avinsai itaniyip uhnomu movohgi ceni.
His brother brought down the fish and
gave it to him and he ate it. 2. sister of
woman/avenhai.
avni, adj., last/avni.
avugwor, n., namesake/avnin.
avuk, poss.n., 1. brother of man (address
term)/avug. 2. sister of woman (address
term)/avug. 3. friend (address term)/avug.
4. my friend/avug. See afro, avin, ahmu
avusai, poss.n., 1. brother of man (my)
/avughai. 2. sister of woman (my)
/avughai. See avinsai, afro, ahmusai
awe, adv., day after tomorrow/weme.
awin, poss.n., husband/ahwon.
bacan, adv., 1. only, all/wocon. Yomo
bacan uwwu gi yarmis. That is all to the
story of the devil. 2. very/wocon.
Yovlipohgi memoco: Afro, navanyaq
armaives bacan. He told him: Brother,
your voice is very nice. See aragi
bagimi, postmod., by yourselves/pekimi.
bahlini, inter., thanks/palogi.
baiyi, postmod., by oneself/peiyi.
balacis, n., daytime, main part of the day,
midday/pwacah.
baleil, postmod., by themselves/peiror.
balka, n., that person/apmu. Kinarkobu
balka. Come to the aid of that person in
the fight. See aragi
balwalip, n., afternoon/pwarap. Ureba ra
nobun qivin Umatwo momebenim udahlwa
balwalip. We will go to Umatwo Point
and come to the village in the afternoon.
baqa, postmod., by yourself/pekik. Qa baqa
kinobu. You will do it by yourself.
baqim, postmod., by yourselves (exc.)
/pekam.
baqis, postmod., by ourselves (inc.)/peko.
barmonuk, n., heart/umpatmonuc. See
ubarmonuk
bayau, postmod., by myself/peyau.
bayau, postmod., by myself/peyau. Yau
bayau yaunobu. I will do it by myself.
bedop, n., ashes/pentop.
behnuri1, conj., afterwards, and then
/pehnuri. Qurabuni nalinowe madai sai
umcas behnuri ureqeni. We will take the
dogs hunting and kill a pig and then eat it.
behnuri2, prep., before/pehnuri. Ivenim
behnuri qa. He came before you. Iyi
cebenim behnuri qis. She will come before
us.
belek, adj., older, elder (child). Nehni belek
yera ra dohmus. His elder son was in the
garden.
belmela, n., night/pumroc. Yemerevnip
metucmetuk bacan belmela. It was raining
very steadily in the night.
bihni, prep., for, purposive preposition
/imins. Yadani sai urommine bihni worevi
ne san Nanben. I will get a length of
bamboo to scoop water for Nanpen.
bocbon, poss.n., grandchild/mocpon. Sai
yarmis yemera ra nobuwa minip
minomrokgi neveg ar sai irais qal ovon
robocbonmila. A devil lived up the hill
and came down and stole the food of the
old man and his grandchildren. See
bocbuk, bohmu
bocbuk, poss.n., grandchild (my)/mocpug.
See bocbon, bohmu
bocup, n., heaven, sky/pocup.
bohdelgen, poss.n., temple (on head)
/potelgon.
boh dovon, poss.n., pubic area where hair
grows/potemtnin.
bohgi, prep., to, dative preposition/pogi.
Yamdabe bohgi yerema mori arusva
yivenim qei. I am speaking to this
European who has come here.
bohgil, prep., to them/ponor.
bohgimi, prep., to you (pl.)/pogkum. I said thank you to you all.

bohm, poss.n., grandchild (your)/moepm.

bohnalvin, n., Potnarin/Potnarvin.

bohmu, poss.n., base of neck/potnowan.

bohnalvin, n., Potnarin/Potnarvin.

bohnevilmen, poss.n., base of neck/potnowan.

bohnevilmen, poss.n., base of neck/potnowan.

bohnivi, n., back/ntan.

bohnuma, n., Potnuma/Potnuma.

bohnuvo, n., stonefish/potnutvo.

boicu, n., blowfish/umpoieu.

bokim, prep., to us (exc.)/pogkam. She threw it to us.

bokis, prep., to us (inc.)/pogkoh. Itavali novul bokis. He sent us a message.

bolvo, adv., tomorrow/mran. Yabenim magsi qa bolvo. I will come and see you tomorrow.

bopolvo, n., mornin/greum.

boqu, n., banyan tree variety/pogku.

bora, inter., what else. Da kinobu? What will you do?


babe, v.intr., dabelgen, prep., with, accompanitive preposition/tampelgon.

babe, v.tr., dabelyak/dabelyak have in abundance. Ovon levsau ar dera iramdabelyak neveg. My father’s servants have food in abundance.

babe, v.tr., tabu/dabu gut, remove gut of/tulpwi


babe, v.tr., dadumwi/dadumwi ask permission for/tantulpwi. Nelou ar Willie, Navorom itani metadumwi mavaig ovlalalau miva ra nobun qivin nivenu. Navorom took Willie’s canoe without asking permission and loaded the children up and went to the point. See navlahrumni

babe, v.tr., dahle/dahli get dirt on, make dirty/tuli.

babe, v.tr., tahli/dahli 1. kill/talogi.
Nalinowe ar Yobut ceni umcas ar Lalim mitahlini ahninu. Yomput’s dog ate Lalim’s pig and killed it yesterday.  
2. murder/talogi. Robocbonnila rasai mitai yarmis mitahlini. His grandchildren just beat up the devil and killed him. See  
tai 

dahlwa, n., village/nemne. Yarmis mo yen ovoremla mitamli ra dahlwa. That devil ate up the people in the village.  
dahmas, adv., 1. very, much/ntamah.  
2. postmod., many/ntamah. Ovon nebelgeni dahmas ra nelelam. There were many leaves on the road.  
dahmi1, aux., tahmi/dahmi try to/apmi. Yadahmi mabul ra Ura. I am trying to speak in Ura.  
dahmi2, n., things/syamesu. ovon dahmiye everything. See dahmla  
dahmla, n., things/syamesu. Leil iremahrbohni mavoja markobu dahmla worowovu. They started wandering and looking for things to play with. See dahmi 
dai, v.tr., tai/dai 1. hit, punch/tai. 2. fight with/tai. 3. beat up/tai. Robocbonnila rasai mitai mitahlini. His grandchildren just hit him and killed him. 4. kick/tai. Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn’t catch up with him. 5. kill/tai. Ihdai sai yarmis. They killed a devil.  
Yerema lama cebenim madaqis madamli qis ra dahlwa qei arusvawi. The warrior will come and kill all of us in the village here in the grassland. See dahlini. 
daiba, v.tr., taiba/daiba fend off (blow) /taipe.  
daibelek, v.tr., taibelek/daibelek open /taipelac. 
daiborceni, n., yam variety/taipotcionei. 
dal, n., taro/ntlal. Ceqeni bacan dal. He will eat only taro. dal nivya, n., taro variety /ntalevye. 
dali, v.tr., tali/dali satiated, have enough to eat/tali. Keniye citali qa qa? Have you eaten enough?’ 
dalni, v.tr., talni/dalni wind up/talni. 
dalwagi, v.tr., talwagi/dalwagi 1. beat /telwogi. 2. exceed/telwogi. See davarugi 
dalyek, v.intr., talyek/dalyek drag fire across garden to burn off rubbish/tayoc. 
damcai, v.intr., tamcai/damcai brace oneself while walking downhill/tampcai. 
damle1, n., in-law/ntample. See urom 
damle2, n., island cabbage/ntample. Afro, kodovu damle orog. Brother, pick lots of island cabbage. 
damli, v., tamli/damli 1. finish/ntamli. Yarmis mo yen ovoremla mitamli ra dahlwa. The devil ate up the people in the village. Iramaye nibi mitamliye miteti unabanilel. They chewed the sugarcane and finished it and returned to their home. /tampli. See nalauri, nevyehinye 2. aux., finish doing/tamli. Yauamli neni neveg. I have finished eating the food. 
damlu, v.intr., tamlu/damlu blow nose /tampru.  
damrak, v.intr., tamrak/damrak rest head on something as pillow/tamprac. 
damrekgi, v.tr., tamrekgi/damrekgi turn
wrong way around/tamprukgi.
damri, v.tr., tamri/damri hold between thighs/tamprig	
damsi1, v.tr., tamsi/damsi uproot/tamsi.
damsi2, v.tr., tamsi/damsi answer/tamsi.
dan, poss.n., 1. skin/ntan. See nocles dan
2. surface/ntan. Nobudovlau cemeda ra dan dena bacan. The nobudovlau insect just lives on the surface of the ground.
3. back/ntan. Nobudovlau cemeda ra dan dena bacan. The nobudovlau insect just lives on the surface of the ground.
4. behind/ntan. Nobudovlau cemeda ra dan dena bacan. The nobudovlau insect just lives on the surface of the ground.

danbelek, v.tr., tanbelek/danbelek chase/etvilgoni. See nelesi
danei, n., coconut husk/ntanoki.
dani1, v.tr., tani/dani 1. get, take, bring/vai. Nelou ar Wili, Navorom itani metutadumwi mavaigi ovnalalau miva ra nobun qivin nivenu. Navorom took Willie’s canoe without asking permission and loaded up the children and went to the point. 2. carry/vai. dani armai vp., feel good/vai armai.
dani2, n., dan ni bark of tree/ntaneni.
danbelek, v.tr., tanbelek/danbelek take out, take away/vai. Itanbelek marogi yau. She took it away from me.
danibelek, v.tr., tanbelek/danbelek chase/etvilgoni. See nelesi
Navorom speared two mullet and two parrotfish and loaded them into the canoe and brought them back.
danives, v.tr., tani-yes/dani-yes treat well/wayne.
daniyip, v.tr., tani-yip/dani-yip bring down, take down/vaisep. Avinsai itaniyip neveg movohgi ceni. His brother brought the food down and gave it to him and he ate it.
danlumut nowin, poss.n., upper side of foot/ntanmit non.
danvu, v.tr., tanvu/danvu 1. cut/tantvi. Itanvu neveg movohgi Yelifati urkis. He cut the food and gave Yelifati a little. See narvi 2. go across, cross/tantvi. Irovocor ra nivlek mitanvu ne. They walked over the bridge across the river. danvu nelin, vp., tanvu nelin/danvu nelin settle on time, agree on time/tantvi ndan.
darai, v.tr., tarai/darai flick with finger/letai. darai legen, vp., tarai legen/darai legen clap/taviri norun.
dararal, v.intr., tararal/dararal slip, slide/tenahar. Yarmis yemitararal ra nowin irais mori ciririwi kilkil. The devil slid along the leg of the old man which a hook had been tied to. See nararal
dasisi, v.intr., tasisi/dasisi flower/tasisi.
dasyasye, v.intr., tasyasye/dasyasye smooth/nasyasye. See nararal
dau, n., native lychee/ntau.
davagi, v.tr., tavagi/davagi throw/tavogi. Yitai mitavagi ra de. He killed it and threw it into the sea.
davahri, v.tr., tavahri/davahri tear, rip/tovahri.
davali, v.tr., tvali/davali send/tamuli. Yadavali boka. I will send it to you. Davali novul, vp., tvali n-ovul/davali n-ovul send word/tamuli nam. Itavali novul. They sent word.

davarugi, v.tr., tavarugi/davarugi
1. beat/telwogi. 2. exceed/telwogi. See dalwagi

davau, adv., not/tau. See davawi

davawi, adv., not, none, noltawi. Davawi nacava. There is no kava. You davawi yarvin. I have no wife. See davau. Davawi sai. not at all, none at all. Davawi sai lasai, n., nothing/tahai sesai. Nigei davawi sai lasai yamaml. Perhaps I have nothing to say. See Davawi sai lesai. Davawi sai yerema, n., nobody


davi, v.intr., tavl/davi practise sorcery/tavi. See daviwar

davisvis, v.intr., tavisvis/davisvis ready /tavhveh

daviwar, v.intr., 1. taviwar/daviwar practise sorcery/taviwar. See davi. 2. n., n-taviwar sorcery/ntaviwar.

davlay, v.tr., tval/davlay butcher (large animal)/tavlai.

davilvi, v.tr., tavlivi/davilvi shake (firewood) as one is walking to keep fire alight /tavlivi. Yarmis camdavilvi nabaveg. The devil is shaking the firewood.

davnere, v.intr., tavnere/davnere believe /tavniri.

davnerregi, v.tr., tavnere-gi/davnerregi believe/tavinnerigi. Yarumne sai yetuttavnerregi mocu avin cemnovul. The other chief did not know that his friend was lying.

davrap, v.intr., tavrap/davrap (of fish) flap on shore/tetvap.

davri, v.tr., tavri/davri choose/tampoli. See noplei, namsi

davri2, v.tr., tavri/davri share/tavri. See nervavwi, nervurakgi
davrivru, v.tr., tavrivru/davrivru forget /tavrivri.

daveshegi, v.tr., tavsehegi/davsehegi teach /tavseogi. Camdavsehegi ovnalalau. She is teaching the children.

davudan, v.tr., tavudan/davudan gossip about/tavuntan.

dayali, n., shadow/tali. See namolin
de, n., 1. sea/ntoc. Tom im Anna iramaqe ra de. Tom and Anna are swimming in the sea. 2. salt water/ntoc. 3. salt/ntoc. See netukus

debor, v.intr., tebor/debor sing traditional song/tempor.

degegen, n., degen ni branch of tree /ndogonei.

degen, poss.n., 1. hand/norun. 2. arm /norun. See logun, legen

degengi, n., degen-gi one of a pair, one side of/nogkongo. Ivsamovuk nihmiqa degengi. Close one of your eyes.

deglegen legen, poss.n., finger /ndogrogonorun.

dehnak, n., cicada that makes noise by itself during the night/tetnac.

delau, v.intr., telau/delau wander/telau.

delcam, v.intr., telcam/delcam warm oneself by fire/telcam.

delcor, n., spear point/telcor.

delemda, v.intr., telemda/delemda green /telemta.

delfi, v.tr., telfi/delfi drink through lips, slurp/telvi. Yadelfi ne. I will slurp the water through my lips.

delgen, poss.n., 1. eat/ntelgon. 2. leaf /ntelgon. See nebelgen

delgene, n., delgen ne river bank/ntelgonu. Umcas awsyman ceni dohmu ar
The pregnant pig ate some of the chiefs’ gardens that were on the river bank across the river.

delgeni, n., delgen ni leaf/nogklinei. See nebelgeni

delgisgin, adj., leaf/ntelgipat.

delkouni, v.tr., telkouni/delkouni go over /telouni.

delhesau, n., juvenile parrotfish/telnehau.

delwis, n., yam variety/telwoh.

dena, n., 1. ground, earth, soil/nmap.

2. land/nmap.

denisvi, v.tr., tenisvi/denisvi (of grass) grow all over, overgrow/tenihpi.

Novelmut yerpo dahmas, itenisvi ovon dahmla mori yowi. The grass grew a lot, it overgrew the things he had planted.

depihnil, v.intr., tepihnil/depihnil perform traditional dance by dancing in the entire space between the dancers to either side, rather than remaining in a single position /tempet.

dera, n., father (address term)/nate.

derelwa, v.intr., terelwa/derelwa burp, belch/torilwo.

desi1, v.tr., tesi/desi sharpen (blade)/tesi.

desi2, v.tr., tesi/desi soften with teeth/tesi.

desok, v.intr., tesok/desok beg. Rimin yivenim arye mocsi nehni memitesok aran. The father came outside and saw his son and begged him.

deswa, v.intr., teswa/deswa lean/telwo.

deswai, v.tr., teswai/deswai tell (lie) /teswai.

detar, v.intr., tetar/detar clear/tetar.

deti, v.intr., teti/deti return, go back, come back/torilki. Iramaye nibi mitamliye miteti unabolneil. They chewed all the sugarcane and then went back to their homes.

detovu, n., 1. mound 2. hillock/tetovu.

devacau, n., coconut leaf mat variety /tevacau.

devarap, n., Indian coral tree/narap.

devehni, v.tr., tevehni/devehni wait for, await/tevetwi. Nomwat yitevehni qis qelu. Nomwat waited for the two of us. See deverwi

deverwi1, v.tr., teverwi/deverwi wait for, await/tevetwi. Yemoco cadahmi minahlei urkis bacan medeverwi maqam cinip somogi. He wanted to try to lie down just a little and wait for the sun to go down a bit more. See devehni

deverwi2, adv., long time ago/itetwai. See aitirwai, ahihbiis

deves, n., banana variety/teveh.

devesel, v.intr., tevesel/devesel make noise through pursed tongue/nevehel.

deveta, v.intr., teveta/deveta worship /teveta.

deyeti, v.tr., teyeti/deyeti shiny up (tree) /teeti.

digen, poss.n., 1. underside, underneath /netgon. Nalinowe canahlei ra digen nivlek. The dog is sleeping under the bed.

2. armpit/novletgon.

dini1, v.tr., tini/dini cover/seni. See narvahgi

dini2, v.tr., tini/dini put above/tani. See naruvihgi

dire, n., Tahitian chestnut/nteli. See nimil

dirwai, adv., before/etwai.

dit, n., slinging stick/ntit.

dobohnemi, v.tr., topohnemi/dobohnemi stare at/topotnemi.

dobon, poss.n., 1. juice/ndompon. 2. oil /ndompon.

dobonei, n., dobon nei coconut cream /ndompon noki.

dobonihmi, poss.n., dobon nihmi tears /nulipmi.

dobonovli, n., dobon novli pus/novsar. See novsar
**dobar,** adj., holy/tompor.

**doburwai,** n., 1. bush/ntopavo, toputwai. *Qimirafire mopolesi navyan nalinowe ra doburwai.* We ran after the dog’s voice in the bush. 2. grass/ntopavo.

**dofa,** v.intr., tofa/dofa burnt/netpo. *Neveg citofa.* The food is burnt.

**dofofek,** v.intr., tofofek/dofofek squat /tevocvoc.

**dogomri,** v.tr., todogomri/dogomri bark at /tologomri. *Nalinowe itogomri sai umcas nivoris.* The dog barked at a huge pig.

**dohmus,** n., garden/ndenuc. *Umcas arwasyan ceni dohmus ar yarummenla legen mori ra delgene ataporgi.* The pregnant pig ate the garden of some chiefs on the river bank across the river.

**dokak,** v.intr., tokak/dokak cluck/tokak. *Urwa camdokak.* The chicken is clucking.

**dopa,** adj., useless, inconsequential, of no value/ndendwavo.

**dorup,** v.intr., torup/dorup look down /telahep. See neterek

**dorup1,** v.intr., torup/dorup bare one’s buttocks/tampup.

**dorup2,** v.intr., torup/dorup look down /telahep. See neterek

**dorup3,** v.tr., touri/douri pull up, uproot (grass, weeds)/touri.

**dorvohni,** v.tr., tovohni/dorvohni light, set fire to/tovni. See nehni

**dorvoni,** poss.n., belly/ntomin. *Dorvoni legen, poss.n., palm of hand/momponorun.

**dorvonowin,** poss.n., dorvon nowin sole of foot/momponorun.

**dorup,** v.intr., dorup bare one’s buttocks/tampup.

**dorvet,** v.intr., dorvet look down /elahep. See neterek

**dorun,** poss.n., dorun mola, n., sugar/ndovun mole.

**doruni,** poss.n., doruni mola, n., rotten tree trunk /ndovuneni.

**duglas,** n., sea snake/tugklah.

**dulyar,** v.intr., tulyar/dulyar shred bark of cottonwood tree into fine fibres/tulyar.


**durem tapolgiba lemelu,** postmod., fourteen/narwolem tavgoneh ndvat.

**durem tapolgiba misai,** postmod., sixteen /narwolem tavgoneh mehikai.

sukrimendvat. durem tapolgiba
suworem, n., fifteen/narwolem tavgoneh
sukrim.
duru, n., kind of vine/tru.
duvutup, v.intr., tuvtup/duvtup sip/tuvtup.
duwa, interr., where/iya.
duwei, adj., blind/ei, nimtei. See
nimdei
ehnen, poss.n., mother/ndinme. Ehnen
carvihgi neveg ra nivlek unayai. His
mother put the food out of reach on the
shelf above.
ei, inter., no/ei.
enim, v.intr., come !/elom! Enim mahlei qei.
Come and lie down here. Singular
imperative of
venim
erema, n., other one/eteme. Erema urkis
eyemoco: Yau urkis kou sai avuksai nivoris.
The other small one said: I am small but
one of my brothers is very big.
erpa, loc., over there/ilmpe.
eten, poss.n., nephew of woman/eten.
eyowar, adj., saved/eyowar. Yesu imis
movkis eyowar. Jesus died and saved us.
fihnicre, n., 1. finger (little), pinky
2. toe (little)/pehnikri.
gi, prep., with, instrumental preposition/gi.
Peter im Willie ireci ni mai uhnomu
unayai ra boqu gi nefena ahleil. Peter and
Willie climbed the tree and shot a bird in
the banyan tree with their bow.
gilama, adv., 1. very/gindomo. Thomas
canamarat gilama metweni neveg nelin
gelu. Thomas is very sick and he hasn’t
eaten for two days. 2. postmod., many
/gindomo. Yamagsi navani gilama. I can see
many fruits.
gimi, pron., you (pl./kimi. Irvenim gimiye
ureba menavai vaimre. You all come and
we will go and gather oranges.
ginimis, postmod., many/ginmah. Novul
ginimis yatwetaialap. There are many
words that I have not written yet.
giiei, loc., in this direction/geigko.
goube, loc., over in that direction/gompe.
goubejonk, loc., up in that direction
/gompihac.
goubejoup, loc., down in that direction
/gompihep.
ihom, adv., quick/itnom.
ila, n., maggot/nilah.
ilis, n., nits of lice/nelis.
im, conj., and/im. Navorom cai uvla qelu im
moqum qelu mavai ra nelou
mitanimesibenim. Navorom speared two
mullet and two parrotfish and loaded them
into the canoe and brought them back.
imo, premod., this, that/imo.
imrehlin, poss.n., knee/nompunetren. See
nimrehlin
imri, n., rib/nempri. See nimri
irais1, n., 1. grandfather/ita
is. 2. old man
/itais.
irais2, n., moon/itais. See mova
irwit, n., thatch style (with wild cane)/irwit.
isup, n., spleen/nesip.
isut, rel.loc., far away, long way off/isut.
Yamadap isut aranlei. I am sitting a long
way from them.
ita, inter., OK, all right/ita.
iva, v.intr., go!/eve! Singular imperative of
va
iyi, pron., he, she, it/iyi.
kilkil, n., fishhook/kilkil. Sai nelin
ovnalalau iriri kilkil ra nowin irais ahleil.
One day the children tied a fishhook to
their grandfather’s leg.
kobahlini, inter., thank you/kompalogi.
Yawovli kobahlini bohgiim alauriyekeye. I
said thank you to you all. Kobahlini Yesu
gi neveg. Thank you Jesus for the food.
kobahlini dahmas, inter., thank you very
much/kompalogi ntamah.
kou, conj., but/kou. Erema urkis yemoco:
Yau urkis kou sai avuksai nivoris. The
other small one said: I am small but a brother of mine is big.

kurimatau, n., cow, bull, cattle/kau.

Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn’t catch up with him.

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metuk, adv., slowly/metuc. Qimirovocor metuk miva ra de. We walked slowly to the sea.

minarogi, prep., away from/marogi. See marogi

misera, postmod., six/mehikai.

miyera, adv., until today/mire. Ubeu cemeda ra de miyera. The shark lives in the sea until today.

mo, postmod., that/ma. Da mo? What is that?

moiçi, n., garden/m寮.

moi2, postmod., that/mori. Yarmis mori ip meniye neveg miva ra sugai urkis. That devil went down and had eaten the food and went to the toilet. See morima

morima, postmod., that/morima. Yerema morima cafiresves. That person sped. See mori2

morim, n., shiny/morim.

moro, n., breadfruit variety/morou.

moryoc, n., breadfruit variety/moryoc.

mora, n., breadfruit/mora.

morera, n., breadfruit variety/morera.

mora2, postmod., that/morera. Yarmis morera ip meniye neveg miva ra sugai urkis. That devil went down and had eaten the food and went to the toilet. See morima

mori, n., breadfruit variety/morirei.

mori2, postmod., that/mori. Yarmis mori ip meniye neveg miva ra sugai urkis. That devil went down and had eaten the food and went to the toilet. See morima

morona, n., brushwood/morona.

moryam, n., breadfruit variety/moryam.

mora, n., breadfruit variety/mora.

mora2, postmod., that/morera. Yarmis morera ip meniye neveg miva ra sugai urkis. That devil went down and had eaten the food and went to the toilet. See morima

mori, n., breadfruit variety/morirei.

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mora2, postmod., that/morera. Yarmis morera ip meniye neveg miva ra sugai urkis. That devil went down and had eaten the food and went to the toilet. See morima

mori, n., breadfruit variety/morirei.

morera, n., breadfruit variety/morera.
2. wilt (of leaf)/nacur.

nadabuni, v.tr., adabuni/nadabuni lead /touri. See novuni

dade, v.intr., ade/nade walk with walking stick/sentu.

ademni, v.tr., ademni/ademni scrape out Leil irademni nivan nei meni. They scraped out the flesh of the coconut and ate it.

nadofu, v.intr., adofu/nadofu go past /selwogi. Yadofu miva mera mera. He went past and stayed behind.

afel, v.intr., afel/nafel whistle through pursed lips/savel.

afire, v.intr., afire/afire 1. run/nalou. 2. run away /nalou. Ubeu yafire miteti mera ra de. The shark ran away and returned and stayed in the sea.

afirecai, v.intr., afirecai/nafirecai run away/nalou. Irafirecai miva ra nabonleil. They ran away to their homes.


aflei, v.intr., aflei/naflei wide/nalovoclac.

aforogi, n., fishing line/navorogi.

gagai, n., native almond/nagai.

gagal, n., arrow/nagal.

nagalu, adj., difficult/nagalu. Nagalu woriva wortani. It was difficult to go and get it. See lama

nagasau, v.intr., agasau/nagasau raw /nemte.

agayek, v.intr., agayek/nagayek float /norcaiscac. See naqayek

nayi, n., testicle/nosvenandin.

agmu, v.tr., agmu/nagmu suck/nagkmi.


nahleiba, v.intr., ahleiba/nahleiba sleep /naleipo. Leil irohmol ra dena mahleiba. They fell to the ground and slept. Nalinowe canahleiba burbut sugai aryau. The dog is sleeping near my house.

nahlek, v.intr., ahlek/nahlek sleepy/selac.

ahl, v.tr., ahli bite/netri.

ahl, poss.n., egg/nalumam. ahl novsalu chicken egg


ahlumne, v.intr., ahlumne arrive /netutatompne. Nomorop marima sai quarahhumnewi. The life that we have arrived at nowadays is different. Burbut irahlumne arye. They have almost arrived outside.

ahluni, v.tr., ahluni hide/novuryogi.

nahnei, n., garden site which is no longer used/natnei.

nahri, v.tr., ahri cut (tree) from top without cutting down the trunk/norevei.

nahribohni, aux., ahribohni/nahribohni 1. start/natipotnin. Cinahribohni minaru. She will start singing. 2. v.tr., start /natipotnin.

nahuni, v.tr., ahuni do what with/?/novsogi.

ai1, v.tr., ai/nai drawl/savi.


naili, n., mat variety made of coconut fronds/nanom.

naiwip, v.intr., aiwip/naiwip whistle through fingers inserted in mouth/naiwip.

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nalam, v.intr., alam/nalam 1. grow big /nalam. 2. swell up, swollen/nalam.
nalasvi, v.tr., alasvi/nalasvi pick (fruit) /nelehvi.
nalat, n., meat/nelat. Nalat cibu. The meat is rotten.
2. postmod., all, every /comwisacsu. See calauriyekye, alauriyekye, calauri
nalavli, v.tr., avlavlil/nalavli pee V navli. See navkilyen
nalavsoli, v.tr., alavsolil/nalavsoli crunch in mouth/nelavtivti.
naleai, v.intr., aleailancai swim (to get from one place to another) /norcai.
naleap, v.intr., aleap attached/nalcap.
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naleai, v.intr., aleailancai swim (to get from one place to another) /norcai.
naleap, v.intr., aleap attached/nalcap.
namon, v.intr., amon/namon 1. hide, hidden/namon. Qimirva unovlelmut mobu sugai mamon. We went to the bush and made houses and hid. 2. lost/namon.
namqai, n., coconut that is dry/nomkai.
namqar, n., fern variety/namkar.
namregen, v.intr., amregen/namregen joke/sepetnam. Qa bohnamregen. You are a joker.
namsi, v.tr., amsi/amsi choose/semi.
Uramlipohgi ovon nevyarep mori uramsi maqo iranamai nacava. We will tell the boys who we will choose to chew the kava. See noplei, davri
namsiken, v.tr., amsiken/namsiken wrap up/novsin.
namwap, v.intr., amwap/namwap yawn
/namwap.
nan1, poss.n., breast/nin.
nan2, poss.n., neck/nowan. See borinan
nanbu, v.tr., anbu/nanbu catch up with /sentrogi. Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn’t catch up with him.
nanbut, v.intr., anbut/nanbut 1. bitter /acan. 2. angry/acan. Iyi yemanbut ra yarvin. He is angry with the woman. 3. salty (of sea, such that it causes stinging in the eyes)/acan. De cananbut. The sea is salty.
naneg, v.tr., aneg/naneg ask/nehmenog.
nanek, v.tr., anek/nanek lob, throw upwards/teisac.
nanip, v.intr., anip/nanip throw down /teisep. See neri
nanvu1, v.tr., anvu/nanvu take off (clothes)/tuwe. nanvu2, v.tr., anvu/nanvu wipe/sentvi.
napoi, v.tr., apoi/napoi poke out/sali.
naqau, v.intr., aquaqaqau 1. crooked, bent/nagkau. 2. go around/nagkau. Yarmis mo yeni ovoremla mitamli maqau ra dahlwa. That devil ate the people and then went round in the village. See nataqau
naqauagi, v.tr., aqua-gi/naqau-gi 1. surround/nagkau-gi. 2. go around /nagkau-gi. Uvoi canavle minaqau-gi dan sugai ahleil minowi ovon nibi. Uvoi is weeding around the back of their house and will plant sugarcane.
naqayek, v.intr., aqayek/naqayek float /norcaisac. See nagayek
naqo, conj., if/nagku. Naqo soku mo kegeni. If it is so, you will eat it.
naqowi, v.tr., aqowi/naqowi bend /nagkowi.
nar, n., boundary market/nar.
narabo, n., pudding variety/narampo.
narahmus, v.intr., arahmus tired/nomorou. See natarahmus
narai, v.tr., arai/narai sharpen (end of stick)/netan. Yanarai ni. I am sharpening the stick.
narail, v.intr., arail/narail sweep/netete, netayor. Dalwan cobahliniye sugai arka marail. Talwan has repaired your house and he has swept it.
naran, n., beams in roof which are thin and to which thatch is attached /netan.
narap1, v.intr., arap/adap sit, sit down /netehep. Wap, arap, kanavri yau. Child, sit down, you are too heavy for me. See neregip

narap2, v.tr., arap/narap grate (tuber) /nayoc.
naraqau, v.intr., araqaqau look around /netmolagkau.
nararal, v.intr., araral/nararal 1. smooth /nasyasye. See dasasyasye 2. slip, slide /tenahar. See dararal

naqau
narare, v.intr., arare/narare flow/norari.
narau, v.intr., arau/narau hang, suspended/natau. Uglai canarau ra ni. The flying fox is hanging in the tree.
narcai, v.intr., arcai furious/narcai.
narcar, v.intr., arcar jealous/narcar.
narci, v.tr., arci/narci knock, tap on/natki.
narcicives, v.intr., arcicives/narcicives respect/sendyokiveh.
naregeni, n., sap/natogonei.
narek, v.tr., arek 1. split/nehri. 2. disobey (instruction)/nehri.
nargap, v.tr., argap taste/natgap.
narisak, n., Lord/narisac.
narivcai, n., cave used for refuge/norivcai.
narivram, n., banana variety/narivram.
narkas, v.intr., arkas thin, skinny/nelog.
See nelek, nileg
narki, v.tr., arkil/narki break/narki.
narkobu, v.tr., arkobu/narkobu 1. look for/nobrogi. Naqo qiranacaigi neveg, irva markobu argimi. If you all want food, go and find your own. See nelecen 2. come to the aid of
narmelwa, n., athlete’s foot/naremelwag.
narmi, n., kind of yam/narmi.
narogiclear undergrowth from/narugi. Marima yaunavlivle minarogi ovon dahmla mori yaumowi. Now I will weed and clear the undergrowth from the things that I planted.
naromrom, v.intr., arromrom/naromrom ashamed, embarrassed, shy/naromrom.
narorpo, n., person who cannot talk/natpu.
narpavuI, n., deep place/inpalam.
narpor, v.intr., arpor/narpor numb/narpor.
nartacau, v.intr., artacau/nartacau dry
/nau.
nartapulwi, v.tr., artapulwi spread (legs)/norwlai.
narufa, v.intr., 1. arufa/narufa sing
narumelile, v.intr., arumelile/narumelile soft/nemelucluc.
narumyag, v.intr., arumyag/narumyag yellow/melyag.
narusva, v.intr., arusva/narusva white/nehvo.
naruye, v.intr., aruye/naruye blunt/naintgon.
narvi, v.tr., arvi cut/norvi. Arvi ni. Cut the wood. See danvu
nartacau, v.intr., artacau/nartacau dry
/nau.
nartapulwi, v.tr., artapulwi spread (legs)
/norwlai.
narufa, v.intr., 1. arufa/narufa sing
my anus on it.
nasalwai, v.intr., asalwai vomit out, disgorge/nelwogi. See nelwagi
nasau, v.intr., asau/nasau moan/nasau.
ascus, v.intr., asco/nasco scratch ground in search of food (of fowl)/sasor.
nasevye, v.tr., aseye/nasevy scatter/nasevyogi.
nasimnalam, n., wife of chief/nahimnalam.
nasipoupau, n., tree variety/nasipoupau.
nasipou, v.intr., asip/nasipour shout/nahbor.
naspi, v.tr., aspi/naspi lick/nahpi.
naswa aran, vp., aswa iran/naswa iran show off/namlai iran. Kanaswa aran qa.
You are showing off.
naswa, v.intr., aswal/naswa row/nahwo.
naswan, v.intr., aswan/naswan support, hold up/naswai.
nasor, v.intr., asor/nasor shout/nahor.
naspi, v.tr., aspi/naspi lick/nahpi.
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naspi, v.tr., aspi/naspi lick/nahpi.
naswa aran, vp., aswa iran/naswa iran show off/namlai iran. Kanaswa aran qa.
You are showing off.
naswa, v.intr., aswal/naswa row/nahwo.
naswan, v.intr., aswan/naswan support, hold up/naswai.
2. toe (second last)/natmah ndowi.

naveral, v.intr., averal/naveral stuck/inoclari.

navgaveg, v.intr., avgaveg/navgaveg hot/nawau.

navirom, n., burden, load/nevar.

navis, v.intr., avis/navis squeeze milk out of coconut/naveh.

navkilyen, v.tr., aVkilyen/navkilyen peel/navl. See nalavli

navlahrumni, v.tr., avlahrumni ask permission for/tantumpwi. See dadumwi

navle, v.intr., avle/navle weed, pull out weeds/sentor. Uvoi canavle minaqaugi dan sugai ahelei minowi nibi. Uvoi is weeding around the back of their house and will plant sugarcane. See navlivle

navleghi, v.tr., avleghi/navleghi husk (coconut)/nehmin. Yaunavleghi nei gi nuwa. I will husk the coconut with the husking stick.

navli1, v.tr., avli/navli rub/nohovli.

navli2, v.tr., avli/navli weigh down/nelahwon. Wap, arap, kanavli yau. Child, sit down, you are weighing me down.

navlivle, v.intr., avlivle/navlivle weed/sentor. See also navle

navor, v.intr., aavor/navvor rumble (of stomach)/noravol. Dovon canavor. His stomach is rumbling.

navos, v.intr., avos/navos happy/navoh. Alauriyekye lei irva ataporgi mavos dahmas ra neveg orog. They all went across the river and they were very happy because of the big feast. See nelelegleg

navoya, v.intr., avoya/navoya wander/telau.

navran, poss.n., 1. hole/navran. Aragi, umcas cohmol ra navran nivenu, taiba! The pig fell into the hole in the ground, kill it first! 2. hollow part/navran. Uhnomu cemeda ra navran nelou. The fish is in the hollow part of the canoe.

navranan, poss.n., navran nan hollow above collarbone/navran nowan.

navransin, poss.n., navran sin anus/navransin. See nihmi sin


navruk, v.intr., avruk/navruk cough/navruk.

navsi, v.tr., avsi/navsi 1. pour liquid over 2. add coconut milk to (food)/navsi.

navsokikrai, n., bat/navsokikrai.

navucvuk, n., bread/navucvuc. Sai uhnomu itani navucvuk ar nalinowe. A bird took the dog’s bread.

navunen, poss.n., forehead/nelpavinen.

navyan, poss.n., voice/navyan. Nuvyanqa armaives bacan. Your voice is very nice.

navyat, n., ghost, spirit/navyat.

navyatdi, n., navyat-di spirit that is evil/navyatndi.

nawi, v.ref., awi/nawi argue/nawi. Irawil. They argued. Urenawi qis. We are arguing.

nawituga, n., knife/navituga. See lenau

nayag, v.intr., ayag/nayag creep, sneak/nayag.

nayap, v.tr., ayap/nayap grate (tuber)/nayoc. nivenya worayap tree fern for grating

ne, n., 1. water/nu. 2. river/nu. Irovocor ra nivlek mitanvu ne. They walked over the bridge and crossed the river. 3. spring/nu.

ne arwetop, n., tea/nunau. Yawamni ne arwetop urkisgi. I will drink just a little tea. ne ra nowiran, poss.n., marrow in bone/nu ra nowran.

nebasiwogi, n., instruction, order/nempahiwogi.

nebasiwogi, v.tr., ebasiwogi/nebasiwogi send on errand/nempahiwogi.
nebelgen, poss.n., leaf/nogklin, nulgon. See delgen
nebelgenei, n., negelgen nei coconut frond /nogklin noki.
nebelgeni, n., negelgen ni leaf/nogklin nei. See delgeni
nebeveg, n., food/nvag. Yovokim nebeveg bacan. She just gave us food. See neveg
neci, v.tr., eci/nceni 1. climb (tree)/soki. Peter im Willie ireci ni mai uhnomu. Peter and Willie climbed the tree and speared the bird. 2. copulate with/soki.

nedrap, n., hibiscus/nentrap.

nefena, n., bow/nevane. Peter im Willie ireci ni mai uhnomu unayai ra boqu gi nef ena ahleil. Peter and Willie climbed the tree and shot a bird in the banyan with their bow.

negral, v.intr., hibiscus /nentrap.

neg, v.tr., eg/neg copulate/nog. See neg
neg2, v.tr., eg/neg grow/nog.

negrik, v.intr., egril shiver/nevcurur.
nehli, v.tr., ehli/ahlhi 1. pierce, stick into /netri. 2. sew/netri. nehli nimrelin, vp., elli nimrelin/ahlhi nimrelin kneel/sei nompunetren. Camalri nimrelin. (S)he is kneeling.

nehlibat, v.tr., ellibat/ahlbat sew up /netripat.

nehlip, v.intr., ehlip/ahlhi 1. red/navlar. Nihmiqa arwehlip. Your eyes are red. 2. flame (of fire)/navlar.

nehlipyek, v.intr., ehlip-yek/ahlhip-yek flare up (of fire)/navlar sac. Nabaveg camahlipyek. The fire is flaring up.

nehnap, n., call/netnap.

nehnemi, v.tr., ehnemi/ahnemi 1. visit /netnemi. 2. check on/netnemi. Yera yaweba mahnemi dohums arau. Today I will go and check on my garden.

nehni1, poss.n., child/nitni. See neruk, nerum

nehni2, v.tr., ehni/ahlhi 1. cook/netni. Yamahni neveg. I am cooking the food. 2. burn/netni. Irehni sugai mori namas arayu camedawi. They burned the house that my clothes are in. 3. light, set fire to /netni. See dovohni

nehpohlit, v.intr., ehpolit split/nehri.

nehrem, v.intr., ehrem/ahrem 1. fall out in large numbers/nehrem. 2. collapse /nehrem. See noboi

nei, n., 1. coconut/noki. 2. coconut palm /noki.

neimas, n., cassia tree/neimah. neimas acur, n., sensitive grass/neimah acur.

neiteven, n., shin/neiteven.

nelani, v.tr., elani avoid/nelani.

nele, v.intr., ele/ahle 1. bathe /noruc. 2. swim /noruc. Tom im Anna iramaqe ra de. Tom and Anna are swimming in the sea.

nelecen, v.tr., elecen/nelecen look for /nohrogi. See narkobu

neleci, v.tr., eleci pick up/noryoki. Sai nalinowe yeleci uhnomu meni mitamli. A dog picked up the bird and ate it all.

neleciyek, v.tr., eleci-yek lift up, raise /oryokisac. See nalek

nelegleg, v.intr., elegeleg happy/navoh. See navos

nele1, v.tr., elei hang/nelki. Elei nuboci. Hang up the coconut leaf basket.

nele2, v.tr., elei/nelei 1. scratch, scrape /norei. 2. grate (coconut)/norei. Iranelei nei bihni warovsi ra neveg. They are grating the coconut to put on the food.

nelek, v.intr., elek/nelek thin, skinny/nelog. See narkas, nileg

nelelam, n., road/nocugo.

nelesi, v.tr., elesi/nelesi chase/nelehi. Kurimatau itai sai yerema ahnini ra
The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn’t catch up with him. See danbelek neletatam, n., feathers in tail of bird that are long/nowletovtam.

nelgi, v.tr., elgi/angi 1. feel/norgi. 2. hear/norgi. 3. smell/norgi. See nergi

neli, v.tr., eli/neli blow/neli.

Nelin suworem, n., Friday/ndansukrim.

nelin1, poss.n., nose/oroclag.

nelin2, n., 1. time/ndan. 2. day/ndan. Sai nelin ovnalalau iriri kilkil ra nowin irais ahleil. One day the children tied a fishhook to their grandfather’s leg.

Inelampya. See nelin mayuran, n., future/ndan camampelom. Arusva ceda magsi novul aryau ra nelin mayuran. The European will keep looking at my language in the future.

nelin dirwai, n., past/ndan etwai. Yamdabe gi nelin dirwai. I am talking about the past.

Inelwa vomiting. He vomited outside. 2. n., n-elwa vomitus/nelwo.

nelwagi, v.tr., elwa-gi/nelwa-gi vomit out, disgorge/nelwog. See nasalwai


nelumusi, v.tr., elumusi/nelumusi blow/nelimsi.

nelvi, v.tr., elvi patch (clothes)/nelvi.

nelwa, vi.tr. 1. elwa/nelwa vomit/nelwo. Iyi yelwa are. He vomited outside. 2. n., n-elwa vomitus/nelwo.

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nelwagi, v.tr., elwa-gi/nelwa-gi vomit out, disgorge/nelwog. See nasalwai

nemrani nowin, poss.n., spur on leg (of rooster)/nemliwon.
nenbar, v.intr., enbar quiet, silent/nenpar.
nenbarata, n., peace/nenparata.
Qimrahumne ra nenbarata miveni ra navos. We arrived at peace and came to happiness.
neni, v.tr., eni/qeni eat/reni. Tani nubam ureqeni. Get the food and we will eat it.
Yarmis yemoco ceqenil. The devil wanted to eat them. Kapeni navucvuk. You should eat the bread.
nepleple, n., canoe tree/nepleple.
neqilip, n., tree variety/luvorva. See uvervau
neqilmei, n., liver/mou. See nimsahlit
neqilup, n., tree variety/lnempel.
nera, v.intr., 1. era/eda ~ ada stay, live /nete. 2. aux., era/eda ~ ada keep doing /nete. Keda magsi novul aryau. You will keep looking at my language.
nercen oromnine, n., ankle/novwanemli. See uvaimre nowin
nereg, v.intr., ereg/adeq cry/nagri. Yalu camadeg mamangi neveg. The child is crying for food.
nereg1, v.intr., eregi/adegi 1. give birth /neti. Yarvin ceregiye. The woman has given birth already. 2. lay egg/neti. Urwa ceregi ra nobun sugai. The chicken laid an egg on the roof of the house.
nereg2, v.tr., eregi/adegi 1. put/netipe. Yadani qa medegi qa unicre. I will take you and put you ashore. 2. be, become /neti.
neregip, v.intr., eregip put down/netisep.
nerek, v.intr., 1. erenk/qerek ascend, come up, go up/sac. Yarmis yerek moco ceqeni nani. The devil went up so he could eat the goat. Nomwat ceqerek udohmus memadai sai novus aryi urkis. Nomwat will come up to the garden and cut a small banana of his. 2. n., nerek uphill slope /ntsac.
nerevrigi, v.tr., erevrigi 1. marry/netovrogi. 2. married to/netovrogi.
nergeli de, vp., ergeli de drown/netgoli ntoc. Ulakis yemoco cinalcai melgi davawi mergeli de. The rat wanted to float and felt that he couldn’t and drowned.
nergi, v.tr., ergi/angi 1. feel, feel for/norgi. Yalu camadeg mamangi neveg. The child is crying and feeling for food. 2. hear /norgi. 3. smell/norgi. Wi perg sin nalinowe? Who would want to smell dog excrement? See nelgi
nergives, v.intr., ergi-ves/angi-ves feel good/norgiveh.
nergobunum, v.intr., ergobunum/angobunum sad/norgompunum.
neri, v.tr., eri throw down/teisep. Iyi yemeri nei qehli. He threw down three coconuts. See nanip
nerkep, v.intr., erkep/anqep fly/nocep.
nerkihlek, v.intr., erkiklek/anqiklek 1. full /nowar. Cerkiklekye. It is already full. 2. plentiful, abundant/nowwar. See nowwar
nerpa1, n., rock pool that is exposed at low tide/netpe.
nerpah2, v.intr., erpa wake up/nelampe. Yahleiba metwerpa. He slept and did not wake up. See nerpelek, dadek
nerpelek, v.intr., erpelek wake up/nelampe. See nerpa, dadek
nerpohlis
nerpo₁, v.intr., erpo grow/netpu. Yiva mocsi novlemut yerpo dahmas. He went and saw that the grass had grown a lot.

nerpo₂, v.intr., erpo overeat/netpu.

nerpohlis, v.intr., erpohlis/anbohlis bald /nelpo. See nerpo

neruk, poss.n., child (my)nitug. See nehni, nerum

nerum, poss.n., child (your)nitum. See nehni, neruk

nerusi, v.tr., erusi tie with string/sentuc.

nervavwi, v.tr., ervavwi share out /netvavwi. Leil irervavwi neveg marap ranauli. They shared out the food and sat on the coconut leaf mat. See nervurakgi, davri

nervurakgi, v.tr., ervurakgi share out /netvurakgi. See nervavwi, davri

nerwa, v.intr., erwa ripe/netwo.

nesau, n., tree variety/nesau.

neselwa, v.intr., eselwa (of food) tasteless, bland/nehelwo.

nesi, n., pawpaw, papaya/nesi. Yiwahlei nesi arwibu. She stepped in a rotten pawpaw.

neskil, n., snake/nehkil. See umek. neskil ni, millipede/nehkil nei.

nesmar, n., tree variety/nehmar.

nesomsak, v.intr., 1. esomsak/nesomsak breathe/nesomsac. 2. n., n-esomsak breath /nesomsac.

nesousin, poss.n., intestine/nousensin.

nespe, aux., espe 1. do reflexively/nehpe. 2. do spontaneously/nehpe.

nesrop, n., coconut that is green and good for drinking/nehrop.

nesur, n., clam shell/nesur.

nesurye, v.tr., esurye carry on shoulders /nehurye.

nesvarip, n., place that is taboo because somebody died there/nevahrip.

neswate, n., volcano/nehwate.


netai dobor, n., scripture/netai tompor.

netcol, n., fish variety/utcol.

neteli, v.tr., eteli 1. wash/norwogi. Yeteli yalu. She washed the child. 2. wet /norwogi.

netenom, v.intr., etenom swim underwater, dive underwater/netenom.

neterek, v.intr., eterek look down/telehep. See dorup

netikum, v.intr., etikum close mouth /netikum.

netlisog, n., wall at back of house/netrihog.

netop, v.intr., etop/netop 1. cooked/nau. Neveg cetopye. The food is cooked. 2. alight, bum (of fire)/nau. Nabaveg cenetop lama. The fire is burning strongly.

netor, v.intr., etor/netor push vine through wall to another person/sator.

netoutau, n., ridge/netoutau. Kurimatau itai sai yerema ahninu ra nobuwa melesi mitanvu netoutau qelu kou kurimatau cetwanbu. The cow kicked a person yesterday on the hill and chased him across two ridges but the cow couldn’t catch up with him.

netpin, v.intr., etpin/netpin win point /netpin.

netralam, n., sore variety/netralam.

netuco, n., reef/netuco.

netukus, n., salt/netukus. Se de netvimrak, n., threshold of meeting house /netvimprac.

netvote, n., possessions/netvote.

neveg, v.intr., 1. eveg/abeg eat/vag. Yawevegye orog. I have already eaten enough. 2. n., n-eveg food/nvag. See
nebeveg
nevgan, n., kind of food made with layers of grated tuber and a layer in the middle of grated coconut and chopped meat of prawns or lobster/neyouki
nevi, v.tr., evi scoop up (water)/talgi. Tani urommine mip nevi ne. Get a length of bamboo and go down and scoop up water.
nevida, v.tr., evida/avida look after, care for/nevinte.
nevilme, v.intr., evilmelabilme urinate Inevlami.
nevilmen, poss.n., urinelnevlamin.
nevla, n., coconut that has begun to sprout Inevre.
nevleqen, poss.n., piecelnevlogkon.
nevlimcen, poss.n., tail/novlimpcon. See novlimcen
nevlocon, poss.n., wing/n海绵lnevlocon.
nevok, v.intr., evok/nevok have haemorrhoid/nevoc. 2. n., n-evok haemorrhoid/nevoc.
nevorwar, v.intr., evorwar braid hair Inevorwar.
nevsocwap, v.intr., evsocwap/amsoocwap go fishing, catch fish/nevsocwap.
nevtilt, v.intr., evtilt meet/nevtilt. Irevtil ra nellemam. They met on the road.
nevyarep, n., 1. boy/nevyarep. 2. youth /nevyarep.
nevyehinye, v.intr., evyehinye finish /nomwi. See nalauri, damli
neyar, v.intr., eyar (of weather) clear up, become settled/neyar.
neyowi, n., puddling made with two layers of grated tuber and a layer of chopped meat in the middle/neyowi.
ni, n., 1. tree/nei. 2. wood/nei. 3. stick/nei. Yadani sai ni bihni woroci naccava. I will get a stick to dig up the kava. 4. log/nei.
nibat, v.intr., ibat blocked/pat.
nibau, n., post that is forked at the top to support another beam/nbapau.
nibem, n., white-rumped swiftlet/nimpem.
nibesi, v.tr., ibesi push/saveti See nocpeti
nibi1, n., sugarcane/porye. John yivenim mitani nibi movohgil. John came and got the sugarcane and gave it to them.
nibi2, v.tr., ibi weave/nevi. See nivi
nibinwat, v.intr., ibin-wat/nibin-wat stink /nempensat.
niborer, n., tamanu/pocur.
nibu, v.intr., ibu/nibu 1. stink/nempu. 2. rotten, rot/nempu. Nalat cibu. The meat is rotten.
nibut, v.intr., ibut fight/navcat.
nifir, n., bunch (of fruit)/nivir. See nifirkat
nifirkat, n., bunch (of fruit)/nivirkat. See nifir
nigei1, adv., perhaps, maybe/nigi. Nigei davawi sai lasai somo. Perhaps there is nothing more.
nigei2, interr., when/nigoi.
nigevin, poss.n., scale (of fish)/nigevin.
nigok, v.intr., igok sniff/sumsum.
nihli, v.intr., ihli enter, go inside/nintor. Umek yohmol mihi ra digen nivat. The snake fell and entered under a rock.
nihmi, poss.n., eye/nipmi. nihmiye
nihmiye, poss.n., all kinds of nipmisu nipmisu. Yamagsi navani nihmiye nihmiye. I can see all kinds of fruits. nihmi
nelelam, n., doorway/pokitampent. nihmi orovocor, n., door/pokitampent. See qivin sugai. nihmi sin, poss.n., anus/nipmi sin. See navransin.
nihnag, v.intr., ihnag/nihnag become dark /nelvuc. See nihnagbis
nigau, n., shrimp found in fresh water

nilar, n., light/nilar.

nilauyek, v.intr., ilauyek/nilauyek dance

nimova, n., 1. outrigger pole/movoc. 2. beam running horizontally in roof between the top of the wall and the top roof beam/movoc.

nimovu, n., heliconia with very large leaf/mevog.

nimrap, n., spear with many prongs/nimprap.

nimrehlin, poss.n., knee/nompunetren. See

nimreil, n., rubbish heap/nempilyor.

nimri, n., rib/nempri. See

nimru, v.intr., imru disobedient/nimru.

nimsahilit, n., liver/mou. See neqilmei

nimyau, n., wave (in sea)/nimpyau.

ninvo, n., driftwood/ninvo.

nip, v.intr., 1. ip/nip descend, go down, come down/yep. Sai yarmis yemera ra nobuwa menip menomrokgi neveg ar sai irais qal ovon roboconmil. A devil used to live up the hill and he came down and stole the food of the old man and his grandchildren. 2. n., n-ip downhill slope/nyep.

niqam, v.intr., 1. iqam/niqam rise (of tide)/nenom. 2. n., n-iqam 1. tide (high)/nenom. 2. season that is hot and rainy/lenom.

niri, n., n-iri clothes, clothing/netouti. See

nirigi, v.tr., iri-ri/niri-ri wear/netoutigi.

nirir, v.intr., iriri climb to end of branch/niriri.

niris, v.intr., iris/niris smile/nitis.
nis, n., heliconia leaves placed over food in earth oven before layer of earth is added /nimne.
nisbi, v.tr., isbi count/nehpi.
nisvi, v.tr., isvi bury/nemvi. See dormun
nitadecrek, n., chafing between legs /neitandocroc.
nival, n., wild coconut/nival.
nivan¹, poss.n., name/min. Yau nivanyau Unwog. My name is Unwog.
nivan², poss.n., thigh/nvan.
nivan³, poss.n., edible part, flesh/van.
nivan nelou, n., paramount chief/van lou.
nivan novul, n., real language/vanam.
nivan qivin, poss.n., tooth/ven. nivan yerema, adj., capable, able/van neteme. Yau davawi nivan yerema wereci imo na dahmas. I cannot climb this tree because it is big.
nivanil, v.intr., ivani break, broken/tet. See nomde
nivani², v.tr., ivani/nivani fear, afraid of /nemtitogi. Yalu cenivani nalinowe. The child is afraid of the dog.
nivasi, n., money/vat.
nivat, n., stone, rock/vat.
nivau, n., thatch style/nivau.
nive, n., native asparagus/ntanwai.
nivek, v.intr., ibek/ibek defecate/nevcah. Civekye. He has defecated already. Irivek duwa? Where did they defecate?
nivenyana, n., black palm/nivene. See nivya
niverya, n., bush nut/nevi. niverya. They wove it. See nibi
nivivat, v.intr., ivivat/nivivat thick/nevivat.
nivivirau, v.intr., ivivirau/nivivirau thin (of things)nevirirau.
niveluk, n. 1. bed/nevloc. 2. shelf/nevloc. Ehnen carvihgi neveg ra niveluk unayai. Her mother put the food out of reach up on the shelf. 3. bridge/nevloc. Irovocor ra niveluk mitanvu ne. They walked on the bridge across the river.
nivoris, adj., huge/nivorih. Erema urkis yemoco: Yau urkis kou sai avuksai nivoris. The other small one said: I am small but one of my brothers is very big. See atam
nivra, n., bunch of bananas/nivra.
nivram, n., starting point at corner when weaving wall/nevram.
nivram, v.intr., ivram stir up water (of fish) /nevram.
nivrebin, n., sago/uvreimpin.
nivri, n., roofing style/nevri.
nivrovul, v.intr., ivrovul/imrovul 1. lie, tell lie/namlai. Kenimrovul meda ra de. You will lie and stay in the sea. Leil bohnivrovul. They are liars. 2. trick, pretend/namlai.
nivruk, v.intr., ivruk/nivruk undercooked /nivuc.
nivsamovuk, v.intr., ivsamovuk wink /namovot. Ivsamovuk nihmiqa degengi. Wink with one eye.
nivsarvu, v.tr., ivsarvu whip/novselatvi.
nivsek, n., midrib of coconut leaf/nivsog.
nivsi, v.tr., ivsi/imsi remove, take out/evisi. Qa ivsi! Take it out! See danibelek
nivyana, n., black palm/nivene. See nivnya
nivyehgi, v.tr., ivyehgi/imyehgi spoil, damage/nokini.
nivyum, v.intr., 1. ivyum work/nompurac. 2. n., n-ivyum work/nompurac. See noburak
niwabun, n., ridge-capping/nwampun
niwau, n., cane variety/niwau.
niya, n., vine variety
niyar, n., muscle, flesh
niyere, n., kind of tree (Burckella obovata)

nobahlini, v.tr., obahlini/nobahlini repair
nobahru, v.tr., obahru/nobahru repair
nobahliniye sugai arka marail. Talwan has repaired your house and swept it. See nobahru

nobaliniye sugai yau. Talwan has repaired my house. See nobahlini

nobo, n., spirit that inhabits a taboo place
nobobus, n., 1. grass skirt 2. pandanus

noboi, v.intr., oboi 1. fall out in large numbers 2. collapse
nobol, n., banana variety

noboravu, n., wind from the north

nobu, v.tr., obu/nobu 1. do 2. make
nobu nivan, vp., obu nivan/nobu nivan (of garden produce) produce food, bear fruit/nobu nivan
nobu dahmas, v.intr., obu dahmas/nobu dahmas do quickly, hurry
nobu lama, vp., obu lama/nobu lama cause difficulties/nobu lama cause difficulties
Kilkil yobu lama ra worarap ar yarmis. The fishhook caused difficulties for the devil's buttocks. 3. n., n-obu behaviour
nobu yera soku mo. Behaviour today is like that. nobu arwat, n., 1. sin 2. behaviour that is bad

nobudovlau, n., kind of insect
nobun, poss.n., head/nobun sugai
nobun qivin nivenu, n., point, headland/nobun sugai

nobun lana, poss.n., head
nobun lana ena, poss.n., top of yam that has been cut for planting

nobun qivin, n., point, headland/nobun sugai
nobun sugai, n., roof/nobun sugai

nobunaran, poss.n., family member, kin
nobunarare, n., nobun n-arare water running over stones in river
nobunetuco, n., nobun netuco reef that is exposed at low tide

nobunmis, v.intr., obunmis/nobunmis sit immodestly/nobunmis

nobunmolup, n., totem/nobunmolup

nobunwar, n., top of yam that has been cut for planting

noburak, v.intr., 1. oburak/noburak work
noburak work/oburak work
noburak ra kabeni. I want to work for the company. 2. n., n-oburak work, job, task, work

noburu, v.intr., ompuru insert wedge

nobusat, v.intr., obusat/nobusat sin

nobuwa, n., 1. island
meba nobuwa sai. The short woman kidnapped a child and went by plane and will go away to another island. 2. hill /nompuwo. Sai yarmis yemeda ra nobuwa minip minomrokgi neveg ar sai irais qal ovon robocbonmila. A devil used to live on a hill and come down and steal an old man’s food, along with that of his grandchildren.

nocalam, v.intr., ocalam old/nompumetwo.
nocles dan, poss.n., skin/nocleh ntan. See dan

cocli, v.tr., ocli/agli 1. dig/nocli. 2. dig up /nocli. Yawagli nubam gi nuwa. I will dig up the yam with the digging stick. See nocli

noclogun, poss.n., lip/noclogun.
nocnobo, n., tree variety/nocnompi.
noco, v.intr., oco/aqo 1. say/nhocu.

Yovlipohgi memoco: Afro, navyanqa armaives bacan. He told him: Brother, your voice is very nice. 2. want/nocu. Ovon dahmla soku mo bacan yamaqo yabadegi. The things that I want to talk about are just like that.

nocori, aux., ocori/nocori 1. able to, can /nocoki. Ugali yetunocori novocor. The flying fox could not walk. Kanocori dani nup ra dohmus aryaq. You can take the yams from my garden. 2. v.tr., ocori/nocori know/nokili. Yatwocori. I didn’t know her. Qimretwocori dahmla dahmas soku ovnatalwau iranocori marima. We didn’t know many things like the children today.

nocorip, v.tr., ocorip leave/nowi, nosep. See selip

nocperi, v.tr., ocperi push/saveti. See nibesi

nocri, v.tr., ocri/agri 1. dig/nocli. 2. dig up /nocli. See nocli

nocri, poss.n., side/nocri.

nocrogi, n., crossbeam on bed or bench /nocrogi.

nocsi¹, v.tr., osci/agsi 1. see, look at/nochi. Yivenim mocsi nalinowe. He came and saw the dog. Kapebenim kappoci yau adahlwa. If you come you will see me in the village. 2. read/nochi. Arusva cemeda magsi novul aryau. The European will keep reading my language.

nocsi², n., ill-living.
nocum, n., sheath of coconut bud/nocum.
nocvat, n., plantar wart/nocvat.
nocwa, interr., how?/nocwo. See soku da

nofwaki, v.intr., ofwaki/nofwaki pray /nowwaki. 2. n., n-ofwaki pray/nowwaki

nogosiwo, n., gum/nogosiwo. Yau qivinyau arwat, yehremye, nogosiwo bacan. My teeth are no good, they’ve all dropped out, I’ve only got gums.
nogoti, n., sea cucumber/nogoti.
nogun, v.intr., ogun/nogun wild/nagon.
nohmol, v.intr., ohmol/ahmol fall, fall down, fall over, fall out/nomol. Uhnomu yemavag, navucvak yohmol. The bird opened its mouth and the bread fell out.
nohmus, n., hunger, famine/ntemah.
nohmus, v.intr., ohmus/ahmus hungry /temah.
nokote, n., basket made of coconut leaves for carrying rubbish/nokote.
nolgen, poss.n., root/hownatin. Kagli nacava moqopolesi nolegen madanibelek. You will dig the kava along the roots and take it out. See norgen

nomde, v.intr., omdes/amde break, broken /nomti. See nivani

nomdemde, v.intr., omdemde/amdemde broken down, dilapidated/nomtimti.
nomme, v.intr., omme wet/nommuc.

Arwomme. It is wet.
nomni, v., omni/amni drink/nomonki.
Kamni ne? Will you drink the water?
Yavamni ne arwetop urkisgi. I will just
drink a little tea.
nomol, v.intr., omol/nomol black/nacumsu.
See nacumsu, namil, nabin
nomorinu, n., sea that is calm/nomorinu.
nomorop, v.intr., 1. omorop/nomorop
alive, live/nomurep. Jesus lived and gave us life. 2. n.,
n-omorop life/nomurep. Qimremeda ra
nomorop mori lama. We used to live a
difficult life.
nomrok, v.intr., omrok/nomrok steal
/omprok.
nomrokgi, v.tr., omrok-gi/nomrok-gi
1. steal/nomprok. Sai yarmis yemera ra
nobuwa menip nomenrokgi neveg ar sai
irais qal ovon robocbonmila. A devil lived
up the hill and would come down and steal
the food of the old man and his grand-
children. 2. kidnap/nomprokgi.
nomwau, n., cloud/nompwau.
nomye, n., earthquake/nomyuc.
nomyin, n., Malay apple/weve.
nonbohnip, n., horizon/nonpotnep.
oplei, v.tr., oplei choose/tampoli. See
davri, namsi
noplesi, v.tr., opolesi/qoplesi follow
/nuri. Davau sai noburak aruqa
qimremeda moqoplesi. There was
nothing proper that we used to follow.

noperi1, v.tr., oprei/qoprei turn/novoli.
noperi2, v.tr., oprei/qoprei remove (food)
from earth oven/vaiwelac. Yau yawobuye
neveg mormunye, yaqoprei. I have made
the food and baked it, I will take it out.

nopri, v.tr., opri/nopri trick, deceive
/novotogi. Yanopri umqeya ra iyi cemeda
buwip memadani armai. I will trick the
worm because he lives deep down and
feels good.
noreqip, v.tr., oreqip draw apart, open
(something that has two sides)/torugkli.
See dorkhili
norgen, poss.n., root/nowatnin. See nolgen
norivsau, n., steps cut into trunk of coconut
tree/nimpyau.
normun, v.tr., ormun/normun bake in
earth oven/worumon. Utocok im Ucai
irormun umcas. Utocok and Ucai baked
the pig in the earth oven.
norovlek, v.intr., orovlek married
/nempculac. Yarvin arworovlek married
woman

norpunelin, poss.n., comb (of fowl)
/norpunelin.
norum, v.intr.,orum/norum bake food in
earth oven/worum.
norwotu1, n., wind from the east/norwotu.
norwotu2, n., school/norwotu. Ovnalalau
marima iramdani dahmla ra norwotu.
Children today get things in school.
2. church/norwotu. See sugai dobor

nosedavarili, v.intr., osedavarili pity. See
nimduru

nou, n., Vanuatu fruit dove/nowi.
nouk, poss.n., 1. leg (my)/nog. 2. foot (my)
/nog. See nowin, noun

noum, poss.n., 1. leg (your)/nom. 2. foot
(your)/nom. See nowin, nouk

noumsi, n., mat made of pandanus leaves
/mat.
nourin, poss.n., penis/nelun.
nouritugo, n., wind from the west
/nouritugo.
Kamausa? What are you doing?
nousap, n., flood/nousap.
novlahlumni, v.intr., ovlahlumni preach
/torenwi.
novlavsehgi, v.tr., ovalsehgi/amalsehgi
teach right from wrong/nenwavsogi.
novlehgi, v.tr., ovlehgi/amlehgi call
Chapter 2

Inovrogi. Ulakis yemovlehgi yavu moco cebeni madani ihnom. The rat called the turtle for him to come and pick him up quickly.
novlelgi, n., buffalo grass/novlovisi.
novlelmut, n., 1. bush/untompoi. See doburwai 2. grass/untompoi.
novli1, n., sore/novli.
novli2, v.tr., ovli/amli say, tell (something), speak/henwi. Yamli novul aryau bohgi arusva. I will speak my language to the European.
novligen, poss.n., feather/novlin.
novligenobun, poss.n., novligen nobun hair/novlompun.
novlimcen, poss.n., tail/novlimpcon. See nevlimcen

novlinvau, n., cottonwood tree/orenvau.
novliran, poss.n., hair of body/novliran.
novlisin, poss.n., tail (of chicken)/novlisin.
novliwas, n., hair that is grey with age

novlobunum, n., heliconia leaves that have been previously used and which are placed over layer of earth on earth oven to prevent steam from escaping/novlompunum.
novlogun, poss.n., beard/novlogun.
novocor, v.intr., ovocor/abocor walk/navan. Irovocor ra nivlek mitanvu ne. They walked over the bridge across the river. novocor gi dan, n., shrimp found in fresh water/nikau. See nikau

novocoryek, v.intr., ovocor-yek/abocoryek take the higher route/navansac.

novohgi, v.ditr., ovohgi/abohgi give/ovogi. Avinsai itaniyip movohgi ceni. His brother took it down and gave it to him and he ate it. Qimovohgil ovnikau mori qimirtai. We gave them the prawns that we had caught.
novohlowi, v.tr., ovohlowi/abohlowi 1. hold/nelcavi. 2. touch/nelcavi. Yavu yemovohlowi dan melgi sin ulakis yerkihlek ra dan. The turtle touched his back and felt that the rat’s excrement was abundant on his back. 3. go as far as, reach/nelcavi. Qimirva movohlowi sai ne orog. We went as far as the big river.
novolvol, n., roots growing in water along river bank that are all tangled together/novolvol.
novosi1, v.tr., ovosi feed/navgoni.
novosi2, v.tr., ovosi smoke (cigarette)/novosi.
novou, n., kind of tree (Macaranga dioica)/novou.
novsalu, n., chicken, hen/netwo. Novsalu ar Ucai ceni novus ar Louvo. Ucai’s chicken ate Louvo’s banana. See urwa. novsalu aryarmon, n., rooster/netwo itnatman. See urwa aryarmon. novsalu aryarvin, n., hen/netwo itnahiven. See urwa aryarvin. novsalu yogun, n., wild fowl/netwagon. See urwa yogun

novsar, n., pus/novsar. See dobonovli

novselen, v.tr., ovseilen wrap up/novsin.
novsin, poss.n., seed/novsen.
novsomqai, n., banana that is ripe/innosmkai.

novsurmon, n., saviour/novsurmon.

Novu, n., God/Novu.
novul, v.intr., 1. ovul/abul talk, speak/nam. 2. n., n-ovul language/nam. Novul aryau Ura. My language is Ura. 3. talk,
utterance, speech/nam. 4. word/nam. Iyi yetai novul alauriyekye. He wrote every word.

novulwat, n., n-ovul-wat swearing/namsat.

novum1, v.intr., ovum/abum go first /novum. Irovum merek mivagi Potak. They went first ahead off to Ipota.

novum2, adj., n-ovum first/novum. Iyi youmiteti. The first child came back. See mabum

novuni, v.tr., ovuni/abuni lead/touri. See nadabuni. novuni nalinow, vp., ovuni nalinowelabuni nalinowe go hunting /touri kuri.

novus, n., banana/naram. Novsalu ar Ueai eeqeni novus ar Lovou. Ucai’s chicken will eat Lovou’ s banana.

novwar, v.intr., ovwar/amwar 1. full /novwar. 2. plentiful, abundant, many /novwar. Navani camamwar gitama. The fruit were very abundant. See nerkihlek

nowe, n., 1. vine/orait, nos. 2. string, rope /orait, nos. Aboi nowe. Untie the string.

nowi, v.tr., owi/nowi plant/nowi. Uvoi canavle minaqaugi dan sugai ahleil minowi nibi. Uvoi is weeding around the back of the house and will plant sugar-cane.

nowin, poss.n., 1. leg/non. Sai nelin ovnalalau iriri kilkil ra nowin irais ahleil. One day the children tied a fishhook to their grandfather’s leg. 2. foot/non. See urmut. nowin lemelu, n., car/nondvat. Nowin lemelu aroau canafire ihnomihnom. My car drives very fast.

nowini, n., nowin ni trunk of tree/nelponei, potniane. See nelpoh ar ni

nowiran, poss.n., bone/nouran.

nubam, v.intr., 1. ubam/nubam cook food /tovom. Yaubamye. I have cooked the food. 2. n., n-ubam food that is cooked (especially yams)/ntovom. Torpesi ne ra nubam. Pour the water onto the yams.

nuboci, n., basket made of coconut leaves /uloki.

nuboqu, n., banyan tree variety/pogku. See boqu

nucut, n., breadfruit which is overripe and which has begun to go soft/neikot.

nugat, n., net-like material from top of coconut tree/nugat.

nugonobaveg, n., smoke from fire /nugonom.

numrag, n., scab/namura.

nup1, n., fat on body/nup.

nup2, n., yam/nup.

nupmori, n., yam variety/nupmori.

nuprovo, n., bow/nevane. See nefena

nuqa, v.intr., uqa/nuqa 1. straight/logko. 2. correct/logko. Novul arka aruqa. What you said is correct.

nurak, n., 1. thing/nurac. 2. animal/nurac.


urpor, v.intr., urpor ruined by mishandling/navor.

nusyan, poss.n., large one/nusyan.

nusye, n., waterfall/nusye.

nuva, n., wild yam/non.

nuval, adj., fat.

nuwa, n., digging stick/orocol.

nuwoleg, n., cave/veli. nuwoleg wanuni, n., cave with exit at other end/velitvaru.

o, inter., yes/o. See monocwa

onaipok, n., megapode/nilep.

oramal, n., lizard variety/oramal.

orarail, n., broom/oratete, oretayor.

oraswa, n., oar/orahwo.

oreveg ar tofura, n., breadfruit variety /matpolu en tovura.

orog, adj., 1. big, large/orog, nmas. 2. adv., enough/orog. Yawevegye orog. I’ve already eaten enough. 3. a lot/orog.

ormnuk, n., oesophagus/oromnuc.
orovocor, n., shoes, boots/oravan.
orumlek, n., pillow/oramprac.
oube, loc., over there/empe.
ouberpa, loc., over in that direction /gompalampe.
oubeyp, loc., up over there/empihac.
oubeypou, loc., down over there/empihep.
ovnalalu, n., children/ovonyan. Sai ovnalalu qelu ovon umalme. The two children were twins. Nelou ar Willie, Navorom itani metutadumwi mavaigi ovnalalu miva ra nobun qivin nivenu. Navorom took Willie’s canoe without asking permission and loaded up the children and went to the point. Plural of yalu
ovnarvin, n., women/ovahiven.
ovan, premod., plural/ovan. Sai ovnalalu qelu ovon umalme. The two children were twins.
ovoremla, n., people/ovoteme. Yarmis mo yeniyovoremla mitamli ra dahlw. The devil ate up the people in the village. Ovoremla alauriyekye ireni. All of the people ate it. Plural of yerema
ovragi, n., those people/ovragi.
peleg, n., 1. butterfly/wemplag. 2. moth/wemplag. See umleg
poki, n., eel found in sea/poki. See uroqil rade
poqevre, n., snapper (large)/pogkevre.
Potak, n., Ipota/Ipotac.
Potrauyeck, n., Potrauhac/Potrauhac.
purou, n., hat/purou.
qa, pron., you (sg.)/kik. Camadap burbut qa. He is sitting near you.
qahleil, prep., with them/ndal iror. Quramadap qahleil. We are sitting with them.
qal, prep., with, accompanitive preposition /ndalu, ndal. Narinam civa madai uhnomu ra de qal Norvah. Narinam went and will catch fish in the sea with Norvah. Sai yarmis yemera ra nobuwa minip minomrokgi neveg ar sai irais qal ovon robocbonnila. A devil used to live on the hill and he came down and stole the food of the old man with his grandchildren.
qalka, prep., with you/ndalu kik.
qalkim, prep., with us (exc.)/ndal kam.
qalkis, prep., with us (inc.)/ndal koh.
qalyau, prep., with me/nandu yau.
qasu, postmod., only, alone, by oneself /kahai. Yau qasu yaunobu. I will do it by myself. Qa qasu kebenim ra sugai orog. You will come to the meeting house by yourself.
qehli, postmod., three/ndehel. Yiva movul nimgen qehli. He went and spoke three times.
qehligi, postmod., qehli-gi third/ndehelgi. Qehligi nivors yivenim. The third big one came.
qei, loc., here/igko. Yerema lama cebenim madaqis madamli qis ra dahlw qi arusvawi. The warrior will come and kill all of us in the village here in the grassland. Yaunenim qei ra novul Ura. I came here because of the Ura language.
qelu, postmod., two/ndurwu. Sai ovnalalu qelu ovon umalme. The two children were twins.
qelugi1, adv., qelu-gi two each/ndurugo.
qelugi2, postmod., qelugi-gi second/ndurugi. Qelugi yivenim miva. The second one came and went. Yadani netai qelugi. I will take the second book.
qim, pron., we, us (exc.)/kam.
qis, pron., we (inc.)/koh.
qiva, interr., how much, how many/ndve. Yitai qiva uhnomu? How many fish did he catch?
qivin, poss.n., tooth/nelven. Qivinqa arwat. Your teeth are bad. qivin sugai, n., door
Inogun nimo. See nihmi orovocor

qu, conj., 1. or/ku. Kadani dal qu nup? Will you take the taro or the yam? 2. intr., polar question mark/ku. Keniye cetali qa qu? Have you eaten enough? Nacava cemeda qu? Is there any kava?

ra, conj., 1. because/ra. Ovnalalau ar yarumnemla iresereg ra iremetet ra wavlau. The chiefs’ children were all crying because they were afraid of the cyclone. 2. prep., on, in, at, locative preposition/ra. Urwa ceregi ra nobun sugai. The chicken laid an egg on the roof of the house. ra da?, intr., why?/ra se?


rafol, n., reef heron/nigahac.

rimin, poss.n., father/etemen. Irarap qal rimin. They sat with his father.

rivan, poss.n., wife/rempen. See lavnan

rovo, n., conch shell/ntovu. See urovo

sai, postmod., 1. another, different/hai. Yarvin burbut comrokgi sai yalumiva ra plen meba nobuwa sai. The short woman kidnapped a child and went on a plane and will go to another island. 2. next/rai.

Yawedeti namqainil sai. I will come back next year. 3. premod., one/rai. Sai uhnomu itani navuvuk ar nalinoke. A bird took the dog’s bread. sai lasai, n., something/hai sesai.

saican, postmod., only one/hai teven. Iyi mo yarumne saican. He was the only chief. Gimi ra nivenu saican. You are all from the one place.

sam, v.intr., retract foreskin/sam.

san, prep., for, benefactive preposition
together/sensimac.

sesi, v.tr., 1. point at/sesi. 2. show/sesi.

sesimagsi, n., 1. finger (index)/sesimagsi. 2. toe (longest)/sesimagsi.

sesor, v.intr., 1. crazy, mad/nemlu. 2. drunk/nemlu.

sin, poss.n., faeces, excrement/sin. Wi pergi sin nalinowe? Who would want to smell the excrement of a dog?

sinehli, postmod., eight/sukrimndehel.

sinelu, postmod., seven/sukrimnduru.

sinivet, postmod., nine/sukrimendvat.

sivat, n., stick that is split at one end for removing hot stones/orsocuvi.

socurwavos, n., dolphin/socurwavoh.

socwavi, n., hawk/variety/socwavi.

sokul, adv., too, also/hogku. Yaweba soku.

soku2, prep., like/hogku. Naqo soku mo keqeni. If it is like that, you will eat it.

sorvat, v.intr., remove hot stones from fire before putting food down to cook/sorvat.

souseli, v.tr., let/permit/nempe.

sowi, v.tr., remove (hot stones) from cooked food/sowi.

sugu, v.intr., 1. kiss/sugu. 2. put mouth to/sugu. Iyi yelwa arey mohmol mahlei burbut pisugu ra nelwa arey. He vomited outside and fell over and lay down and nearly put his mouth into his own vomit.

suworem, postmod., five/sukrim.

tagnevet, n., 1. eyelash/novlimet. 2. eyebrow/novlimet. See uvlimit

teveliwa, n., swamp harrier/socwavi. See utevaco

tofura, n., whale/tovura. See ubelvi
tomsel, n., tuber baked in chunks in earth oven rather than being grated/tomsel.
toqilnau, n., juvenile mackerel/togkilnau.
tuga, adj., foreign/itugo.
tumesen, n., fish variety/mehen.
tutu, n., flower/mtsisi. See navani

ubarmonuk, n., heart/umpatmonuc. See barmonuk

ubelvi, n., whale/umpelvi. See tofura

Ubenyelege, n., Umponyelogi/Umponyelogi.

ubeu, n., shark/nempou.

ubuda, n., adult red-bellied fruit dove/nomponde.

uce, n., kingfisher/uki.

udahlwa, loc., u-dahlwa in/to the village/luntemne. Ureba ra nobun qin Umawo moumebenim udahlwa balwalip. We will go to Umawo Point and come back to the village in the afternoon. See dahlwa

udena, loc., u-dena down, below/lunmap.

udoburwai, loc., u-doburwai to/in the bush/untompoi. See unovlemut

udohmus, loc., u-dohmus to/in the garden/lunenduc. Nomwat ceqerek udohmus memadai sai novus aryi urkis. Nomwat will come up to the garden and cut a small banana of his.

ufel, n., back of head/ntocnoki.

ugen, v.intr., ugen/nugen smoke/nugon.
Nabaveg canugen. The fire is smoking.
uglai, n., flying fox/nagkrai. ugglai de, n., manta ray/nagkrai ntoc.
unnomu, n., 1. fish/nomu. See unnomu
rade 2. bird/menuc. See unnomu unayai.
unnomu damle, n., fish variety/nomu
ntample. unnomu dire, n., fish variety
/nomu tel. unnomu rade, n., fish/nomu.
See unnomu.
unnomu veli, n., fish variety/nomu veli.
ula, n., mother (address term)/namou.
ulabunbun, n., blowfly/ulampunpun.
ulakis, n., rat/lulakih.
ulcap, n., Vanuatu white-eye/ulcap.
ule, n., coconut lory/ure.
uleg, n., fly/ulag.
uleven, n., stomach/netpolu.
ulevok, n., taboo place/ulevoc.
uleyelag, n., tree variety/uleyelog.
ulit, n., coconut crab/ndet.
ulpei, n., fish variety/ulpei.
ulwag, n., cicada that makes noise during
daylight/undai.
unmalme, n., twins/unmalme.
umamin, n., fish variety/unmamin.
umanat, n., cardinal honeyeater/menuscat.
See manat
umaqam, n., sun/nen. Yera umaqam armai.
There is nice sun today.
umcas, n., pig/nompcahi. Nalinowe ar
Yobut ceni umcas ar Lalim ahninu.
Yomput's dog ate Lalim's pig yesterday.
umek, n., snake/nemki. See neskil
umesvi, n., left-hand side/mor.
umin, n., trevally/umen.
umitar, n., rainbow/umitar.
umleg, n., 1. butterfly/wemplag. 2. moth
/umqeya, n., worm/nemki.
unrip, n., food variety made of grated tuber
wrapped in island cabbage and cooked in
saucepan in individual servings/unrip.
umrom, n., peregrine falcon/unrom.
umse1, n., seed of breadfruit/novsi.
umse2, n., star/mosi. umse rade, n., starfish
/mosi ra ntoc.
umus, n., gecko (large)/nigavrac.
unayai, rel.loc., above, on top/imelwo.
Ehnen carvihi neveg ra nivlek unayai.
His mother put the food out of reach on the
shelf above.
unbahnag, rel.loc., inside/unisog.
unelelam, loc., u-nelelam to/on the road
/lunocugo. See nelelam
unelvagasagas, loc., on the very edge
/lunelvindi.
unicre, loc., 1. shallow place/ikri. 2. ashore
/ikri. Keqerek madani yau ihnom unicre.
Come up and take me ashore quickly.
ummes, adv., early/unmeh. Tadek bopolvo
unmes.
Wake up early in the morning.
umoras, n., stone found at river mouth that is
oval-shaped/unorah.
umovlelmut, loc., u-novlelmut to/in the
bush/unompoi. Qimirva unovlelmut mobu
sugai mamon. We went to the bush and
made houses and hid. See udoburwai
uqa, n., blood/nde.
uqor, n., trochus/yorikau.
urit, n., grated coconut that has been
squeezed out/witiit.
urkis, adj., 1. small/viroe. 2. narrow/viroe.
Yarmis mo yemeda ra sai nivenu urkis.
The devil was in a narrow place. 3. adv.,
for a short while/viroe. Oramal yovli mera
urkis. The lizard spoke and stayed a short
while.
urmut, n., foot/urmut. See nowin
urom, n., in-law/ntample. See damle
uromnine, n., length of bamboo that is used for carrying water /naunu. Yadani sai uromnine bihni worevi ne san Nanben. I will get a length of bamboo to scoop water for Nanpen. Afro, tani uromnine mip mevi ne. Brother, get a length of bamboo and come down and scoop some water.

uroqil, n., eel/neven, poki. uroqil rade, n., eel found in sea/poki.

urovai, n., conch shell /ntovu. See rovo urumcoi, n., kind of plant /urumcoi.

urva, n., river near sea that is tidal where there is brackish water /urva.

urva, n., chicken, hen /netwo. Urwa ceregi ra nob un sugai. The chicken laid an egg on the roof of the house. See novsalu.

urva aryarmon, n., rooster /netwo itnamat. See novsalu aryarmon.

urva arvarin, n., hen /netwo itnahiven. See novsalu aryarvin.

urwa, n., fish variety /lutvil.

urwa aryarmon, n., rooster /netwo itman. See novsalu aryarmon.

urwa arvarin, n., hen /netwo itnahiven. See novsalu arvarin.

urwa yogun, n., wild fowl/netwagon. See novsalu yogun.

ususu, n., fantai /lususu.

utap, n., tick /nootip.

utap, n., tick /nootip.

uzele, n., dragon plum /narac. Arkilap uvasel. Please break the dragon plum.

uvasele. Please break the dragon plum.

uvermis, n., sky that is blue and cloudless /lvetmih. See vermis.

uvervau, n., tree variety /luvorvau. Afro, tovu sai uvervau. Brother, pick some leaves of the uvervau tree. See neqilip.

uvla, n., mullet/novle. Uvla ra ne, n., fish variety /uvreiwan.

uvlimit, n., 1. eyelash /novlimet. 2. eyebrow /novlimet. See tagevet.


uvru, adv., still /indowi.

uvorwok, n., white-throated pigeon /Inocolwoc.

uvouvo, adv., forever /indowindowi.

uvras, n., brain /uvrah.

uvrek, n., shelter (temporary) /luvorc.

uvun, n., ringworm /novun.

uvvu, n., story (traditional) /uvuvu. Yomo bacan uuvu gi yarmis. That is all there is to the story about the devil.

uvwis, n., grouper (small) /luvwis.

uwop, n., grouper /luwop.

uyou, n., 1. grandmother /uyou. 2. old woman /uyou.

uyoumu, n., mosquito /yomuc.

va udoburwai, vp., va u-doburwai /ebe u-doburwai defecate /nev untompoi. Ulakis yemelgi soku ceba udoburwai ra dan yavu. The rat felt like he wanted to defecate on the turtle’s back.

va, v.intr., va /ebe go /nve. Yarvin burbut comrokgi sai yalu miva ra plen meba nobuwa sai. The short woman kidnapped a child and went by plane and will go to another island. Qimirva movocor arey ra sugai mip ra de. We went and walked outside the house and went down to the
sea.
vagi, v.intr., vagi/abagi veer off/nvego. Irovum merek mivagi Potak. They went first and came up away to Ipota.
vaimre, n., orange/nemli. See uvaimre
vasi, v.tr., vasi/abasi 1. pay/vasi. 2. pay for, buy/invasi.
vatacumsu, n., stone variety which is black /vetacumsu.
vatarusva, n., stone variety that is white /vetehvo.
vatunam, n., boulder/vetunam.
velek, v.intr., velek/ebelek go ahead/nvelac. Yawebelek magsi qa urabul. I will go ahead and see you and we will talk.
veni, v.intr., veni/ebeni come/nvelom. See venim
venim, v.intr., venim/ebenim 1. come /nvelom. Yiwenim mocsq nelinowe. She came and saw the dog. Irva udohmus mivenim. They went to the garden and came. Kapebenim kapocsi you udahlwa. If you had come, you would have seen me in the village. 2. become/nvelom. See veni
vermis, n., sky that is blue and cloudless /vetmih. See uvermis
verpon, n., stone that is not suitable for cooking with/vetpond.
vin, poss.n., sister of man/veven. See vinuk
vinuk, poss.n., sister of man (my)/vevnuq. See vin
vormus, n., fish variety/vormus.
wahlei, v.tr., step in (something soft)/walei. Yiwahlei nesi arwibu. She stepped in a rotten pawpaw.
wai, v.tr., step on/wai.
waip, n., shellfish variety/neyap. waip
alam, n., greensnail/nempog
walovu, n., silver-eared honeyeater/walovu.
walune, n., slipper lobster/walunu.
wamlamlas, n., prawn which is very small and found in fresh water/wampleplah.
wana, n., mullet found in fresh water/wane.
wap, n., child (address term)/wap. Wap, arap kanavri you. Child, sit down, you are too heavy for me.
warara, v.intr., stamp, stomp/watate.
warcas, n., chiton/uvlih.
waritelog, n., earwax/waritelog.
waru, n., hermit crab/wotu, ulogkre. See yocou
wasek, n., ant which is small and black and which stings/udatop.
watal, n., marchfly/waltal.
wauqivin, poss.n., cheek/waunogun.
wavlehi, v.tr., step on and break/wavlogi.
wavlis, n., crab found on rocks/nevlah.
wavrivat, n., snapper/wavrivat.
wavsamini, v.tr., gather together /semsimogi. See ailen
werek, adj., tiny/vilik.
wi, interr., who?mei. Wi cowlipoka kebenim meqeni umcas arya? Who told you to come and eat my pig?
wiba, adv., day that is four days after today /wempe.
wim, n., Pacific imperial pigeon/nocwem.
wis, n., 1. octopus/nocwoh. 2. squid /nocwoh.
wisas, adv., day that is five days after today /wisas.
wit, n., louse/nocut.
wode, n., sea urchin/wonte.
wolu, n., sandalwood/neyempen.
worade, n., walking stick/orsetu.
worarap, n., buttocks/woretehep. Kilkil yobu lama ra worarap ar yarmis. The fishhook caused problems for the devil’s
buttocks. See nimcen
worcirci, adj., narrow/workirki.

wosila, n., banana variety/wosila.

wosok, n., broom weed/uyowi.
yaco, n., marlin/yaco.
yacpon, n., egret/yacpon.
yaititi, n., cicada that makes noise at dusk /titmidit.

yalu, n., shellfish variety/yeri ka.

yalide, n., lobster/nalintoc.
yalimyau, n., wild ginger/yalimyau.
yalit, n., fish variety/yalit.
yulu, n., child/yelu.

yalvocvi, n., fish variety/yalvocvi.
yamek, n., banana variety/yamoc.
yamruk, n., 1. scar/nampruc.

yarilwa, n., spider/yatrilwo.
yarmis, n., devil/mah. Yarmis mo yameda ra sai nivenu urkis. The devil was in a very narrow place.

yerana, n., be/yerana.

yerah, adv., today/lire. Iretuteti yera. Don’t you all come back today.

yeremadi, n., person/netemendi. Yerema undisciplined person.

yeremaves, n., person/netemewe.

yevi, v.tr., pull/yevi. 2. drag/yevi.

yuwi, loc., down there/yhep.

yomo, inter., that’s all/isuma. Yomo bacan uuvu gi yarmis. That’s all there is to the story about the devil. See yemo

yovorvat, n., philodendron/ulalug.

yuwi, loc., there/yuwi. Qimrip mera yuwi. We went down and stayed there. See moyuwi
2.3 English–Ura finderlist

able nivan yerema
able to nocori
above unayai
abundant novwar, nerkihlek
accompanitive preposition dabelgen, qal
across the river ataporgi
add coconut milk to (food) navsi
afraid nemetet
afraid of nivani
afterbirth nelpat ar ovnalalau
afternoon balwalip
afterwards behnuri
again somo
agape navag
agree on time danvu nelin
alight netop
alive nomorop
all (c)alauri(yekye), bacan
all kinds of nihmiye nihmiye
all right ita
alone qasu. See also by
also soku
always nelinye
ambush savlehgi
ancestor alumrag
and im
and then behnuri
angry nanbut
animal nurak
ankle nercen oromnine, uvaimre nowin
annoy nali
another sai
answer damsí
ant
small black mola
small and black which stings wasek
anus navransin, nihmi sin
argue nawi
arm degen, legen, logun
arm (rather than hand) nelpon legen

armband natorvan
armpit digen
arrive nahlumne
arrow nagal
arrowroot yovole
as soku
as far as mafeli
ascend nerek
ashamed naromrom
ashes bedop
ashore unicre
ask naneg, dalgi
ask permission for navlahrumni, dadumwi
at ra
at (with animate object) aran
at her aranyi
at him aranyi
at it aranyi
at me aranyau
at my place arayawi
at our (exc.) place arkimwi
at our (inc.) place arkiswi
at them aranleil
at us (exc.) aranqim
at us (inc.) aranqis
at you aranja
at your (pl.) place argimiwi
athlete's foot narmelwa
attached nalcap
attract somebody's attention by making ingressive noise with lips namdut
aunt leren
his/her aunt on father's side leren
my aunt on father's side leruk
avoid nelani
await devehni
away from m(in)arogi
axe morken
axe used for fighting utvil
back bohnivi, dan
back of head ufel

bad arwat

bake in earth oven norum

bald nerpo, nerpohlis

bamboo lenau

banana novus

ripe banana novsomqai

banana varieties borvo, deves, narivram, nobol, wosila, yamek

banyan tree nalinei

banyan tree varieties boqu, nuboqu

bare one’s buttocks dorup

bark

bark at (vtr.) dogomri

bark of tree dani

barn owl natcan, nemit

barrel tree nimli

base bohnin

base of neck bohnan

basket

made of coconut leaves for carrying rubbish nokote

made of coconut leaves nuboci

made of pandanus leaves nelpat

bat navsokikrai

bathe nele

battle navcat

be neregi

beach nalvin

beam

at top of roof nimabudap, selnivi

in roof that goes from the top of the roof towards the ground nelip

in wall of house nimova undena

in roof which is thin and to which thatch is attached naram

bear children at close intervals selkivan

beard novlogun

beat dalwagi, davarugi

because ra

become neregi, venim

become dark nihnag

become dusk nalip

become settled (of weather) neyar

bed nivlek

before behnuri, dirwai

beforehand mabum

beg desok

behaviour nobu

bad behaviour nobu arwat

behind (ra) dan

belch derelwa

believe

(intr.) davnere

(tr.) davnerereg

belly dovon

belonging to ar

bend nagowi

benefactive preposition san

bent naqau

between arvotcan

big orog

bird uhnomu (unayai). See also wild

bite nahli

bitter nanbut

black nabin, nacumsu, naml, nomol

blackpalm niv(en)ya

bladder bohnevilmen

bland (of food) neselwa

blind duwei, nimdei

blocked nibat

blood uqa

blow neli, nelumsi

blow nose damlu

blowfish boicu

blowfly ulabunbun

blunt naruye

boar. See wild

bone nowiran

book netai

boots orovocor

boulder vatunam

boundary marker nar

bow nefena, nuprovo
boy nevyarep, yalu aryarmon
brace oneself while walking downhill
damcai
braid hair nevorwar
brain uvras
branch of tree degegeni
bread navucvuk
breadfruit nimal
that has been fermented mori, nimorei
which is overripe and which has begun to
go soft nucut
breadfruit varieties melcucut, moralam,
morcurcat, morovo, moruce, moryamek,
oreveg ar tofura
break
(intr.) nivani, nomde
(tr.) narki
breast nan
breathe nesomsak
bridge nivlek
bring dani, danimesibenim
bring down daniyip
broken nivani, nomde
broken down nomdemde
broom orarail
broom weed wosok
brother of man avinsai
address term afro, avuk
my brother avuksai
your brother ahmusai
his brother avinsai
buffalo grass novlelgi
building sugai
bull kurimatau
bunch
of fruit nifir(kat)
of bananas nivra
bundle of wild cane that is tied together
for carrying nobun lanyeg
Burckella obovata niyere
burden navirom
burn
(intr.) netop
(tr.) nehni
burnt dofa
burp derelwa
bury nisvi, dormun
bush doburvai, novlemut
bush nut nivergi
but kou
butcher (large animal) davlai
butterfly peleg, umleg
buttocks nimcen, worarap
buttress root lani
buy vasi
by
myself bayau
oneself qasu, baiyi
ourselves (inc.) baqis
ourselves (exc.) baqim
yourself baqa
yourselves bagimi
themselves baleil
calf (of leg) nehnnap
call novlehgi
can nocori
cane variety niwau. See also wild
canoe nelou
canoe tree nepleple
capable nivan yerema
car nowin lemelu
cardinal honeyeater (u)manat
care for nevida
carry dani
on shoulders nesurye
cassia tree neimas
catch
catch fish nevsocwap, dai uhnomu
catch up with nanbu
cattle kurimatau
cause difficulties nobu lama
cave nuwoleg
refuge cave narivcai
cave with exit at other end nuwoleg
wanuni
cemetery dormarmis
chafing between legs nitadecrek
charcoal bohnimlip
chase nelesi, danbelek
chat dabe
check on nehnemi
cheek wauqivin
chest nimelgen
chew namai
chicken novsalu, urwa
chief yarumne
chiefs yarumnemla
child nehni, yalu
address term wap
my child neruk
your child nerum
children ovnalalau
chiton warcas
choose namsi, noplei, davri
church norwotu, sugai dobor
cicada
cicada that makes noise at dusk yaititi
cicada that makes noise by itself during the night dehnak
cicada that makes noise during daytime ulwag
clam shell nesur
clap darai legen
clean (something) sedomsi
clear detar
clear undergrowth from narogi
clear undergrowth fovus
clear up (of weather) neyar
climb
climb (tree) neci
climb to end of branch niriri
clod movigar
close nabit
close mouth netikum
close to burbut
cloth namas
clothes namas, niri
clothing namas, niri
cloud nomwau
cloudy nacup
cluck dokak
cocnut nei. See also wild
coconut cream dobonei
coconut frond nebelgeni
coconut husk danei
coconut palm nei
coconut shell livnei
coconut that has begun to sprout nevla
coconut that has not yet developed flesh uvanela
coconut that is dry namqai
coconut that is green and good for drinking nesrop
coconut that is green and just beginning to become dry namda
grated coconut that has been squeezed out urit
coconut crab ulit
coconut lory ule
cold nurpon
collapse nehem, noboi
comb (of fowl) norpunelin
come veni(m), eni(m)
come back deti
come down nip
come to the aid of narkobu
come up nerek
conch shell (u)rovo
conclude (of story) nefeli
congregate semsimak
cook
(tr.) nehni
(intr.) nubam
cooked netop
copulate neci, neg
copulate with neci
coral variety lele, nabaraun
correct uqa
cottonwood tree novlinvau
cough navruk
count nisbi
cover narvahgi, dini
cow kurimatau
crab
  crab variety nalman
    found on rocks wavlis
crawl davayek
crazy sesor
creep nayag
crooked naqau
cross danvu
crossbeam (on bed, bench) nocrogi
croton lobut
crunch in mouth nalavsoli
cry nereg
cut narvi, danvu
  cut (tree) from top without cutting down
    the trunk nahri
  cut down banana dai novus
cyclone wavlau
damage nivyehgi
dance
  (intr.) naswan, nemcu, nilauyek
  (n.) nemcu
dark nihnagbis
darkness nihnagbis
dative preposition bohgi
day nelin
  day after tomorrow awe
  day after the day after tomorrow arwe
  day that is four days after today wiba
  day that is five days after today wisas
  day that is six days before or after the
    present nemedog
  day before yesterday ahnuwe
daylight balacis
dead nimis
defeat delgisgin
defeat nimis
deceive nopri
deep buwip
  deep place narpavul
defecate nivek, va udoburwai
descend nip
devil yarmis
die nimis
different nobu sai
difficult lama, nagalau
dig nocli, nocri
  dig up nocli, nocri
digging stick nuwa
dilapidated nomdemde
dirty dahlei
discard naivuni
disciple levsa

disgorg e nasalwai, nelwagi
disobedient nimru
disobey (instruction) narek
distribute nausiyek
dive underwater netenom
do nobu
  do quickly nobu dahmas
  do reflexively nespe
  do spontaneously nespe
  do unintentionally dormeves
  do what? nousa
  do what with? nahuni
dog nalinowe
dolphin socurwavos
door nihmi orovocor, qivin sugai
doorway nihmi nelelam
dorsal fin (of fish) nilomudan
down udena
  down in that direction goubeyoup
  down over there oubeyp
  down there youp
downhill slope nip
  drag fire across garden to bum off
  rubbish dalyek
drag yevi
dragon plum uvasele
draw nai
  draw apart (something that has two
  sides), open (something that has two
  sides) noreqip, dorkihli

driftwood ninvo

drink nomni
  drink through lips delfi
drown nelmut, nergeli de
drink sesor
dry artacau
  dry land nivenu artacau
dry leaf of banana louvo
dull (of weather) nacup
ear delgen
  earwax waritelog
early unmes
earth dena
  earth oven niverinum
earthquake nomye
eat
  (intr.) neveg
tr.) neni
edible part nivan
eel
  found in river uroqil
  found in sea poki, uroqil rade
egg nahlin
egret yacpon
eight sinehli
eighteen durem tapolgiba sinehli
eleven durem tapolgiba sai
embarrassed naromrom
emerald dove nacem
end (of story) nefeli
enough orog
enter nihli
European arusva
every (c)alauri(yekye)
exceed dalwagi, davarugi
excrement sin

extend (leg) nacougi
eye nihmi
eyeball lalwolek
eyebrow tagnevet, uvlimit
eyelash tagnevet, uvlimit
faeces sin
fall nohmol
fall out in large numbers nehrem, noboi
family member nobunaran
famine nohmu
fantail ususu
far away isut
fart
  loudly dorpek
  silently nasis
fat
  (adj.) nuval
  (n.) nup
father rimin
  address term dera
fear
  (n.) nemetet
  (tr.) nivani
feather novligen
  long feather in tail of bird neletatam
feed novosi
feel nelgi, nergi
  feel affection nimdurait
  feel good nergives
female aryarvin
fence nabai
fend off (blow) daiba
fern variety namqar
fifteen durem tapolgiba suworem
fight nibut
  fight in battle navcat
  fight with dai
fighter yerema lama
finger deglegen legen
  index finger sesimagsi
  little finger fihnicre
  middle finger levilaupe
ring finger navdowi
fingernail uwnomu legen
finish nalauri, damli, nevyehinye
fire nabaveg
firewood nabaveg
first mabum, (ra) novum
fish uhnomu (rade)
    fish varieties bohnetop, bunvat, namgu,
    netcol, tumesen, uhnomu damle, uhnomu
dire, uhnomu veli, ulpei, umamin, urvil,
    uvla ra ne, vormus, yalit, yalvocvi, yelau,
yetr
    fishhook kilkil
fishing line naforogi
five suworem
    five days hence wisas
flame (of fire) nehlip
flap on shore (of fish) davrap
flare up (of fire) nehlipyek
flesh nivan, niyar
flick with finger darai
float nagayek, naqayek
flood nousap
flow narare
flower
    (n.) navani
    (intr.) dasisi, dutu
fly
    (n.) uleg
    (intr.) nerkep
flying fish save
flying fox uglai
foam nakik
frog nelinbup
follow nopoliesi
    follow closely behind sari
food neveg, nebeveg
    cooked food (especially yams) nubam
    food cooked in chunks in earth oven
    rather than being grated narvitomsel
    food variety made of grated tuber
    wrapped in island cabbage and cooked in
saucepan in individual servings umrip
food made of grated layers of tuber with
layer of meat in middle neyowi
food made of grated layers of tuber with
chopped prawns or lobster and grated
coconut in middle nevgan
foot nowin, urmut
for bihni, san
    for her sanyi
    for him sanyi
    for it sanyi
    for me sanyau
    for them sanleil
    for us (exc.) sanqim
    for us (inc.) sanquis
    for you sanqa
forehead navunen
foreign tuga
forever uvouvo
forget davrivru
four lemelu
    four days hence wiba
fourteen durem tapolgiba lemelu
Friday Nelinsuworem
friend
    address term afro
    his/her friend avin
    my friend avuk
    your friend ahmu
frightened nemetet
frolic nalul
froth nakik
fruit navani, navan
full nerkihlek, novwar
fungus that is edible nabidi
furious narcai
future nelin mayuran
garden dohmus
    garden site which is no longer used
    nahnei
    garden that is terraced narwagep
garment namlawan
gather together
  (intr.) semsimak
  (tr.) nalcen, wavsamini
gecko, large umus
get dani
get dirt on dahlei
get up dadek
ghost navyat
gill of fish (interior) nabaco ra nan
ginger. See wild
girl nefi, yalu aryarvin
give birth neregi
give novohgi
go va, iva
  go across danvu
  go ahead velek
  go around naqau, naqaugi, nataqau
  go as far as novohlowi
  go back deti
  go down nip
  go first novum
  go fishing nevsocwap
  go hunting novuni nalinowe
  go inside nihil
  go out (of fire) nimis
  go over delkouni
  go past nadofu
  go up nerek
Goa Novu
good armai. See also person
gossip about davudan
grab nelovsi
grandchild bocbon
  my grandchild bobuk
  your grandchild bohmu
  his/her grandchild bocbon
grandfather irais
grandmother uyou
grass novlelmut
grass skirt nobobus
grassland arusvawi
grate
  grate (coconut) nelei
  grate (tuber) narap, nayap
grave mavrobor
green delemda
greensnail waip alam
ground dena
grouper awop
  small grouper uvwis
grow
  (intr.) nerpo, neg
  grow big nalam
  grow over denisvi
grub found in wood that is edible navat
gum nogosiwo
gut (tr.) dabu
haemorrhoid nevok
hair novligennobun
  hair of body novliran
  hair that is grey with age novliwas
half-hidden seloglak
hand degen, legen, logun
handle nalwin
hang narau, nelei
happy navos, nelegleg
hard lama
hat purou
have a break nemedog
have enough to eat dali
have haemorrhoid nevok
have in abundance dabelyak
hawk variety socwavi
he iyi
head nobun
headland nobun qivin nivenu
hear nelgi, nergi
heart (u)barmonuk
heaven bocup
heavy nabas
heliconia
  leaf (and plant) lau
  heliconia leaves placed over food in
  earth oven before layer of earth is added
nis
heliconia leaves that have been
previously used and which are placed
over layer of earth on earth oven to
prevent steam from escaping
novlobunum
heliconia with very large leaf nimovu
help navri
hen novsalu aryarvin, urwa aryarvin
her aryi
here gei
hermit crab waru, yocou
large variety yapilcowa
hibiscus nedrap
hiccup narvuwan
hidden namon
hide
(intr.) namon
(tr.) nahluni
hill nobuwa
hillock detovu, dovun
his aryi
hit dai
hold novohlowi
hold between thighs damri
hold tightly navavsivsi
hold up naswai
hole navran
hollow
above collarbone navranan
hollow part (of something) navran
holy dobor
home nabon
horizon nonbohnip
hot navgaveg
house sugai
how? nocwa, soku da
how many? qiva
how much? qiva
huge atam, nivoris
hunger nohmus
hungry nohmus
hurry nobu dahmas
husband awin
husk (coconut) navlehgi
hymn narufa dobor
I yau
if naqo
ill-living nocsi
important. See person
in ra
in (with animate object) aran
in her aranyi
in him aranyi
in it aranyi
in me aranyau
in them aranleil
in us (exc.) aranqim
in us (inc.) aranqis
in you aranqa
in the bush unovlelmut, udoburwai
in the garden udohmus
in the middle arvotcan
in the village udahlwa
in this direction gigei
in-law damle, urom
inconsequential dopa
Indian coral tree devarap
insect variety nobudovlau
insert wedge noburu
inside unbahnag
instruction nebasiwogi
instrumental preposition gi
intestine nesousin
Ipota Potak
island cabbage damle
island nobuwa
it iyi
its aryi
jealous narcar
joke namregen
juice dobon
just do nasai
juvenile delnesau
kava nacava
keep doing nera
kidnap nomrokgi
kidney nimarvan
kill dahlini, dai
kin nobunaran
kind of sore netralam
kingfisher uce
kiss sugu
knee (n)imrehlin
kneel nehri (n)imrehlin
knife lenau, nawituga
knock narci
know nocori
land dena
language novul
large orog
large one nusyan
last avni
laugh doqorwa
lay egg neregi
lazy na(ta)rahmus
lead nadabuni, novuni
leaf (and plant) lau
leaf delgen, delgeni, nebelgen, nebelgeni
leaf of coconut palm that is unfurled and
upright nau nihmi
lean deswa
leave nocorip, seli
left-hand side umesvi
leg nowin
length of bamboo that is used for
carrying water uromnine
let souseli
letter netai
lick naspi
lie (tell) nivrovul
lie down nahlei
life nomorop
lift up nalek, neleciyek
light
light fire nehni
light (something) dovohni
light (n.) nilar
light (in weight) natarverva
lightning dorpis
like
(prep.) soku
(tr.) nacaigi
line lator
lip noclogun
live nera, nomorop
liver neqilmei, nimsahlilit
lizard variety oramal
load navirom
lob nanek
lobster yalide
locative preposition ra
with animate object aran
log ni
long feather in tail of bird neletatam
long laupe
long time ago ahnibis, atirwai, deverwi
long way off isut
look
look after nevida
look around naraqau
look at nocsi
look away nelpagi
look down neterek, dorup
look for narkobu
look for nelecen
Lord narisak
lost namon
louse wit
low (of tide) nileg
Macaranga dioica novou
mackerel, juvenile toqilnau
mad sesor
maggot ila
main
main part nelpon
main part of the day balacis
make nobu
make fence nabai
make noise through pursed tongue
devessel
make parcel of food for one person nai
nobun
Malay apple nomyin
male aryarmon
man yarmon
old man irais
mango maqo
manta ray uglai de
many dahmas, gilama, ginimis, novwar, nerkilek
marchfly watal
mark dori
mark on tree where branch has been cut off yamruk
marlin yaco
married norovlek
married to nerevrigi
marrow in bone ne ra nowiran
marry (tr.) nerevrigi
mat
made of pandanus leaves noumsi
made of coconut fronds naili, devacau
maybe nigei
me yau
meat nalat
meet nevtit
meeting house sugai orog
megapode onaipok
midday balacis
midrib of coconut leaf nivsek
millipede neskil ni
mistreat danidi
mixed nercen
moan nasau
money nivasi
moon irais, mova
more somo
morning bopolvo
mosquito uyoumu
moss namdemda
moth peleg, umleg
mother ehnen
address term ula
mound detovu
mourn nacur
mouth nobun qivin
much dahmas
mucus in nose nimlegen
mud nohuleg
mullet uvla
freshwater mullet wana
murder dahlini
muscle niyar
my ar(y)au
name nivan
namesake avugwlor
narrow urkis, worcirci
native almond nagai
native asparagus nive
native lychee dau
navel yobut
near burbut
neck (bori)nan
nephew
of man alwin
of woman eten
net-like material from top of coconut tree
nugat
new arvau
next sai
nibble at bait (of fish) sarpurpnr
night belmela
nine sinivat
nineteen durem tapolgiba sinivat
nits of lice ilis
no davawi, ei
nobody davawi sai yerema
none davawi
none at all davawi sai
nose nelin
not at all davawi sai
not davau, davawi
not at all davawi sai
nothing davawi sai lasai
now marima
numb narpor
oar oraswa
occasion nimgen
octopus wis
oesophagus oromnuk
of ar
of no value dopa
oil dobon
OK ita
old alvuicialam, nocalam
old man irais
old woman uyou
older (child) belek
on ra
on (with animate object) aran
on and on maryek maryek
on father’s side maran
on her aranyi
on him aranyi
on it aranyi
on me aranyau
on the road unelelam
on the very edge unelvagasagas
on them araneil
on top unayai
on you aranqa
on us (exc.) aranqim
on us (inc.) aranqis
one sai
one of a pair degengi
only bacan
only (with pronoun) gasu
only one saican
open daibelek
open one’s mouth navag
or qu
orange (u)vaimre
order nebasiwogi
other one erema
our
(exc.) arkim
/inc.) arkis
outrigger nelman
outrigger pole beam running horizontally
in roof between the top of the wall and
the top roof beam nimova
outside arye
over
over in that direction goube
over in that direction ouberpa
over there erpa, oube
overeat nerpo
overgrow denisvi
Pacific golden plover nivi
Pacific imperial wim
palm of hand dovon legen
pandanus nobobus. See also wild
papaya nesi
paper netai
paramount chief nivan nelou
parrotfish moqum
juvenile delnesau
part of leg behind knee arwaqiwi
past nelin dirwai
patch (clothes) nelvi
pawpaw nesi
pay vasi
pay for vasi
peace nenbarata
peel nalavli, navkilyen
penis nourin
penis sheath yetau
people ovoremla
peregrine falcon umrom
perform traditional dance by occupying
space between dancers either side
depihnil
perhaps nigei
permit souseli
person yerema
person from or belonging to a particular place or kind of place *nelou*
person who cannot talk *narorpo*
person who is good *yeremaves*
person who is important *yerema orog*
person who is undisciplined *yeremadi*
perspiration *nalyeg*
perspire *nalyeg*
philodendron *yovorvat*
pick
   pick fruit *nalasvi*
pick leaves *neleci*
pick up *neleci*
piece *nevleqen*
   piece of earth *movigar*
pierce *nehli*
pig *umcas*
pigeon
   Pacific imperial pigeon *wim*
   white-throated pigeon *uvorwok*
pillow *ortamlek*
pinky *fihnicre*
pity *nimduru, nosedavarili*
place *nivenu*
   place that is taboo because somebody died there *nesvarip*
placenta *nelpat ar ovnalalau*
plant (tr.) *nowi*
plant variety *urumcoi*
plantar wart *nocvat*
play *novovu*
   play around *nalul*
   play football *damsi*
plentiful *novwar, nerkihlek*
plural *ovon*
point (of land) *nobun givin nivenu*
point at *sesi*
poke out *napoi*
polar question marker *qu*
possessions *netvote*
post
   post that is forked at the top to support another beam *nibau*
   post that is forked upon which a cross-beam is placed *nabilpil*
Potnarvin *Bohnalvin*
Potnuma *Bohnuma*
Potrauhac *Potrauyek*
pour *dorpesi*
   pour liquid over *navsi*
practise sorcery *davi(war)*
prawn
   fresh water prawn *nikau, novocor gi dan*
   very small prawn found in fresh water *wamlamlas*
pray *nofwaki*
preach *novlahlumni*
pregnant *nasyan*
pretend *nivrovul*
produce food *nobu nivan*
protect *sensebari*
pubic area where hair grows *bohdovon*
pudding
   pudding made with layer of lobster, prawn or grated coconut in the middle
   that is very rich *nevgan*
pull *yevi*
   pull out weeds *navle, navlivle*
punch *dai*
Punmougo *Bunmougo*
purple swamp hen *bulau*
purposive preposition *bihni*
pus *dobonovli, novsar*
push *nibesi, nocperi*
   push firewood back into fire to keep fire going *naburgen nabaveg*
   push vine through wall to another person *netor*
put *neregi*
   put above *dini, narvihgi*
   put down *neregip*
   put down boundary marker *dai nar*
   put inside, load up, gather *navai*
   put mouth to *sugu*
put out of reach narvihgi
quick ihnom. See also do
quiet nenbar
rain nerevnip
rainbow umitar
raise neleciyek
rat ulakis
raw nagasau
reach novohlowi
read nocsi
ready davisvis
real language nivan novul
red nehlip
red-bellied fruit dove (adult) ubuda
reef netuco
exposed reef at low tide nobunetuco
reef heron rafol
reflection namolin
reflex. See do
refuge cave narivcai
remember darogi
remove nivsi
remove (food) from earth oven noprei
remove (gut of) dabu
remove (hot stones) from cooked food sowi
remove hot stones from fire before putting food down to cook sorvat
repair nobahlini, nobahru
respect narcicives
rest nemedog
rest head on something as pillow damrak
retract foreskin sam
return deti
rib (n)imri
ridge netoutau
ridge-capping niwabun
rifle dorani
right-hand side arube
ring finger navdowi
ringworm uvun
rip davahri
ripe nerwa
rise (of tide) niqam
river ne
river bank delgene
river near sea that is tidal where there is brackish water urva
road nelelam
rock nivat
rock that is made of uplifted coral reef yavkil
rock pool that is exposed at low tide nerpa
roof nobun sugai
roofing style nivri
rooster novsalu aryarmon, urwa aryarmon
root nolgen, norgen
buttress root lani
roots growing in water along river bank that are all tangled together novolvol
rope nowe
rot nibu
rotten nibu
row naswa
rub navli
rubbish nimilya
rubbish heap nimreil
ruined by mishandling urpor
rumble (of stomach) navor
run nafire
run away nafirecai
sad nergobunum
sago nivreibin
saliva narvani
salt netukus
salt water de
salty natok
salty (of sea, such that it causes stinging in the eyes) nanbut
sand nalvin
sandalwood wolu
sap naregeni
satiated dali
saved eyowar
saviour novsurmon
say noco, novli
scab numrag
scale (of fish) nigevin
scar atarpaleg, yamruk
scatter nasevyegi
school norwotu
scoop up (water) nevi
scorpion alvini
scrape nelei
scrape out nademi
scratch nelei
(of fowl) scratch ground in search of food nascoi
scripture netai dobor
sea de
calm sea nomorinu
sea cucumber nogoti
sea snake duglas
sea urchin wode
season
cool and dry season nacas
hot and rainy season niqam
seated narap
second qelugi
see nocsi
seed navan, novsin
(breadfruit seed umse
sell seivasi
send davali
send on errand nebasiwogi
send word davali novul
sensitive grass neimas acur
servant levsvau
serve dorog
set fire to nehni, dovohni
settle on time danvu nelin
seven sinelu
seventeen durem tapolgiba sinelu
sew nehli
sew up nehlibat
shaded nacum
shadow dayali, namolin
shake (firewood) while walking to keep fire alight davlivli
shallow place unicre
share davri
share bed with (somebody else) namavi
share out nervavwi, nervurakgi
shark ubeu
sharp naca
sharpen
(blade) desi
(end of stick) narai
she iyi
sheath of coconut bud nocum
shelf nivlek
shellfish
varieties waip, yala
variety with spikes which is found in fresh water yasi
shelter (temporary) uvrek
shin neiteven
shine light selai
shinny up (tree) deyeti
ship nelou
shiver negril
shoes orovocor
shoot narvasi
shore nivenu artacau
short burbut
for/in short while nelin urkis
shoulder nobun legen
shout nasor
show sesi
(show off naswa aran
shred bark of cottonwood tree into fine fibres dulyar
shut nabit
shy naromrom
sick namarat
side nocrin
silent nenbar
silver-eared honeyeater walovu
sin
  (n.) nobu arwat
  (intr.) nobusat
sinew nalip
sing narufa
  sing traditional song debor
sink nelmut
sip duvtup
sister
  of man vin
  my sister (of man) vinuk
  of woman avinsai
  my sister (of woman) avuksai
  your sister (of woman) ahmusai
  address term for woman’s sister avuk
sit
  sit down narap
  sit immodestly nobunmis
site of former house, foundation of house navam sugai
six misai
sixteen durem tapolgiba misai
skin (nicles) dan
skinny narkas, nileg, nelek
skull livnei
sky bocup
  blue and cloudless (u)vermis
sleep nahleiba
  sleep in eye yava
sleepy nahlek
slide (t)araral
slinging stick dit
slip (t)araral
slipper lobster walune
slowly metuk
small arkus
smegma yava
smell
  (intr.) nibin
  (tr.) nelgi, nergi
smile niris
smoke
  smoke (cigarette) novosi
  smoke from fire nugonobaveg
smooth nararal, dasyasye
snail yelege
snake neskil, umek
snapper wavrivat
  large snapper poqevre
snatch nelovsi
sneak nayag
sneeze namiswa
sniff nigok
snore nabag
snot nimlegen
soft narumelile
soften nali
  soften with teeth desi
soil dena
sole of foot dovonowin
some legen
something sai lasai
song narufa
sorcery davwar
sore novli
  kind of sore netralam
sorry nimduru
speak novli, novul
spear
  (tr.) nai
  spear to death nahlini
  (n.) sau
  spear with many prongs nimrap
  spear point delcor
speech novul
speed nafireves
spider yarilwa
spirit navyat
  spirit that inhabits a taboo place nobo
  evil spirit navyatdi
spit narvani
spleen isup
split
(intr.) nehpolit
(tr.) narek
spoil nivvehgi
spontaneous. See do
spread (legs) nartapulwi
spring ne
sprout savosavos
spur on leg (of rooster) nemrani nowin
squat dofofek
squeeze milk out of coconut navis
squid wis
stamp warara
stand wade
star umse
stare at dobohnemi
starfish umse rade
start nahribohni
starting point at corner when weaving wall nivram
stay nera
steal
(intr.) nomrokgi
(tr.) nomrok
steam naswontum
stem of coconut frond botovlek
step
step in (something soft) wahlei
step on wai
step on and break wavlehgi
steps cut into trunk of coconut tree norivsau
stick
(n.) ni
stick that is split at one end for removing hot stones sivat
stick (tr.) namlesi
stick close to sari
stick into nehli
still uvo
stingray uvar
stink nibinwat, nibu
stir up water (of fish) nivram

stomach uleven
stomp warara
stone (n.) nivat
black stone vatacumsu
not suitable for cooking with verpon
oval-shaped stones found at river mouth unoras
white stone vatarusva
(tr.) narvasi
stonefish bohnurvo
story dabe
traditional story uvuvu
straight uqa
string nowe
strong lama
stuck naveral
suck nagmu
sugar dovun mola
sugarcane nibi
sun umaqam
support naswai
surface dan
surround naqaugi
suspended narau
swallow (tr.) nergeli
swamp harrier utevaco, teveliwa
swearing novulwat
sweat nalyeg
sweep narail
swell up nalam
swim
in a single location nele
to get from one place to another nalcai
underwater netenom
swing nauyawi
swollen nalam
taboo place ulevok
Tahitian chestnut dire, nimil
tail nevlimcen, novlimcen
take dani(mesiba)
take away danibelek
take down daniyip
take off (clothes) nanvu
take out danibelek, nivsi
take the higher route novocoryek
**talk** novul. See also **person**
tall laupe
tamanu nibocor
tap on narci
taro dal
  variety dal nivya	
**taste** nargap
**tasteless** neselwa
tea ne arwetop
teach davsehgi
  teach right from wrong novlavsehgi
tear (tr.) davahri
tears dobonihmi
tell (lie) deswai, nivrovul
tell (someone) novlipohgi
tell (something) novli
tell story dabe
temple bohdelgen
ten durem
tendon nalip
testicle nagiyin
thank you kobahlini
  thank you very much kobahlini dahmas
thanks bahlini
that (i)mo, mori(ma)
  that person aragi, balka
that's all yemo, yomo
**thatch style** nivau
  thatch style with wild cane irwit
their ahleil
there (mo)yuuwi
they leil
thick nivivat
thigh nivan
thin
  (of people) narkas, nileg, nelek
  (of things) nivirirau
thing lasai, nurak
things dahmi, dahmla

**think** daro
  think about darogi
third qehligi
thirsty nimisce
thirteen durem tapolgiba qehli
this imo
those people ovragi
three qehli
  three days hence arwe
threshold of meeting house netvimrak
throw davagi
  throw away naivuni
  throw down nani p, ner i
  throw upwards nanek
  throw (something) at narvasi
**thumb** uvnomu (legen)
thunder yawil
tick utap
tide
tie niri
  tie up niri
  tie with string nerusi
**time** nelin, nimgen
**tinea versicolor** arusvasvas
tiny werek
tired na(ta)rahmus
to bohgi
  to me boyau
  to my place aryawi
  to our (exc.) place arkimwi
  to our (inc.) place arkiswi
  to the bush unovlelmut, udoburwai
  to the garden udohmus
  to the road unelelam
  to the village udahlwa
  to them bohgil
  to us (exc.) bokim
  to us (inc.) bokis
  to you (pl.) bohgimi
  to you (sg.) boka
  to your (pl.) place argimiwi
today yera
toe
  big toe uvnomu
  little toe fihnicre
  longest toe sesimagsi
  middle toe levilaupe
  second last toe navdowi

toenail uvnomu legen


toilet sugai urkis

tomorrow bolvo

tongue nalwamen

too soku

tooth (nivan) qivin

top of yam that has been cut for planting nobunwar

totem nobunmolup

touch novohlowi
  traditional story uvuvu

treat well danives


tree ni
  varieties bohnin, namam, nasipoupau,
    nemor, neqilep, nesau, neqilup, nesmar,
    nocnobo, uleyeleg

trevally umin

trick (intr.) nivrovul, nopri

trochus uqor

true ahneseg

trunk
  trunk of fallen tree that is rotten dovuni
  trunk of tree nelpoh ar ni, nowini

try dahmi

tuber baked in chunks in earth oven
  rather than being grated domsel

turn noprei
  turn all the way around namcai
  turn right way up savlasakgi
  turn wrong way around damrekgi

turtle yavu

tusk of pig nabare

twelve durem tapolginga qelu

twenty durem qelu

twins umalme

twitch nauselgo

two qelu
  two each qelugi

Umponyelogi Ubenyelege

uncle
  on mother’s side maran
  my uncle on my mother’s side marak
  your uncle on your mother’s side maram

undercooked nivruk

underneath digen

underside digen

undisciplined. See person

undo naboi

unintentional. See do

unload sedi

untie naboi

until mefeli, mafeli
  until today miyera

up
  up in that direction goubeyok
  up over there oubeyok
  up there yok

uphill slope nerek

upper side of foot danlumut nowin

uproot damsí

urinate nevilme

urine nevilmen

us
  (exc.) qim
  (inc.) qis

useless dopa

Uswotu Uswaru

utterance novul

vagina len

Vanuatu fruit dove nou

Vanuatu white-eye ulcap

veer off vagi

vein nalip

very bacan, dahmas, gilama

victory leaf laupat

village dahlwa

vine nowe
  varieties duru, nilit, niya
visit *nehnemi*
voice *navyan*
volcano *neswate*
vomit *nelwa*
    vomit out *nasalwai*, *nelwagi*
vomitus *nelwa*
wait for *devehni*, *deverwi*
wake up *nerpelek*, *nerpa*, *dadek*
walk *novocor*
    walk with walking stick *nade*
walking stick *worade*
wall at back of house *netlisog*
wander *navoya*, *delau*
want *nacaigi*
    want to *noco*, *nacaigi*
war *navcat*
warm oneself by fire *delcam*
warrior *yerema lama*
wash *neteli*
waste *nilavyacogi*
water *ne*
    water running over stones in river *nobunarare*
    water dug in beach that is brackish *urvarok*
watercourse that is dry *nelmelin*
waterfall *nusye*
watermelon *moreni*
wave (in sea) *nimyau*
we
    (inc.) *qis*
    (exc.) *qim*
wear *nirigi*
weather *nelin*
weave *nibi*, *nivi*
weed (tr.) *navle*, *navlivle*
weigh down *navli*
met
    (intr.) *nomne*
    (tr.) *neteli*
whale *tofura*, *ubelvi*
what *da*
when
    (conj) *nimgen*
    (interr) *nigei*
where *duwa*
which *atu*
whip *nivsarvu*
whistle
    through pursed lips *nafel*
    through fingers inserted in mouth *naiwip*
white *narusva*
white-rumped swiftlet *nibem*
    white-throated *uvorwok*
who *wi*
why *ra da*
wide *naflei*
wife *lavnan*, *rivan*
    wife of chief *nasimnalam*
wild *nogun*
    wild boar *sanwis*
    wild cane *lanyeg*
    wild coconut *nival*
    wild fowl *novsalu yogun*, *urwa yogun*
    wild ginger *yalimyau*
    wild pandanus *urwit*
    wild yam *nava*
win point *netpin*
wind *wavlau*
    east wind *norwotu*
    north wind *nobaravu*
    south wind *natuga*
    west wind *nouritugo*
wind up *dalni*
wing *nevlocon*
wink *nivsamovuk*
wipe *nanvu*
    wipe one's anus *nasal*
with *dabelgen*, *gi*, *qal*
    with me *qalyau*
    with them *qahleil*
    with us (exc.) *qalkim*
    with us (inc.) *qalkis*
    with you *qalka*
woman yarvin
  old woman uyou
women ovnarvin
wood ni
word novul
work nivyum, noburak
worm umqeya
worship deveta
wrap up namsiken, novselen
write netai
yam nup. See also wild
  varieties corevenuwo, daiborceni, delwis,
  maliya, moida, nupmori, narmi, yavup
yawn namwap
year namqainil
yellow narumyag
yes monocwa, o
yesterday ahninu
you
  (sg.) qa
  (pl.) gimi
your
  (sg.) arka
  (pl.) argimi
youth nevyarep
Because the amount of analysable textual material that has been recorded in this moribund language is relatively small, the entire corpus of texts that has been gathered is presented in this chapter, along with information about the circumstances in which the text was recorded. Because all speakers were unaccustomed to speaking on tape, and most speakers had not been regularly using the language for a long time, the recorded texts were characterised by repeated dysfluencies—repetitions and hesitations—and performance errors, some of which were corrected on tape, while some were not. Some recorded material was in addition untranscribable because of a lack of clarity in the speakers’ voices.

In the versions of the texts that are presented below, dysfluent material and material that speakers themselves regarded as errors has been edited out, and untranscribable material has been ignored. Complete copies of the recordings—along with full transcriptions complete with detailed commentary on problematic material—have been placed in the archive of the Vanuatu National Museum in Vila.

These texts are presented in Ura in §3.1, with an accompanying translation into Sye, for the interest of both the modern Erromangan community and comparative linguists. Each of these texts is then presented again in §3.2 with an interlinear morpheme-by-morpheme gloss, along with a free translation into English.

### 3.1 Ura texts and Sye equivalents

#### 3.1.1 Ura: a disappearing language

Yamdabe bohgi yerema mori arusva ivenim
qeim aqo yamli novul arayau bohgi mada
magis nelin mayuran.

Armaives.

Yanavos maqo yanamli novul arayau ra naqo
yawenimis mada mangi nelin sai.

Yaumiva mocsi yimduru boyau.
Imo kou yanavos.

Yanavosgi maqo armai soku.
Naqo yanovlasai mahleiba mangi.

Yacamentampi pogi neteme mori nehvo
yivelom igko magku yacamanwi nam
enyau pogi mante maghi ndan
camampelom.

Armaiveh.

Yacamnavoh magku yacamnam gi nam
enyau ra nagku yacamah mante mandgi
ndan hai.

Yampe mochi yimnduru poyau.
Ima kou yacamnavoh.

Yacamnavohgi magku armai hogku.
Nagku yacamplah maleipo mandgi.
3.1.2 The devil and the old man

Sai yarmis yemeda ra nobuwa memip memomrokgi neveg ar sai irais qal robocbonmila.
Mafeli sai nelin ovnalalau iriri kilkil ra nowin irais ahleil.
Yarmis mori ip meniye neveg miva ra sugai urkis.
Mitamli miteti moco: Irais, acougi noun yaunalwi.
Irais yemacougi nowin mori iririwi kilkil.
Yarmis yemitararalwi.
Kilkil yobu lama ra worarap ary.
Robocbonmila rasai mitai mitahlini.
Yomo bacan uvuvu gi yarmis.

3.1.3 The devil and the three goats

Sai ovnani qehli.
Irovocor ra nivlek mitanvu ne.
Yarmis yemoco egenil.
Erema urkis yemoco: Yau urkis kou sai avuksa cemebenim nivoris.
Naqo soku mo kegeni.
Mafeli qelugi yivenim miva.
Qehligi nivoris ivenim.
Yarmis yerek moco egeni nani.
Nani itai yarmis mitavagi ra de.
Alaureiyekye leil irva ataporgi mavos dahmas bacan ra neveg orog.

3.1.4 The devil and the twins

Sai ovnalalau gelu ovon umalme.
Ihdai sai yarmis nivoris.
Yarmis mo yemeda ra sai nobuwa urkis.
Yarmis mo yeni ovoremla.
Mitamli maqau mevtit ra dahlwa
3.1.5 The bird and the dog

Sai uhnomu itani navucvuk ar nalinowe.
Uhnomu yivenim mocsí nalinowe.
Nalinowe yovlipohgi memoco: Afro,
navyanqa armaives bacan.
Kaparufaba yangi.
Uhnomu yemavag.
Navucvuk yohmol.
Nalinowe itani mobu dahmas mafireves.

3.1.6 Life in the old days

Kobahlini madalgi yau gi nomorop atirwai.
Yadabe gi nocwa qim ovnalalau qimremeda.
Nelin qim ovnalalau, qimremeda namqainil 1925.
Qim ovnalalau bacan.
Qimremeda ra nomorop mori lama.
Davawi soku nomorop marima.
Nomorop marima uramagsi ra ovnalalau sai.
Kou qim ra novum qimrenomorop soku ovon umcas qu ovon nalinowe qu ovon kurimatau.
Kou nomorop marima sai qurahlumnewi.
Qimirveni ra namqainil 1942 mocsi nelin yiveni arwat ra ovnarusva iramavcat.
Qimremetet dahmas.
Qimirva unovelmut mobu sugai mamon metwera udahlwa ra nemetet iveni dahmas.
Mafeli yovhlowi namqainil 1945.
Qimrhalumne ra nenbarata miveni ra navos.

Qurveni ra namqainil marima.
Ovnalalau quramagsi nobu sai.
Davawi soku nomorop aranqim.
Lama bacan mobu qimretwocori dahmla dahmas soku ovnalalau iranocori marima.
Kou nomurep itetwai ndomo.
Kamletukili ovon syame ginmah.
Kakemlante wocon.
Yovogkam nvag wocon.
Mleneni mlentovom mlentouri kuri mlenuri nu.
Ku kakemlampe ra ntoc mlohrogi nomu.
Yeti hogkusuompurac hormam.
Tawi hai nompurac itrogko kakemlante mlenuri.
Tawi hai momu nompurac enogkam kapluri.

Ovon syame hogku ma wocon yacamagku yocontampigi.
Isuma, yacampeli igko.

3.1.7 The shark and the lizard

Hai nempou yivelom ra nur ikri.
Yivelom maigi cantipe urva ihen.
Nempou yemocu noco cantipe urva mante mantewi.
Hai neteme viroc mori oramal yivelom.
Yemocu: Ei, kemantipe nu ma hogku se?
Kemantipe urva, konamlai mante.
Ovoteme cumampelom ra nur ma konenor.

Armai kampe meyep ra nur enogokk ra ntoc.
Yam mete viroc mpe moryoki utvil ihen.
Yivelom mam nempngon ndehel.
Yitorilki ra ntoc.
Ire kagkilyau.
Yam hogku ma.
Yoryoki sau ihen.
Yive.
Yalu mtorilki mtorilki mtorilki.
Yemante ra ntoc.
Camante mire camante.
Oramal ma yive mante mante.
Ire hogku mante ra yivelom ra nur ikri.

Isuma.
Yive hogku ma.
3.1.8 The child and the dog

Sai yalu yivenim memarap ra digen ni memera moyuwiso mocsi sai nalinowe yivenim.

Yivenim moco ceqeni umcas aryi.
Yovli: Qa kivenim bihni da?
Yavenim maqo yaqeni umcas arka.

Wi yovlipoka kebenim meqeni umcas aryau?

Yiva.
Naqo kinobu soku mo, yaqeni qa.
Imo, nalinowe iteti miteti mafire miva.
Yerema yeregi nau aryi mopolesi ra dahlwa ahleil.
Miva meda meda meda yuwi ra dahlwa ahleil.
Dahlwa ahleil dahmas ovoremla.
Iyi mo yarumne saican.
Ovoremla dahmas aryi.
Sai yarumne mo.
Iyi yarumne mo saican.

3.1.9 A man from Ponamlah

Sai yerema ra nivenu aryau Ponamlas.
Yerema mo yobu neveg.
Yobu neveg san Yelifati.
Yerema mo Wawi.
Yobuye neveg, Yelifati yivenim.
Yivenim moco: Kinobu neveg arka?
Moco: Yau yanobu neveg aryau.
Yadofu miva.
Miva mera mera.
Balwalip yivenim.
Yivenim moco: Kobuye?
Moco yobuye mormunye.
Kebenim, yaqoprei ureqeni.
Yivenim iroprei.
Ireni.
Itanvu movohgi Yelifati urkus meni orog.
Wawi yobu aryi.
Yiva davawi nivan.
Yelifati yeni neveg urkis.
Yera marima.
Iramamlı mqo irebenim ra Ralifati.
Meda meda mafeli yera.
Yemo.
Cemeda miyera meda.

Yelifati yeni nvag viroc.
Yete marima.
Cumanwi magku cwapelom ra Ralivati.
Mante mante maveli ire.
Ima.
Camante mire mante.

3.1.10 The flying fox and the rat

Yarumne qelu, uglai im ulakis.
Iramovul gi novocor ahlei.
Uglai yemadap nelinye.
Davausai getunocor novocor.
Ulakis yemabocor meba magsi nelinye.
Moco: Avuk, da kamagsi?
Avuk, yanahlei.
Yamagsi navan ni gilama.
Camamwar gilama.
Yau yamagsi, nagalau woriva wortani.
Yamagsi leil nihmiye nihmiye navan ni.

Konocori konobu sai novocor sanyau yadian?
Avin yemitaro mocu: Da wawenoubu?
Armai yanobu iyi abocor meba ra nivenu mo yamagsi.
Yobu yiva mitanvu legen nesau soku nowiran.
Mitamli mitanvu legen nivya meregi ra legen.
Meregi soku.
Uglai cemeda soku.
Camdani manarau ra nowin ni.
Uramagsi cemeda soku nelinye.
Yera uramagsi canobu soku mo.
Nigei yemo novul Ura aryau yanocori worovli.

Natmonuc nduru, nagkrai im ulakih.
Ndumam gi navan enirol.
Nagkrai yemantehep ndansu.
Tahai yetukili navan.
Ulakih yemnavan mampe maghi ndansu.
Mocu: Avug, se kemaghi?
Avug, yacamnalei.
Yacamaghi novgun nei gindomo.
Camampwar gindomo.
Yau yacamaghi, nagalau worve worvai.
Yacamaghi iror nipmisu nipmisu novgun nei.
Kagkili konompi hai navan niscug yacampai?
Aven yemtaru mocu: Se yoconompi?
Armai yoconompi iyi conavan mampe ra nur ma yacamaghi.
Yompi yive mitantvi ndogon nesau hogkusu nouran.
Mtamli mtantvi ndogon nivenye metipe ra non.
Metipe hogkusu.
Nagkrai camante hogku.
Camampai menatau ra non nei.
Kokemlaghi camante hogku ndansu.
Ire kokemlaghi camnompi hogku ma.
Nigoi isuma nam Ura enyau yacamagkili worenwi.

3.1.11 The rat and the turtle

Sai ovoremla yitani nelou miva ra de.
Sai uhnomu ra nivenu arkis iramaqo umrom.
Umrom yerkep miwade ra nelou.

Hai ovoteme nduvai ndovumar muve ra ntoc.
Hai menuc ra nur enogkoh cumagku umrom.
Umrom yocep metur ra ndovumar.
Yelmut. Yomkon.

Ovoremla iramalcai ra de. Ovotene ndumorcai ra ntoc.

Ulakis cotumnocori nalcai. Ulakih cotumagkili norcai.

Iyi sai yerema emeda ra digen ni bacan. Iyi hai neteme camante ratgon nei wocon.

Yemoco cinalcai melgi davawi. Yemocu candcai morgi tawi.

Yemelmut mergeli de. Yemomkon metgoli ntoc.

Yemovlehgi yavu moco: Kebeni madani yau ihnom.

Keqerek madani yau ihnom manip unicre. Yemovrogi navu mocu: Kampelom mampai yau itnom.

Yavu yemera buwip memelgi. Yemocu: Ulakih, kohac mampai yau itnom meyep ikri.

Yafire merek miveni moci ulakis. Yalou msac mpelom mochi ulakih.


Yadani qa medegi qa unicre. Yacampai kik mantipe kik ikri.

Ulakis yerek marap ra dan yavu. Ulakih yihac metehep ra ntan navu.

Yavu yitani malcai maryek maryek. Navu yivai morcai magalelau.

Ulakis yemelgi soku ceba doburwai. Ulaki yemorgi hogku campe untopavo.

Yivek ra dan yavu. Yevcah ra ntan navu.

Yavu yemelgi mo. Navu yemorgi ma.

Yemoco: Kemibek ra danyau? Yemocu: Kemampcrah ra ntag?

Yemoco: Ei, davawi. Yemocu: Ei, tawi.

Kou yemivroval. Kou yemamlai.

Yemobu soku yavu cedegi unicre. Yemompi hogkusu navu cantipe ikri.

Iyi casai mamli maqo ahneseg, iyi yivek. Iyi cai manwi magku itnohog, iyi yevcah.

Kou yavu yemelgi memocori moco: Ahneseg, kemibek ra danyau.


Yavu yemeregi unicre. Ulakih yemocu: Ei, tawi.


Ita, kapovohlowi danga melgi! Ulakih yihac metur mocu: O, kompalogini tamah.

Yemovohlowi dan melgi sin ulakis yerkihlek ra dan. Ita, kipelcavi ntam morgi!


Yemoco cadai. Navu yemocu: A, kik mei?

Ulakis yafire miva mihli ra digen nivat. Yemocu contai.

Ulakih yalou mpe mintor ratgon nvat. Ulakih yalou mpe mintor ratgon nmap.

3.1.12 The worm and the insect

Umqeya cemeda buwip ra digen dena. Nemki camante impwap ratgon nmap.

Nobudovlau iyi cameselloglag ra ovon nokglin nei memagkep ra ntan nmap wocon.

nebelgen ni memangep memeda ra dan dena bacan.

Sai nelin umqeya yemera ra nabon buwip. Hai ndan nemki yemete ra nampon impwap.
3.1.13 The yams and the man

Sai yerema yemobu dohmus aryi.
Yiva milovus mitamli malvi miseli.
Yera mera mitau.
Yiva mehni mocsi yetop armai.
Iteti ra dahlwa aryi mera mera.
Sai nelin yemoco: Yera yaweba minowi sai
ovon nup arau.
Yiva malcen nup malcen yavup, delwis, nibi,
novus, dal.
Miva mowi ra dohms aruy.
Maryek mitamli miteti balwalip udahlwa.
Moco: Yemo, yobuye dahmas.
Nige neveg aryau caqihlek.
Mera mera mocsi: Yera yaweba mahnemi
dohms arau.

Hai neteme yemompi ndenuc eni.
Yive mrovoh mtampli morvi mowi.
Yete mete mlau.
Yive metni mochi yau armai.
Yitorilki ra ntemne ihen mete mete.
Hai ndan yemocu: Ire yacampe menowi hai
ovon nup enyau.
Yive malcon nup malcon navup, telwoh,
porye, naram, ntal.
Mpe mowi ra ndenuc eni.
Magalelau mtampli mtorilki pwarap
untemne.
Mocu: Ima, yocompisu ntamah.
Nigoi nvag enyau campwar.
Mete mete mocu: Ire yacampe matnemi
ndenuc enyau.
Chapter 3

Yiva mocsì novlemut yerpo dahmas
Itemensi ovon dahmla mori yowi.

Yemoco: Ei, marima yaunavlìvel minarogi
ovon dahmla mori yaumowi—nup, nibi, dal, yavup, narmi, delwis.

Yemavlìvel meryek maryek.
Ra nelìn mo maqam nivoris.
Yaryek meryek melgi soku maqam yemehni lama.

Yiva ra digen nup mamarap moco cinemedog.

Melgi soku yamahlek.
Yemocsi ovon novlemut mori yitouri meregip.
Yemoco iyi cadahmi minahlei urkis bacan.
Medeverwi maqam naqo cinip somogi moumedadek mouminavlìvel.

Mamahlei mahleiba.
Yiva isut metwerpa.
Yihneg, yemo.
Ovon dahmla ciramerpo mobu nivan.
Iremerek movocor mocsì yerema mori yemahleiba.

Iramovli moco: Wi mò canahleiba?
Wi nihmiwi, nobun, delgen, logun, nowin?
Sai nup yocsi ra novum metwocori.
Yemoco: Ei, armai uradai bacan madahlini.

Yemitalgi legen ovoremla moco: Soku da ra yerema mori?
Ureseli qu uradahlini?
Legen iramovli moco: Ei, ireselilap.
Irva movlehgi novus.
Yiveni.
Irva mitalgi novus moco: Kanocori wi mo?

Novus yemoco: Ei, yatumnocori.
Uredahlini bacan.
Youmoco: Armai urtahmi movlehgi nibi.
Irovlehgi nibi.
Yiveni.
Irva mitalgi nibi moco: Wi mo?

Yive mochi ntopavo yetpu ntamah.
Yitenihpi ovon syame mori yowi.

Yemocu: Ei, marima yocosentor menarogi
ovon syame mori yocowi—nup, porye, ntal, navup, narmi, telwoh.

Yemsentor magalelau.
Ra ndan ma nomugkam nivorih.
Magalelau morgi hogkusu nomugkam yemtni ndomo.

Yive ra netgon nup memetephe mopu conemendog.

Morgi hogkusu yemselac.

Yemochi ovon ntopavo mori yitouri metihep.

Yemocu iyi contapmi menalei viroq woc.on.
Mentevetwi nomugkam nagku coyep momugo mumentuc mumesentor.

Memalei maleipo.

Yive isut metwolampe.

Yelvuc, ima.

Ovon syame ndumetpu mompi nvan.
Ndumosac mavan muchi neteme mori yemaleipo.

Ndumanwi mucu: Mei ma camnaleipo?
Mei nipmiwi, nompun, ntelgon, norun, non?
Hai nup yochi ra novum metukili.

Yemocu: Ei, armai kolentai wocon mlentalogi.

Yemtaglìk nogkon ovoteme mocu: Hogku se ra neteme mori?
Koklawì ku koklentalogi?

Nogkon ndumanwi mucu: Ei, koklawilap.
Nduve muvrogi naram.

Yivelom.
Nduve mutagkli naram mucu: Mei rna?

Ndumocu: Ei, yocotumagkili.

Koklentalogi wocon.

Yumocu: Armai koklitapmi mlovrogi porye.
Nduvrogi porye.

Yivelom.
Nduve mutagkli porye mucu: Mei ma?
Kanocori?

Nibi yemoco: Ei, yatumnocori.
Irva mitalgi dal.
Dal yemoco: Yau soku yatumnocori.
Irafire movlehgi ovon dahmlaye mori urenowi udohmus.
Irveni moco iretwocori.
Irva mitarogi delwis.
Irafirecai miva mocsi delwis.
Irovlehgi moco: Kabeni magsi sai dasai oube.

Legenwi, nihmiwi, nobun, delgen, nowin.
Yiveni mocsi.
Yemovli bohgil moco: Yau yanacori.
Yerema mo, naqo qiremadahlini, gimiye calauryekte qirinimis.
Qiretwonomorop kou yau yatwenimis.
Yau saican bacan yaunomorop.
Yerema mori yemelgi.
Yitadek memocsi mital.
Ovon dahmlaye irafirecai miva ra nabolneil.
Delwis yafire miva ra nimreil mori yeregip mahleiwi.
Yihli ra digen nimreil.
Marima kagsi delwis iyi camadap bacan.
Kagsi dena dawawi ra dan.
Yemo, cenefeli moyuwi.

Kemagkili?
Porye yemocu: Ei, yocotumagkili.
Ndve mutagkli ntal.
Ndal yemoco: Yau hogku yocotumagkili.
Ndwalou muvrogi ovon syamesu mori kokemlenowi undencu.
Ndvelom mucu ndutukili.
Ndve mutarwogi telwoh.
Ndwalou muve muchi telwoh.
Nduvrogi mucu: Kampelom maghi hai sesai empe.
Norunwi, nipmiwi, nompun, ntelgon, non.
Yivelom mochi.
Yemenporonor moco: Yau yacamagkili.
Netema ma, nagku kwontalogi, kimisu comwisacsu kwamah.
Kutwamurep kou yau yocotwamah.
Yai haiteven wocon yacamurep.
Netema mori yemorgi.
Yituc memochi mtar.
Ovon syamesu ndwalou muve ra nampond.
Telwoh yalou mpe ra nempilyor mori yetisep maleiwi.
Yintor ra netgon nempilyor.
Marima kaghi telwoh iyi camantehep wocon.
Kaghi nmap tawi ra ntan.
Ima, campeli mayuwi.

3.2 Ura texts with English glosses

3.2.1 Ura: a disappearing language

This text was recorded on tape at Potnarvin from Ukai Ndaleg, a woman in her eighties, and was transcribed by Terry Crowley in 1996.

Yam-dabe bohgi yerema mori arusva i-venim qei
1SG: PRES-MR: talk DAT person REL European 3SG: DISTPAST-BR: come here
m-aqo y-amli novul aryaui bohgi m-ada m-agsi
nelin mayuran.
time future
'I am telling this white person who has come here that I will speak my language to him and he will keep reading it in future times.'

Armai-ves.
good-AMEL
'It is very good.'

Ya-navos m-aqo ya-namli novul aryau ra
naqo yawe-nimis m-ada m-angi nelin sai.
'I am happy that I am speaking my language because if I die he will keep hearing it another time.'

Yaumi-va m-ocsi y-imduru bo-yau.
1SG:DISTPAST-BR:go ES-BR:see 3SG:DISTPAST-BR:feel.affection DAT:1SG
'I have gone and he saw it and felt affection for me.'

Imo kou ya-navos.
that's-it but 1SG:PRES-MR:happy
'That's it, but I am happy.'

Ya-navos-gi m-aqo armai soku.
'I am happy with it so it is good too.'

Naqo ya-novl-asai m-ahleiba m-angi.
'If I just go to rest on the way, he will hear it.'

C-amlipohgi ovnalalau m-amli yau Ucai Ndaleg y-amli

Ura bohgi.
Ura DAT:3SG
'He will tell the children and say that I, Ucai Ndaleg, am speaking Ura to him.'

Y-amli tamli sai lesai kou yan-efeli moyuwi.
1SG:FUT-MR:say finish INDEF thing but 1SG:FUT-MR:conclude there
'I will say everything but I will conclude there.'

---

1 The speaker appears to have projected herself here to a time in the future when she is no longer around and is imagining herself looking back to the present. In the following sentence, she reverts to speaking about the present.
perhaps not INDEF thing 1SG: PRES-MR: say
‘Perhaps there is nothing (more) I can say.’

3.2.2 The devil and the old man

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai yarmis yem-eda ra nobuwa mem-ip
mem-omrok-gi neveg ar sai irais qal ro-bocbon-mila.
‘A devil used to live on a hill and he would come down and steal the food of an old man and his grandchildren.’

Mafeli sai nelin ovnalalau ir-iri kilkil ra nowin irais
until INDEF day PL: child 3PL: PAST- BR: tie hook LOC leg grandfather
ahleil.
POSS: 3PL
‘Eventually one day the children tied a hook to their grandfather’s leg.’

Yarmis mori ip m-eni-ye neveg mi-va ra
sugai urkis.
house small
‘That devil went down and had eaten the food and he went to the toilet.’

Mi-tamli mi-teti m-o-co: Irais, acougi noun
yau-nasal-wi.
1SG: FUT- MR: slide: LOCPRO
‘Then he came back and said: Old man, stretch out your leg and I will slide on it.’

Irais yem-acougi nowin mori ir-iri-wi kilkil.
old. man 3SG: DEPPAST- BR: extend leg: 3SG REL 3PL: PAST- BR: tie- LOCPRO hook
‘The old man extended his leg that they had tied a hook to.’

Yarmis yemi-tararal-wi.
devel 3SG: DEPPAST- BR: slide- LOCPRO
‘The devil slid along it.’

2 It seems that the devil must also have been a grandfather of the children.
3 The devil’s intention here is to wipe his anus by sliding along the old man’s leg.
Kilkil y-obu lama ra wor-arap aryi.

‘The hook caused problems for his bottom.’

Ro-bochon-mila r-asai mi-tai mi-tahlini.

‘His grandchildren just hit him to death.’

Yomo bacan uvuvu gi yarmis.

‘That’s all the story about the devil.’

3.2.3 The devil and the three goats

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai ov-nani qehli.

‘There were three goats.’

Ir-ovocor ra nivlek mi-tanvu ne.

‘They walked on the bridge and crossed the river.’

Yarmis yem-oco e-qeni-l.

‘The devil said that he would eat them.’

Erema urkis yem-oco: Yau urkis kou sai avuksai cem-ebenim nivoris.

‘The other small one said: I am small, but a brother of mine who is coming is huge.’

Naqo soku mo ke-qeni.

‘If that’s how it is, you should eat him.’

Mafeli qelu-gi yi-venim mi-va.

‘Then the second one came and went.’

Qehli-gi nivoris i-venim.

‘The third huge one came.’
Yarmis y-erek m-oco e-geni nani.
'The devil came up and said he was going to eat the goat.'

Nani i-tai yarmis mi-tavagi ra de.
goat 3SG:DISTPAST-BR:kill devil ES-BR:throw LOC sea
'The goat killed the devil and threw him into the sea.'

Alauriyekye leil ir-va ataporgi m-avos dahmas bacan ra
all 3PL 3PL:PAST-BR:go across.river ES-BR:happy much only CAUSE
neveg orog.
food much
'They all went across the river and were very happy with the great amount of food.'

3.2.4 The devil and the twins

This story was dictated to Jerry Taki and Charles Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai ovnalalau qelu ovon umalme.
INDEF PL:child two PL twin
'There were two children who were twins.'

Ih-dai sai yarmis nivoris.
3PL:PAST-BR:kill INDEF devil huge
'They killed a huge devil.'

Yarmis mo y-em-eda ra sai nobuwa urkis.
devil that 3SG:PAST-HAB-MR:live LOC INDEF island small
'That devil used to live on a small island.'

Yarmis mo y-eni ovoremla.
devil that 3SG:DISTPAST-BR:eat PL:person
'That devil ate the people.'

Mi-tamli m-aqau m-evtit ra dahlwa.
ES-BR:finish ES-BR:go.around ES-BR:go.all.way LOC village
'Then he went around all the way to the village.'

3.2.5 The bird and the dog

This story was dictated to Jerry Taki and Charlie Netvurak by Ukai Ndaleg at Potnarvin in 1993 and recorded on tape. It was further modified by Terry Crowley on the basis of additional information provided by Ukai Ndaleg.

Sai uhnomu i-tani navucvuk ar nalinowe.
INDEF bird 3SG:DISTPAST-BR:take bread POSS dog
'A bird took the dog's bread.'
Chapter 3

3.2.6 Life in the old days

This story was told to Terry Crowley in 1996 by Ukai Ndaleg’s son Willie Tovovur, who is in his sixties and now lives in Vila. While this story was recorded on tape, it has been further edited on the basis of additional information provided by the narrator after the recording was completed.

Kobahlini ma-dalgi yau gi nomorop atirwai.
thank.you ES-MR:a sk IS G OBL life long.time. ago
‘Thank you for asking me about life a long time ago.’

Ya-dabe gi nocwa qim ovnalalau qimrem-eda.
‘I will tell a story about how we children used to live.’

Nelin qim ovnalalau, qimrem-eda namqainil 1925.
when 1PL.EXC PL:child 1PL.EXC:PASTHAB-MR:live year 1925
‘When we were children, we used to live in the year 1925.’

Qim ovnalalau bacan.
1PL.EXC PL:child only
‘We were just children.’

Qimrem-eda ra nomorop mori lama.
1PL.EXC:PASTHAB-BR:live LOC life REL hard
‘We used to live (in) a difficult life.’
Davawi soku nomorop marima.
not like life now
'It was not like life now.'

Nomorop marima ural-agsi ra ovnalalau sai.
life now 1PL.INC:PRES-MR:see LOC PL:child different
'The life today that we see among children is different.'

Kou qim ra novum qimre-nomorop soku ovon umcas qu
but 1PL.EXC LOC first 1PL.EXC:PASTHAB-MR:live like PL pig or
ovon nalinowe qu ovon kurimatau.
PL dog or PL cow
'But before we used to live like pigs or dogs or cattle.'

Kou nomorop marima sai qur-ahlumne-wi.
but life now different 1PL.INC:PAST-BR:arrive-LOC PRO
'But the life now is different that we have arrived at.'

Qimir-veni ra namqainil 1942 m-ocsi nelin
1PL.EXC:PAST-BR:come LOC year 1942 ES-BR:see time
yi-veni arwat ra ovon arusva iram-avcat.
3SG:DISTPAST-BR:come bad because PL European 3PL:PASTHAB-BR:wage war
'We came to the year 1942 and saw that times became bad because the Europeans were
waging war.'

Qimrem-etet dahmas.
1PL.EXC:DEPPAST-BR:afraid very
'We were very frightened.'

Qimir-va u-novlelmut m-obu sugai m-amon m-etw-era
u-dahlwa ra nemetet i-veni dahmas.
LOC-village because fear 3SG:DISTPAST-BR:become much
'We went to the bush and made houses and hid and didn't live in the village because fear
became great.'

Mafeli y-ovhlowi namqainil 1945.
until 3SG:DISTPAST-BR:reach year 1945
'Then it reached the year 1945.'

Qimr-ahlumne ra nenbarata mi-veni ra navos.
1PL.EXC:PAST-BR:arrive LOC peace ES-BR:come LOC happiness
'We arrived at peace and came to happiness.'

Qur-veni ra namqainil marima.
1PL.INC:PAST-BR:come LOC year now
'We have come to the present time.'
Ovnalalau quram-agsi nobu sai.
PL:child 1PL:INC:PRES-MR:see behaviour different
'We see that the children are different.'

Davawi soku nomorop aran-qim.
not like life LOC-1PL:EXC
'It is not like life amongst us.'

Lama bacan m-obu qimr-etw-ocori dahmla dahmas soku
difficult very ES-BR:make 1PL:EXC:PAST-NEG-BR:know PL:thing many like
ovnalalau ira-nocori marima.
PL:child 3PL:PRES-MR:know now
'It was difficult so we didn't know many things like children know now.'

Kou nomorop atirwai lama.
but life long.time.ago difficult
'But life before was difficult.'

Qimr-etw-ocori ovon dahmla dahmas.
1PL:EXC:PAST-NEG-BR:know PL PL:thing many
'We didn't know many things.'

Qimrem-eda bacan.
1PL:EXC:PASTHAB-MR:live only
'We used to stay (there).'

Y-ovo-kim nebeveg bacan.
3SG:DISTPAST-BR:give-1PL:EXC food only
'She just gave us food.'

Me-keni mi-nubam m-adabuni nalinowe mo-qopolesi ne.
'And (we) will eat it and cook and go hunting and go (fishing) along the river.'

Qu qimrem-eba ra de m-arkobu uhnomu.
or 1PL:EXC:PASTHAB-MR:go LOC sea ES-BR:look.for fish
'Or we would go to the sea and look for fish.'

Y-eregi soku noburak arkim.
3SG:DISTPAST-BR:become like task POSS:1PL:EXC
'It became like our task.'

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4 That is, the children's mother.
5 The change of tense indicates that the speaker has projected himself back to his childhood, in contrast to the rest of the story where he is speaking from the perspective of the present.
6 The narrator has switched his perspective back to the present and is looking back at the distant past.
Davawi sai noburak ar-uqa qimrem-eda mo-qopolosi.
'There was no correct task that we used to follow.'

Davawi sai somo noburak arkim qiprom-opolosi.
not INDEF more task POSS:1PL.EXC 1PL.EXC:OPT-BR:follow
'There was no other task of ours that we could follow.'

Ovon dahmla soku mo bacan yam-aqo ya-dabe-gi.
PL PL:thing like that only 1SG:PRES-MR:want 1SG:FUT-MR:tell-TR
'Things were just like that which I want to talk about.'

Yemo ya-nafeli qei.
that's.all 1SG:FUT-MR:conclude here
'That's all, I will conclude here.'

3.2.7 The shark and the lizard

This story was told to Terry Crowley in 1996 in Dillons Bay by Renny Narinam, a man in his late seventies, and recorded on tape. It has been further modified on the basis of additional corrections provided by the narrator and other Ura speakers.

Sai ubeu yi-venim ra nivenu artacau.
INDEF shark 3SG:DISTPAST-BR:come LOC place dry
'A shark came ashore.'

Yi-venim m-aigi adegi urva aryi.
'He came and wanted to put his river mouth (there).'

Ubeu yem-ovli m-oco c-adegi urva m-eda
m-eda-wi.
ES-MR:stay-LOCPro
'The shark said that he would put his river mouth (there) and stay behind in it.'

Sai yerema urkis mori oramal yi-venim.
INDEF person small REL lizard 3SG:DISTPAST-BR:come
'A small person who was a lizard came.'

Yem-ovli ei kem-adegi ne mo soku da?
3SG:DEPPAST-BR:say no 2SG:PRES-MR:put river that SIM what
'He said: No, why are you putting the river (there)?)'

Kem-adegi urva, ke-nimrovul m-eda.
'If you put the river mouth (there), you will lie and (come and) stay (there).'
Ovoremla iram-ebenim ra nivenu mo ke-gieni leil.
'If people come to that place, you will eat them.'

Armai k-eba mi-nip ra nivenu arka ra de.
good 2SG:FUT-MR:go ES-MR:go.down LOC place POSS:2SG LOC sea
'It would be better if you go down to your place in the sea.'

Y-ovli m-era urkis mi-va m-eleci utvil
POSS:3SG
'(The lizard) spoke and stayed a little while and went and picked up his battle axe.'

Yi-venim m-ovul nimgen qehli.
3SG:DISTPAST-BR:come ES-BR:speak time three
'(The lizard) came and spoke three times.'

I-teti ra de.
3SG:DISTPAST-BR:return LOC sea
'(The shark) returned to the sea.'

Yera ko-nocori yau.
today 2SG:FUT-MR:know 1SG
'(The shark said): Today you will know who I am.'

Y-ovul soku mo.
3SG:DISTPAST-BR:speak like that
'(The shark) spoke like that.'

Y-eleci nau aryi.
3SG:DISTPAST-BR:pick.up spear POSS:3SG
'(The shark) picked up his spear.'

Yi-va.
3SG:DISTPAST-BR:go
'(The shark) went.'

Y-afire mi-teti mi-teti mi-teti.
'(The shark) ran away and returned and returned and returned.'

Yem-edo ra de.
3SG:PASTHAB-MR:live LOC sea
'He lived in the sea.'

7 Literally: 'You will know me.'
3.2.8 The child and the dog

This story was told in 1996 by Renny Narinam in Dillons Bay and recorded on tape by Terry Crowley, with subsequent modifications to the text on the basis of corrections by the narrator and other speakers of Ura.

\textit{Sai yalu yi-venim mem-arap ra digen ni} \\
INDEF child 3SG:DISTPAST-BR:come ES:EM-BR:sit LOC underneath tree \\
\textit{mem-era moyuwi m-ocsi sai nalinowe yi-venim.} \\
ES:EM-BR:stay there ES-BR:see INDEF dog 3SG:DISTPAST-BR:come \\
‘A child came and was sitting under the tree and stayed there and saw a dog come.’

\textit{Yi-venim m-oco ce-qeni umcas aryi.} \\
‘It came and wanted to eat his pig.’

\textit{Y-ovli qa ki-venim bihni da?} \\
3SG:DISTPAST-BR:say 2SG 2SG:RECPAST-BR:come PURP what \\
‘(The child) said: What have you come for?’

\textit{Ya-venim m-aqo ya-geni umcas arka.} \\
‘(The dog said): I have come to eat your pig.’

\textit{Wi y-ovlipo-ka k-ebenim me-geni umcas aryau?} \\
‘(The child said): Who told you to come and eat my pig?’
Yi-va.  
3SG:DISTPAST-BR:go  
'(The child) went.'

Naqo ki-nobu soku mo ya-qa ni qa.  
if 2SG:FUT-MR:do like that 1SG:FUT-MR:eat 2SG  
'(The child said): If you do it like that, I will eat you.'

Imo nalinowe i-teti mi-teti m-afire mi-va.  
'Then the dog returned and went back and ran away.'

Yerema y-eregi nau aryi m-opolesi ra dahla ahlein.  
person 3SG:DISTPAST-BR:put spear POSS:3SG ES-BR:follow LOC village POSS:3PL  
'The person put his spear (down) and followed it to their village.'

Mi-va m-eda m-eda m-eda yuwi ra dahla ahlein.  
'He went and would stay behind there in their village.'

Dahla ahlein dahmas ovremla.  
village POSS:3PL many PL:person  
'There were many people in their village.'

Iyi mo yarumne saican.  
3SG that chief one.only  
'He was the only chief.'

Ovremla dahmas aryi.  
PL:person many POSS:3SG  
'He had many subjects.'

Sai yarumne mo.  
one chief that  
'He was the one chief.'

Iyi yarumne mo saican.  
3SG chief that one.only  
'He was the only chief.'

3.2.9 A man from Ponamlah

This story was told by Renny Narinam to Terry Crowley in 1996 at Dillons Bay and recorded on tape. Like all of the other stories, the transcribed version has been modified on the basis of subsequent corrections from the narrator and other Ura speakers.

Sai yerema ra nivenu aryau Ponamlas.  
INDEF person LOC place POSS:1SG Ponamlah  
'There was a person from my place of Ponamlah.'
Yerema mo y-obu neveg.
person that 3SG:DISTPAST-BR:make food
'That person made food.'

*Y-obu* neveg san Yelifati.
3SG:DISTPAST-BR:make food BEN Yelifati.
'He made food for Yelifati.'

Yerema mo Wawi.
person that Wawi
'That person was Wawi.'

*Y-obu-ye* neveg Yelifati yi-venim.
3SG:DISTPAST-BR:make-PERF food Yelifati 3SG:DISTPAST-BR:come
'When he had made the food, Yelifati came.'

*Yi-venim* m-oco kinobu neveg arka?
'He came and said: Will you make your food?'

*M-oco* yau ya-nobu neveg arya.
ES-BR:say 1SG 1SG:FUT-MR:make food POSS:1SG
'And he said: I will make my food.'

*Y-adofu* mi-va.
3SG:DISTPAST-BR:pass.by ES-BR:go
'He passed by and went away.'

*Mi-va* m-era m-era.
ES-BR:go ES-BR:stay ES-BR:stay
'And he went and stayed behind.'

*Balwalip* yi-venim.
afternoon 3SG:DISTPAST-BR:come
'In the afternoon, he came (back).'

*Yi-venim* m-oco k-obu-ye?
'He came and said: Have you made it?'

*M-oco y-obu-ye* m-ormun-ye.
'And he said he had already made it and baked it.'

*K-ebenim* ya-qoprei ure-keni.
'(He said:) If you come, I will take it out (of the earth oven) and we will eat it.'

*Yi-venim* ir-oprei.
3SG:DISTPAST-BR:come 3PL:PAST-BR:take.out
'When he came, they took it out (of the earth oven).'
Chapter 3

The story was told by James Foto, a man in his sixties, to Terry Crowley at Dillons Bay in 1996. Although this story was recorded on tape, it was particularly difficult to transcribe and translate in parts, and has been modified editorially with the help of other speakers. Because of these transcription difficulties, it has not been possible to include the full version of the story that was recorded.
Yarumne qelu uglai im ulakis.

chief two flying fox and rat

'There were two chiefs, the flying fox and the rat.'

Iram-ovul gi n-ovocor ahleil.

3PL: PASTCONT-BR: talk OBL NOM-BR: walk POSS: 3PL

'They were talking about their gait.'

Uglai yem-adap nelinye.

flying fox 3SG: PASTHAB-MR: sit always

'The flying fox would always be sitting down.'

Davau sai y-etu-nocori n-ovocor.

NEG EMPH 3SG: DISTPAST-NEG-MR: know NOM-BR: walk

'He didn't know how to walk at all.'

Ulakis yem-abocor m-eba m-agsi nelinye.


'The rat would walk and go and see him all the time.'

M-oco avuk da kam-agsi?


'And he said: Friend, what are you looking at?'

Avuk yan-ahlei.

friend 1SG: PRES-MR: lie down

'(The flying fox said:) Friend, I am lying down.'

Yam-agsi navan ni gilama.

1SG: PRES-MR: see fruit tree many

'I can see many fruits.'

Cam-amwar gilama.

3SG: PRES-MR: abundant very

'There are very many (fruits).'

Yau yam-agsi, nagalau wor-iva wor-tani.

1SG 1SG: PRES-MR: see difficult PURP-BR: go PURP-BR: take

'I can see them, (but) it is difficult to go and get them.'

Yam-agsi leil nihmi-ye nihmi-ye navan ni.

1SG: PRES-MR: see 3PL kind-all kind-all fruit tree

'I can see that they are fruits of all kinds.'

Ko-nocori ko-nobu sai n-ovocor san-yau

2SG: FUT-MR: be able 2SG: FUT-MR: make INDEF NOM-BR: walk BEN: 1SG

ya-dani?

1SG: FUT-MR: take

'Will you be able to make a (style of) walking for me to take?'
Avin yemi-taro m-oco da yawe-nobu?
‘His friend (the rat) was thinking: What will I do?’

Armai ya-nobu iyi abocor m-eba ra nivenu mo
yam-agsi.
1SG:PRES-MR:see
‘(The flying fox thought:) I should make him walk to that place that I can see.’

Y-obu y-iva mi-tanvu legen nesau soku
nowiran.
bone
‘He made him go and cut the branch of a nesa tree as his bones.’

Mi-tamli mi-tanvu legen nivya m-eregi ra legen.
ES-BR:finish ES-BR:cut branch blackpalm ES-BR:put LOC arm
‘Then (the rat) cut the branch of a blackpalm and put it on (the flying fox’s) arms.’

M-eregi soku.
ES-BR:put thus
‘And he put it like that.’

Uglai cem-ed a soku.
flying.fox 3SG:PRES-MR:stay thus
‘The flying fox lives like that.’

Cam-dani ma-narau ra nowin ni.
‘He takes it and hangs from the trunk of the tree.’

Uram-agsi cem-ed a soku nelinye.
1PL:INC:PRES-MR:see 3SG:PRES-MR:stay thus always
‘We see that he always lives like that.’

Yera uram-agsi ca-nobu soku mo.
today 1PL:INC:PRES-MR:see 3SG:PRES-MR:do SIM that
‘Today we see that he does it like that.’

Nigei yemo novul Ura aryau ya-nocori wor-ovli.
perhaps that’s.all language Ura POSS:1SG 1SG:PRES-MR:be.able PURP-BR:tell
‘Perhaps that is all of my Ura language that I am able to tell.’

3.2.11 The rat and the turtle

This story was translated by Willie Tovovur in Vila in 1998 on the basis of a story
dictated by Terry Crowley from a story previously recorded in Sye.
Sai ovoremla ci-tani nelou mi-va ra de.
INDEF PL:person 3PL:PAST-BR:take canoe ES-BR:go LOC sea
'Some people took the canoe down to the sea.'

Sai uhnomu ra nivenu arkis iram-aqo umrom.
INDEF bird LOC place POSS:1PL.EXC 3PL:PRES-MR:say peregrine.falcon
'There is a bird from our island called the peregrine falcon.'

Umrom y-erkep mi-wade ra nelou.
peregrine.falcon 3SG:DISTPAST-BR:fly ES-BR:stand LOC canoe
'The peregrine falcon flew and stood on the canoe.'

Y-elmut.
3SG:DISTPAST-BR:sink
'(The canoe) sank.'

Ovoremla iram-alcai ra de.
PL:person 3PL:PASTHAB-MR:float LOC sea
'The people were floating in the sea.'

Ulakis c-etum-nocori n-alcai.
'The rat doesn't know how to swim.'

Iyi sai yerema em-edu ra digen ni bacan.
3SG INDEF person 3SG:PRES-MR:stay LOC underneath tree only
'He is a person who just lives in the bush.'

Yem-oco ci-nalcai m-elgi davawi.
'He was wanting to float but felt that he couldn't.'

Yem-elmut m-ergeli de.
3SG:PASTCONT-BR:sink ES-BR:swallow sea
'He was sinking and drowning.'

Yem-ovlehgi yavu m-oco k-ebeni ma-dani yau
ihnom.
quickness
'He called the turtle and said: Come and pick me up quickly!'

Ke-qerek ma-dani yau ihnom ma-nip unicre.
'Come up and pick me up quickly and go to the shore.'

Yavu yem-era buwip mem-ergi.
turtle 3SG:PASTCONT-BR:stay deep.down ES-MR:hear
'The turtle was deep down and he heard him.'
'He ran up and came and saw the rat.'

'He said: Rat, come up onto my back now.'

'I will take you and put you ashore.'

'The rat went up and sat on the turtle's back.'

'The turtle took him and floated on and on.'

'The rat felt like he was going to defecate.'

'He defecated on the turtle's back.'

'He was lying.'

'But he was lying.'

'I will take you and put you ashore.'

'The turtle could feel it.'

'He said: Are you defecating on my back?'

'[The rat] said: No, I'm not.'

'But he was lying.'
‘He would just say that he was telling the truth, [but] he had defecated.’

‘But the turtle recognised it and said: It’s true, you are defecating on my back.’

‘The rat said: No, I am not.’

‘The rat went down and stood up and said: Oh, thank you very much.’

‘OK, you should touch your back and feel it!’

‘He touched his back and felt that the rat’s excrement was plentiful on his back.’

‘The turtle said: Ah, who are you?’

‘He wanted to kill him.’

‘The rat ran away and went and entered beneath the rocks.’
3.2.12 The worm and the insect

This story was also translated by Willie Tovovur in Vila in 1998 on the basis of a story dictated by Terry Crowley from a story previously recorded in Sye.

*Umqeya cem-eda buwip ra digen dena.*

wurm 3SG:PRES-MR:live deep LOC under ground

‘The worm lives deep under the ground.’

*Nobudovlau iyi came-seloglag ra ovon nebelgen ni mem-anqep*

kind.of.insect 3SG 3SG:PRES-half-hidden LOC PL leaf tree ES-MR:fly

mem-eda ra dan dena bacan.

ES-MR:stay LOC surface ground only

‘The nobudovlau insect is half-hidden in the leaves of the tree and flies and stays just on the surface of the ground.’

*Sai nelin umqeya yem-era ra nabon buwip.*

INDEF day worm 3SG:PASTCONT-BR:stay LOC home deep

‘One day, the worm was deep in his home.’

*Im maqam yi-veni nivoris m-ehni ovon ni ra doburwai.*

and sun 3SG:DISTPAST-BR:come huge ES-BR:burn PL tree LOC bush

‘And there came a great sun and it burned the trees in the bush.’

*Nobudovlau yem-era m-elgi maqam nivoris bacan.*

kind.of.insect 3SG:PASTCONT-BR:stay ES-BR:feel sun huge very

‘The nobudovlau was there and felt that the sun was very strong.’

*Maqam yemi-tahlini ahneseg.*

sun 3SG:PASTCONT-BR:affect true

‘The sun was really affecting him.’

*Yemi-taro m-oco ya-nopri umqeya ra iyi*  

cem-eda buwip mema-dani armai.

3SG:PRES-MR:live deep ES-MR:take good

‘He thought: I will trick the worm because he lives deep down and is feeling all right.’

*Yau yam-edda mam-adani nawait ra maqam.*

1SG 3SG:PRES-MR:CONT ES-MR:take hot CAUSE sun

‘[But] I am feeling the heat because of the sun.’

*Yi-va m-oci avin m-era m-asor m-ovleghi*  

m-oco umqeya!

ES-BR:say worm

‘He went and saw his friend and was shouting and calling to him, saying: Worm!’
Umqeya yem-oco
worm 3SG:PASTCONT-BR:say yes
'The worm said: Yes!'

Nobudovlau yem-oco kem-edayem-uwi nousap
kind.of.insect 3SG:PASTCONT-BR:say 2SG:PRES-MR:stay there flood
cam-abocor.
3SG:PRES-MR:walk
'The nobudovlau said: You live there [but] there is a flood.'

Nerevniydahmas.
rain much
'There is a lot of rain.'

Yam-edamam-age-wi.
'I am bathing in it.'

Umqeya yem-elgi mem-oco nobudovlau cam-amli
bohgi novul ahneseg.
DAT:3SG talk true
'The worm heard it and thought that the nobudovlau was telling him the truth.'

Umqeya yem-erekra dan dena m-ocsi maqam
worm 3SG:PASTCONT-BR:come.up LOC surface ground ES-BR:see sun
lama bacan.
strong very
'The worm came up to the surface and saw that the sun was very strong.'

Y-oum-etw-obusaisai dasai.
3SG:DISTPAST-IT-NEG-BR:do INDEF thing
'There was nothing else he could do.'

Dena yem-avgavegm-ehni umqeya y-imis.
ground 3SG:PASTCONT-BR:hot ES-BR:burn worm 3SG:DISTPAST-BR:die
'The ground was hot and it burned the worm and he died.'

Nobudovlau iyi y-oumi-teti mi-va m-era buwip
kind.of.insect 3SG 3SG:DISTPAST-IT-BR:return ES-BR:go ES-BR:stay deep
m-omorop.
ES-BR:live
'The nobudovlau returned and went and stayed deep down and lived.'
3.2.13 The yams and the man

This story is based on an original story recorded on tape in 1998 from Willie Tovovur in Vila, and subsequently edited by him.

Sai yerema yem-obu dohmus aryi.
INDEF person 3SG:PASTCONT-BR:make garden POSS:3SG
'There was a person who made his garden.'

Yi-va mi-lovus mi-tamli m-alvi mi-seli.
'He went and cleared the undergrowth and then cut it and left it.'

Y-era m-era mi-tau.
'It stayed there and dried.'

Yi-va m-ehni m-ocsi y-etop armai.
'He went and set fire to it and saw that it was properly dry.'

I-teti ra dahlwa aryi m-era m-era.
'He returned to his village and stayed.'

Sai nelin yem-oco yera yaw-eba mi-nowi sai
INDEF day 3SG:PASTCONT-BR:say today 1SG:FUT-MR:go ES-MR:plant INDEF
ovon nup arau.
PL yam POSS:1SG
'One day he said: Today I will go and plant some of my yams.'

Yi-va m-alcen nup m-alcen yawup delwis
3SG:DISTPAST-BR:go ES-BR:gather yam ES-BR:gather kind.of.yam kind.of.yam
sugarcane banana taro
'He went and gathered together yams and he gathered together yawup yams, delwis yams, sugarcane, bananas and taro.'

Mi-va m-owi ra dohmus aryi.
ES-BR:go ES-BR:plant LOC garden POSS:3SG
'And he went and planted them in his garden.'

Maryek mi-tamli mi-teti balwalip u-dahlwa.
on.and.on ES-BR:finish ES-BR:return evening LOC-village
'Until he was finished and he returned in the evening to the village.'

M-ocho yemo y-obu-ye dahmas.
ES-BR:say that's.it 1SG:RECPAST-BR:do-PERF much
'And he said: That's it, I've already done a lot.'
Nigei neveg aryau c-aqihlek.
perhaps food POSS: lSG 3SG:FUT-MR:abundant
‘Perhaps my food will be abundant.’

M-era m-era m-oco yera yaw-eba m-ahnemi dohmus
arau.
POSS: lSG
‘And he stayed and stayed and said: Today I will go and check on my garden.’

Yi-va m-ocsi novlemut y-erpo dahmas.
3SG:DISTPAST-BR:go ES-BR:see grass 3SG:DISTPAST-BR:grow much
‘He went and saw that the grass had grown a lot.’

I-tenisvi ovon dahmla mori y-owi.
‘It had overgrown the things that he had planted.’

Yem-oco ei marima yau-navlivel
mi-narogi ovon dahmla mori yaum-owi nup
nibi dal yavup narmi delwis.
sugarcane taro kind.of.yam kind.of.yam kind.of.yam
‘He said: Oh, now I will weed and clear the undergrowth from the things that I have
planted—yams, sugarcane, taro, yavup yams, narmi yams, delwis yams.’

Yem-avlivel maryl maryl.
3SG:DISTPAST-BR:weed on.and.on on.and.on
‘He weeded and weeded.’

Ra nelin mo maqam nivors.
LOC time that sun huge
‘At that time the sun was very strong.’

Yaryek maryl m-elgi soku maqam yem-ehni lama.
on.and.on on.and.on ES-BR:feel SIM sun 3SG:DISTPAST-BR:burn strong
‘Eventually he felt that the sun was burning him strongly.’

Yi-va ra digen nup mam-arap m-oco ci-nemedog
‘He went beneath the (vines of the) yams and sat down and wanted to rest.’

M-elgi soku yam-ahlek.
ES-BR:feel SIM 3SG:DISTPAST-BR:sleepy
‘And he felt sleepy.’
Yem-ocsi ovon novlemut mori yi-touri
3SG:PASTCONT-BR:see PL weed REL 3SG:DISTPAST-BR:pull.out
m-eregip.
ES-BR:put.down
‘He looked at the weeds that he had pulled out and put down.’

Yem-oco iyi ca-dahmi mi-nahlei urkis bacan.
‘He said he would try to lie down for just a short while.’

Me-deverwi maqam naqo ci-nip somo-gi m-oume-dadek
m-oumi-navlivle.
ES-IT-MR:weed
‘And he would wait for the sun to go down a bit more and he would get up and weed again.’

Mam-ahlei m-ahleiba.
ES-BR:lie.down ES-BR:sleep
‘And he lay down and went to sleep.’

Yi-va isut m-etw-erpa.
3SG:DISTPAST-BR:go long.way ES-NEG-BR:wake.up
‘He was sound asleep and he didn’t wake up.’

Y-ihnag yemo.
3SG:DISTPAST-BR:get.dark that’s.it
‘And then it got dark.’

Ovon dahmla ciram-erpo m-obu nivan.
‘The things grew and produced food.’

Irem-erek m-ovocor m-ocsi yerema mori
3PL:PASTCONT-BR:come.up ES-BR:walk ES-BR:see person that
yem-ahleiba.
3SG:PASTCONT-BR:sleep
‘They came up and walked about and saw that person sleeping.’

Iram-ovli m-o-co wi mo ca-nahleiba?
‘They said: Who is that sleeping?’

Wi nihmi-wi nobun delgen logun nowin?
who eye:3SG-COM head ear arm leg
‘Who has eyes, a head, ears, arms and legs?’
One of the yams saw him first and didn’t know him.

He said: No, we ought to just beat him to death.

He asked some of the other people: What about this person?

‘Shall we leave him alone or shall we kill him?’

The others said: No, let’s leave him alone for the time being.

They went and called the banana.

‘He came.’

They went and asked the banana: Do you know who that is?

The banana said: No, I don’t know him.

Let’s just kill him.

They said again: We should try and call the sugarcane.

They called the sugarcane.

‘He came.’
They went and asked the sugarcane: Who is that?

Do you know him?
The sugarcane said: No, I don't know him.

They went and asked the taro.
The taro said: I don't know him either.

They ran and asked everything that we plant in the garden.

They came and said that they didn't know him.

They went and remembered the delwis yam.

They ran away and went to see the delwis yam.

They called him and said: Come and look at something there.

He has a arms, eyes, a head, ears and legs.

He came and looked at him.
Yem-ovli bohgi-l m-oco yau ya-nacori.
3SG:PASTCONT-BR:say DAT-3PL ES-BR:say 1SG 1SG:PRES-MR:know
‘He told them: I know him.’

Yerema mo naqo qirem-dahlini gimi-ye calauryekye qiri-nimis.
person that if 2PL:FUT-MR:kill 2PL-all every 2PL:FUT-MR:die
‘If you kill that person, you will all die.’

Qir-etwo-nomorop kou yau ya-twe-nimis.
‘You will not live but I will not die.’

Yau saican bacan yau-nomorop.
1SG one.only only 1SG:FUT-MR:live
‘Only I will live.’

Yerema mori yem-elgi.
person that 3SG:PASTCONT-BR:hear
‘That person heard this.’

Yi-tadek mem-ocsi mi-ia-l.
3SG:DISTPAST-BR:get.up ES-BR:see ES-BR:kill-3PL
‘He got up and saw them and hit them.’

Ovon dahmla-ye ir-afirecai mi-va ra nabon-leil.
‘All the things ran away to their homes.’

Delwis y-afire mi-va ra nimreil mori kind.of.yam 3SG:DISTPAST-BR:run ES-BR:go LOC rubbish.heap REL
y-eregip m-ahlei-wi.
3SG:DISTPAST-BR:put.down ES-BR:lie.down-LOCPRO
‘The delwis yam ran away to the rubbish heap that he had put down, and lay down on it.’

Y-ihli ra digen nimreil.
3SG:DISTPAST-BR:enter LOC under rubbish.heap
‘He entered underneath the rubbish heap.’

Marima k-agsi delwis iyi cam-adap bacan.
now 2SG:FUT-MR:see kind.of.yam 3SG 3SG:PRES-MR:sit only
‘Now you will see that the telwoh yam just sits there.’

K-agsi dена davawi ra dan.
2SG:FUT-MR:see soil not LOC surface
‘You will see that there is no soil on the surface.’

Yemo ce-nefeli moyuwi.
that’s.it 3SG:FUT-MR:conclude there
‘That’s all, it will conclude there.’
4 Phonology

4.1 Phoneme inventory

The phoneme inventory of Ura is typologically fairly straightforward in that it has a fairly symmetrical set of eighteen contrasting consonants, and five contrasting vowels, all of which are reasonably widely encountered in other Oceanic languages. However, comparing Ura with closely related Sye, the two differ in a number of respects.

Firstly, in Ura there is a contrast between (prenasalised) voiced and (plain) voiceless stops whereas there is only a single series of stops in Sye. Secondly, while there is a contrast in Ura between /l/ and /l/, there is no voicing contrast with any of the fricatives in Sye (Crowley 1998a:8-10). While Ura and Sye both share a five-way vowel contrast, in which there is no phonemic contrast of length, the two differ in that while there is evidence in Sye for an additional underlying schwa (Crowley 1998a:13-16), there is no evidence for a sixth vowel in Ura.

4.1.1 Consonants

4.1.1.1 Contrasts

The consonantal contrasts in Ura are set out in Table 4.1. The segments /p/, /t/ and /k/ are realised invariably as voiceless stops at the bilabial, alveolar and velar points of articulation respectively. We find these segments in the following positions:

(i) word-initially, e.g.

/pelen/ /peleŋ/ ‘butterfly’
/tani/ /tani/ ‘get it!’
/kou/ /kou/ ‘but’

Table 4.1 Consonant contrasts

<table>
<thead>
<tr>
<th></th>
<th>Labial</th>
<th>Alveolar</th>
<th>Velar</th>
<th>Glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Voiceless stops</td>
<td>/p/</td>
<td>/l/</td>
<td>/k/</td>
<td></td>
</tr>
<tr>
<td>Voiced stops</td>
<td>/b/</td>
<td>/d/</td>
<td>/g/</td>
<td></td>
</tr>
<tr>
<td>Voiced fricative</td>
<td>/v/</td>
<td>/l/</td>
<td></td>
<td>/h/</td>
</tr>
<tr>
<td>Voiceless fricative</td>
<td>/f/</td>
<td>/s/</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nasal</td>
<td>/m/</td>
<td>/n/</td>
<td>/ŋ/</td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>/l/</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>Trill</td>
<td>/r/</td>
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<td></td>
<td></td>
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<tr>
<td>Glide</td>
<td>(/w/)</td>
<td>/y/</td>
<td></td>
<td>(/w/)</td>
</tr>
</tbody>
</table>
(ii) word-finally, e.g.

/ip/  [ip]  ‘go down!’
/wit/  [wit]  ‘louse’
/erek/  [erek]  ‘go up!’

(iii) intervocally, e.g.

/laupe/  [laupe]  ‘long’
/metuk/  [metuk]  ‘slowly’
/nakik/  [nakik]  ‘foam’

(iv) as the first or second member of a consonant cluster, e.g.

/oprei/  [oprei]  ‘turn it!’
/netvimrak/  [netvimrak]  ‘threshold of meeting house’
/yomrokni/  [yomrokni]  ‘(s)he stole it’
/yerpo/  [yerpo]  ‘it grew’
/arka/  [arka]  ‘your’
/tuvtp/  [tuvtp]  ‘sip!’
/aspi/  [aspi]  ‘lick it!’
/noytip/  [noytip]  ‘tick’

The segments /bl/, /d/ and /g/, on the other hand, are realised as prenasalised voiced stops in the following positions:

(i) word-initially, e.g.

/belmela/  [mbelmela]  ‘night’
/da/  [nda]  ‘what’
/ga/  [nga]  ‘you (singular)’

(ii) intervocally, e.g.

/yobut/  [yombut]  ‘navel’
/tadek/  [tadek]  ‘get up!’
/uga/  [uga]  ‘blood’

(iii) word-medially after non-nasal consonants, e.g.

/burbut/  [mburmbut]  ‘short’
/boybon/  [mboymbon]  ‘grandchild’

(iv) word-medially before another consonant, e.g.

/nedrap/  [nedrap]  ‘hibiscus’

Word-medially after heterorganic nasals, however, these segments are realised as plain voiced stops, e.g.
The phonemic status of the contrast between voiced and voiceless stops is indicated by the following pairs of words:

/poki/  [poki]  ‘sea eel’
/bokisl/  [mbokis]  ‘to us’
/tahmi/  [tahmi]  ‘try it!’
/dahmi/  [ndahmi]  ‘things’
/nikau/  [nikau]  ‘shrimp’
/nigam/  [niŋgam]  ‘high tide’

The fricatives /v/ and /f/ are realised as voiced and voiceless labiodental fricatives respectively. Whereas these two sounds are non-contrastive in Sye (Crowley 1998a:8–9), the difference between the two is contrastive in Ura. Unfortunately, no strictly minimal pairs have been discovered, though there are numerous subminimal pairs which point to the contrastive nature of this distinction in a wide variety of structural environments, e.g.

/fihniyre/  [fihniyre]  ‘little finger’
/vinuk/  [vinuk]  ‘my sister’
/nefena/  [nefena]  ‘bow’
/neven/  [neven]  ‘food’
/nifir/  [nifir]  ‘bunch (of fruit)’
/nivi/  [nivi]  ‘kind of bird’
/tofura/  [tofura]  ‘whale’
/tovu/  [tovu]  ‘pick leaves!’
/naforonji/  [naforonji]  ‘fishing line’
/navos/  [navos]  ‘happiness’
/efeli/  [efeli]  ‘conclude!’
/even/  [even]  ‘eat!’
/afire/  [afire]  ‘run!’
/navirom/  [navirom]  ‘burden’
/afro/  [afro]  ‘friend’
/avri/  [avri]  ‘help him/her!’
/ofwaki/  [ofwaki]  ‘pray!’
/ovwar/  [ovwar]  ‘full’

The sibilant /s/ is pronounced as a voiceless grooved post-alveolar fricative, i.e. [s], while /h/ is realised invariably as a voiceless glottal fricative, i.e. [h]. It should be pointed out that the extensive free variation between [s] and [h] encountered in Sye—which is
Phonology

Evidence of a shift from /s/ to /h/ currently in progress in the language (Crowley 1998a:11–12)—is completely absent in Ura. The phonemic nature of this contrast in Ura is indicated by the following pairs:

\[
\begin{align*}
\text{/ehni/} &\quad [\text{ehni}] & \text{‘burn it!’} \\
\text{/umesvi/} &\quad [\text{umesvi}] & \text{‘left hand’} \\
\text{/arviŋi/} &\quad [\text{arviŋi}] & \text{‘put it away!’} \\
\text{/delŋisŋin/} &\quad [\text{delŋisŋin}] & \text{‘deaf’} \\
\text{/evyeŋyiyi/} &\quad [\text{evyeŋyiyi}] & \text{‘finish!’} \\
\text{/nesi/} &\quad [\text{nesi}] & \text{‘pawpaw’}
\end{align*}
\]

While this phonemic contrast is consistently made in Ura, the phonotactic distributions of /s/ and /h/ are such that there are relatively few environments in which there is an opportunity for contrast to be made (§4.4.5). The following additional pairs are presented to illustrate the contrast between the presence vs absence of /h/:

\[
\begin{align*}
\text{/ehni/} &\quad [\text{ehni}] & \text{‘burn it!’} \\
\text{/eni/} &\quad [\text{eni}] & \text{‘eat it!’} \\
\text{/ehli/} &\quad [\text{ehli}] & \text{‘pierce it!’} \\
\text{/eli/} &\quad [\text{eli}] & \text{‘blow it!’}
\end{align*}
\]

The fricative /γ/ is articulated as the voiced velar fricative [γ] in all environments in which this segment occurs. Contrast between this and the voiceless stop /k/ is illustrated by the following pairs:

\[
\begin{align*}
\text{/kayan/} &\quad [\text{kayan}] & \text{‘you crept’} \\
\text{/yayan/} &\quad [\text{yayan}] & \text{‘(s)he crept’} \\
\text{/ulakis/} &\quad [\text{ulakis}] & \text{‘rat’} \\
\text{/balayis/} &\quad [\text{mbalayis}] & \text{‘daytime’} \\
\text{/arki/} &\quad [\text{arki}] & \text{‘break it!’} \\
\text{/aryi/} &\quad [\text{aryi}] & \text{‘tap it!’} \\
\text{/morken/} &\quad [\text{morken}] & \text{‘axe’} \\
\text{/eryen/} &\quad [\text{eryen}] & \text{‘mix it!’} \\
\text{/arka/} &\quad [\text{arka}] & \text{‘your’} \\
\text{/aryai/} &\quad [\text{aryai}] & \text{‘furious’}
\end{align*}
\]

The following pair points to a contrast between /h/ and /γ/:

\[
\begin{align*}
\text{/ohmo/} &\quad [\text{ohmol}] & \text{‘fall!!’} \\
\text{/noŋono/} &\quad [\text{noŋono}] & \text{‘kind of tree’}
\end{align*}
\]

Finally, the following point to a contrast between /r/ and /γ/:

\[
\begin{align*}
\text{/rimin/} &\quad [\text{rimin}] & \text{‘his/her father’} \\
\text{/yimis/} &\quad [\text{yimis}] & \text{‘(s)he died’}
\end{align*}
\]
There are three phonemically contrastive nasals, i.e. the bilabial nasal realised as [m], the alveolar nasal realised as [n], and the velar nasal realised as [ŋ]. Contrast between /n/ and /ŋ/ is established by the pair:

/ni/     [ni]  ‘tree’
/ŋi/     [ŋi]  ‘instrumental’

Although there is a contrast between the phonetic clusters [ŋɡ] and [ŋɡ], this reflects a phonemic distinction between the simple segment /ɡ/ and the heterorganic cluster /ŋɡ/ respectively, e.g.

/arwagau/  [arwaŋɡau]  ‘crooked’
/aranga/   [aranga]  ‘to you’

There are two glide phonemes in Ura, i.e. /w/ and /y/. The glide /w/ is produced with simultaneous raising of the back of the tongue towards the velar area of articulation and rounding of the lips. The contrast between /w/ and /v/ is illustrated by the following:

/nuwa/   [nuwa]  ‘digging stick’
/nuva/   [nuva]  ‘wild yam’

The glide /y/ is produced by raising the middle of the tongue towards the hard palate, with no simultaneous rounding of the lips.

The phoneme /r/ is realised as an apico-alveolar flap, while /l/ is an alveolar lateral, which is phonetically realised as [l]. There is clearly a phonemic contrast involved here, as evidenced by the following pairs:

/erek/   [erek]  ‘go up!’
/elek/   [elek]  ‘skinny’
/yera/   [yera]  ‘today’
/yelau/  [yelau]  ‘kind of fish’
/yerema/ [yerema]  ‘person’
/yelenɛ/ [yelenɛ]  ‘snail’
/yarvin/ [yarvin]  ‘woman’
/nalvin/ [nalvin]  ‘beach’

Despite the fact that there is a phonemic contrast between the two liquids, I have encountered a considerable amount of variation between [l] and [r] in transcriptions both within my own data, and between my data and that recorded by Jerry Taki, William Mete, John Lynch and Arthur Capell. My own data, for example, reveals variation of this type in words such as the following:

[oγri] ~ [oγli]  ‘dig’
[eɾni] ~ [eɾni]  ‘hear’

This can sometimes be put down to lack of clarity in articulation due to the old age of the speakers. Ukai Ndaleg, for example, claimed explicitly that she could no longer articulate these sounds as clearly as she once could (arguing that this was because she had
lost all of her teeth). It may also be, however, that /l/ and /r/ are phonetically closer to each other in Ura than in Sye, where I have never experienced any difficulty distinguishing these sounds, even when Ura speakers are speaking in Sye. If this is so, I am not able to specify the precise nature of the phonetic difference between the Sye and Ura liquids, though it may be that /l/ in Ura involves a lateral flap articulation, in contrast to a non-flapped lateral in Sye. In the dictionary in Chapter 2, I have presented forms with invariant /l/ and /r/ where these segments are consistently attested. Where variation between /l/ and /r/ has been encountered in my own data, however, I have presented both forms.

There is also some unresolved variation within my own data, and between my own data and that of other observers, between word-initial [l-] and [nd-]. This kind of variation may be further evidence that Ura /l/ has a flap articulation. The following forms have been attested as alternating in this way:

- [lurem] ~ [ndurem] ‘ten’
- [lənən] ~ [ndemən] ‘some’
- [lerok] ~ [nderok] ‘my aunt’
- [leil] ~ [ndeil] ‘they’
- [lasai] ~ [ndasai] ‘thing’

Most instances of initial [l-] and [nd-] are recorded without variation, however, as illustrated by the following forms consistently recorded with either segment:

- /laupe/ [laupe] ‘long’
- /lemelu/ [lemelu] ‘four’
- /delən/ [ndelən] ‘ear’
- /duwa/ [nduwa] ‘where’

This suggests that, rather than optional neutralisation of the phonemic contrast between /l-/ and /nd-/, we are possibly dealing with purely lexical variation in a relatively small number of items. Items recorded as varying in this way have been transcribed in this study on the basis of the shape that is most frequently encountered in my data.

A number of minimal and subminimal pairs were presented in the discussion above to establish the distinctive nature of a number of phonetically similar consonant contrasts. The following additional pairs are given in order to establish the existence of phonemic distinctions of pairs of sounds for which contrast has not already been established:

- /p/ and /v/ /sarpurpur/ [sarpurpur] ‘nibble at bait’
- /arvuwan/ [arvuwan] ‘hiccup’
- /p/ and /f/ /laupe/ [laupe] ‘long’
- /ufel/ [ufel] ‘back of head’
- /t/ and /s/ /tai/ [tai] ‘hit it!’
- /sai/ [sai] ‘one’
- /wit/ [wit] ‘louse’
- /wis/ [wis] ‘octopus’
4.1.1.2 The status of voicing in stops

While the phonemic contrast between voiced and voiceless stops in Ura is beyond doubt, as demonstrated in §4.1.1.1, the contrast is not maintained in all structural positions in the word. In particular, there is no contrast word-finally, with only voiceless stops being found. There is also no voicing contrast in word-medial consonant clusters where the initial element is a heterorganic nasal, with only phonetically voiced stops being found in this environment.¹

However, while there is clearly a significant contrast between the two series of stops in most environments, the phonemic analysis of phonetically voiced stops is open to a competing analysis whereby there is just a single series of stops, with the phonetic contrast between [p], [t] and [k] on the one hand and [mb], [nd] and [ng] on the other corresponding to a phonemic contrast between single consonants, i.e. /p/, /t/ and /k/, and phonemic nasal-stop clusters, i.e. /mp/, /nt/ and /nk/ respectively. By this kind of analysis, forms such as [poki] 'sea eel' and [mbokis] 'to us' would involve a contrast between /poki/ and /mpokis/, rather than between /poki/ and /bokis/ according to the analysis presented in §4.1.1.1.

In order to correctly account for the distribution of phonetic voiceless and voiced stops by this proposed alternative analysis, it would be necessary to state that phonetic voiceless stops appear word-initially, word-finally, intervocically, as the initial elements of word-medial consonant clusters, and after a non-nasal consonant word-medially. Phonetic voiced stops, on the other hand, would appear after nasals (whether homorganic or heterorganic). Table 4.2 presents competing phonemic analyses for voiced and voiceless stops in a range of structural environments.

Table 4.2 Competing analyses for stops

<table>
<thead>
<tr>
<th>Phonetic form</th>
<th>The present study</th>
<th>Competing analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>[pelen]</td>
<td>/pelen/</td>
<td>/pelen/</td>
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<tr>
<td>[ip]</td>
<td>/ip/</td>
<td>/ip/</td>
</tr>
<tr>
<td>[laupe]</td>
<td>/laupe/</td>
<td>/laupe/</td>
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<td>[oprei]</td>
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<td>[yermo]</td>
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<td>/yobut/</td>
<td>/yomput/</td>
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<tr>
<td>[ninhinpbis]</td>
<td>/ninhinpbis/</td>
<td>/ninhinpbis/</td>
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</tbody>
</table>

Adopting this alternative analysis has the advantage of simplifying the phonemic inventory by eliminating the three voiced stop phonemes /b/, /d/ and /g/ altogether.

¹ The discussion in §4.4.5 will demonstrate that phonemic homorganic nasal–stop sequences are not permitted at all in Ura.
However, this saving would be at the cost of a more complex set of phonotactic statements, as we would be forced to make provision for very widely distributed word-initial two-member homorganic nasal-stop clusters exclusively to account for these kinds of phonetic sequences.

Although it is something of a close call as to which of these two analyses we should adopt synchronically, my own preference is to adopt the phonotactically simpler solution. Although this calls for an additional three phonemes, these involve only a single additional point of phonemic contrast, i.e. voicing vs voicelessness among stops. This solution has the further advantage of bringing Ura into line with Lynch’s (forth-coming) reconstruction of Proto Erromangan as having had voiced prenasalised stops as unit phonemes, in contrast to plain voiceless stops.

4.1.1.3 The status of Cw clusters

Lynch (1983b:148–149) sets up a separate velarised labial nasal /mʷ/ for Ura in the words /mʷuyas/ ‘pig’ and /a⁵mːni/ ‘drink’. He also tentatively sets up a corresponding voiceless velarised labial stop /pʷ/. This original analysis was probably the result of a shortage of data, as my own corpus indicates that the forms just presented should be transcribed /umyas/ and /omni/ respectively, with no velarised labials at all (though there may be some automatic phonetic labialisation of the nasal because of the rounding of the preceding vowel).

My Ura corpus does include a number of well-attested [mw] sequences, in forms such as [tadumwi] ‘ask permission for’ and [nomwau] ‘cloud’. Unlike the languages of Tanna and Aneityum, there is no evidence in Ura for word-final sequences of [mw], or [pw]. There is therefore no phonotactic simplification involved in treating these phonetic sequences as unit phonemes, as there is a wide range of medial clusters involving [w] as the second element attested in other words in which a wide range of initial segment is attested, e.g. [neswate] ‘volcano’, [sanwis] ‘wild boar’, [alwin] ‘(man’s) nephew’, [uvwis] ‘kind of grouper’, [urwa] ‘chicken’. If we were to treat [mw] sequences in such forms as unit phonemes, then presumably we should extend this analysis to velarised forms of all consonants which appear in such clusters, which would involve adding an unacceptably large number of additional segments to the consonant inventory. The preferred analysis, then, is to treat these forms as containing consonant clusters, i.e. /tadumwi/ ‘ask permission for’, /nomwau/ ‘cloud’, /neswate/ ‘volcano’, /sanwis/ ‘wild boar’, /alwin/ ‘(man’s) nephew’, /uvwis/ ‘kind of grouper’ and /urwa/ ‘chicken’ respectively.

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2 It should be remembered that Lynch’s data was gathered on the basis of only two hours of lexical elicitation on the language. The first two hours of my own lexical elicitation for Ura also reveals errors that further work was able to correct.
4.1.2 Vowels

The vowel inventory in Ura is set out in Table 4.3. This is identical to the set of surface contrasts that we find in Sye in that there is a five-way vowel contrast, with no phonemically contrastive vowel length (Crowley 1998a:13–14).

Table 4.3 Vowel contrasts

<table>
<thead>
<tr>
<th></th>
<th>Front</th>
<th>Central</th>
<th>Back</th>
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<tbody>
<tr>
<td>High</td>
<td>i</td>
<td></td>
<td>u</td>
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<tr>
<td>Mid</td>
<td>e</td>
<td></td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td></td>
<td></td>
<td>a</td>
</tr>
</tbody>
</table>

The front vowels are articulated with spread lips, while the back vowels are rounded. All vowels are phonetically short. Thus:

/ne/ [ne] ‘water’

/ni/ [ni] ‘tree’

/netukus/ [netukus] ‘salt’

/dohmus/ [dohmus] ‘garden’

/navruk/ [navruk] ‘cough’

Evidence for phonemic contrasts involving all phonetically similar vowels is presented in Table 4.4 in the form of minimal pairs. The contrast between mid vowels and the corresponding falling diphthongs is illustrated by the pairs set out in Table 4.5.

Table 4.4 Contrasting pairs of vowels

<table>
<thead>
<tr>
<th>/i/ and /e/</th>
<th>/omni/</th>
<th>[omni]</th>
<th>‘drink’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/omne/</td>
<td>[omne]</td>
<td>‘wet’</td>
<td></td>
</tr>
<tr>
<td>/aryi/</td>
<td>[aryi]</td>
<td>‘his/her/its’</td>
<td></td>
</tr>
<tr>
<td>/arye/</td>
<td>[arye]</td>
<td>‘outside’</td>
<td></td>
</tr>
<tr>
<td>/ni/</td>
<td>[ni]</td>
<td>‘tree’</td>
<td></td>
</tr>
<tr>
<td>/ne/</td>
<td>[ne]</td>
<td>‘water’</td>
<td></td>
</tr>
<tr>
<td>/avli/</td>
<td>[avli]</td>
<td>‘rub it!’</td>
<td></td>
</tr>
<tr>
<td>/avle/</td>
<td>[avle]</td>
<td>‘weed!’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/e/ and /a/</th>
<th>/de/</th>
<th>[de]</th>
<th>‘sea’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/da/</td>
<td>[da]</td>
<td>‘what’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/a/ and /o/</th>
<th>/avli/</th>
<th>[avli]</th>
<th>‘rub it!’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ovli/</td>
<td>[ovli]</td>
<td>‘tell it!’</td>
<td></td>
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<tr>
<td>/nau/</td>
<td>[nau]</td>
<td>‘spear’</td>
<td></td>
</tr>
<tr>
<td>/nou/</td>
<td>[nou]</td>
<td>‘kind of bird’</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>/o/ and /u/</th>
<th>/nobo/</th>
<th>[nobo]</th>
<th>‘kind of spirit’</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nobuf/</td>
<td>[nobuf]</td>
<td>‘behaviour’</td>
<td></td>
</tr>
</tbody>
</table>
Table 4.5 Contrasts between mid vowels and falling diphthongs

<table>
<thead>
<tr>
<th>/e/ and /ei/</th>
<th>/ne/</th>
<th>[ne]</th>
<th>'water'</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nei/</td>
<td>[nei]</td>
<td></td>
<td>'coconut'</td>
</tr>
<tr>
<td>/o/ and /ou/</td>
<td>/uvo/</td>
<td>[uvo]</td>
<td>'still'</td>
</tr>
<tr>
<td></td>
<td>/uyou/</td>
<td>[uyou]</td>
<td>'old woman'</td>
</tr>
</tbody>
</table>

Although there is an underlying schwa in Sye—which is realised at the surface in the form of morphophonemic alternations between /o/ and zero (Crowley 1998a:14–16)—there is no evidence for such a segment in Ura. While Lynch (1983b:149) tentatively proposed the existence of a contrastive schwa in Ura, all of the words in which he recorded this segment in Ura appear to represent either erroneous information supplied to him, or simple errors of transcription. Thus, for example, his /nuŋainam/ 'dust' corresponds to what I recorded as /nuŋonom/ 'smoke', while his /abelefi/ 'whale' corresponds to my /ubelvi/.

4.2 Word-initial reduction

In Ura, with words of three or more syllables which begin with a vowel and a following single consonant, the initial vowel is optionally deleted. We therefore find alternations as the following:

- Luvermis - vermisl  'blue sky'
- Lulakis - lakis/  'rat'
- Lurovo - rovo/  'conch shell'
- Lubarmonuk - barmonuk/  'heart'

The existence of this pattern of alternation is reflected in the optional deletion of vowel-initial prefixes of phonologically compatible categories of verb roots (§6.2.2.1.1). Note, therefore, the following variation in the shapes of inflected verbs:

- Luram-adap - ram-adapl  'we are all sitting'
- Liram-adap - ram-adapl  'they are sitting'

This feature of Ura is similar to a process also widely attested in Sye whereby certain phonologically definable categories of vowel-initial words exhibit systematic patterns of variation in their phonemic shapes which produce alternating consonant-initial forms (Crowley 1998a:16–17). We therefore find alternations in Sye such as the following: /umpelvi - pelvi/  'whale', /orenvau - renvau/  'cottonwood', /inrowi - nrowi/  'always', /isuma - suma/  'that's all'. Vowel-initial reduction applies to a wider range of initial segments in Sye than we find in my Ura corpus.

4.3 Stress

Primary stress in Ura is invariably found on the penultimate syllable. In words of four syllables or more, a secondary stress attaches to the preceding syllable but one. (Primary
stress in the examples below is indicated by ' preceding the stressed syllable, and secondary stress by "." Thus:

['ni'] 'tree'
['nesi'] 'pawpaw'
[ni'mova] 'outrigger pole'
['"sesi'maŋ] 'index finger'

The rising and falling diphthongs that are phonetically realised as vowels followed or preceded by the phonetic glides [w] and [y] are treated as single syllables for the purpose of stress assignment. Thus:

['niwaw] 'kind of wild cane'
[a'miswa] 'sneeze'
['nduwey] 'blind'
['nomwaw] 'cloud'
[ni'venya] 'tree fern'
[no'wiran] 'bone'

Rising and falling diphthongs also receive stress as single syllabic units. Thus:

['sayyan] 'only one'
[nam'gaynil] 'year'

It should be noted that stress placement applies after all morphophonemic processes have applied. Since word-shapes can be extended from the end of a word as a result of compounding or suffixation, stress is not bound to the penultimate syllable of the root. Thus:

[ŋgelu] 'two' [ŋge'luŋ] 'second'
[ŋyerek] '(s)he ascended' [ye'rekye] '(s)he has ascended'

4.4 Phonotactics

4.4.1 Syllabicity

Morphologically simple free forms in Ura can have the minimal shape of just a single syllable, either open or closed, and with either an initial vowel or consonant. Thus:

/o/ 'yes'
/ne/ 'water'
/ar/ 'possessive'
/dal/ 'taro'

Monosyllabic roots constitute only a small proportion of the lexicon as a whole, with a substantial proportion of these being grammatical or other non-lexical items, i.e. pronouns, prepositions, conjunctions or interjections.

As with Sye (Crowley 1998a:18), the vast majority of roots in Ura are disyllabic and trisyllabic, the total proportion of such roots in both languages accounting for just over 85
per cent of the entire lexicon. There is a relatively small number of longer roots in Ura which appear synchronically to be unanalysable, with the longest root attested containing five syllables. The figures in Table 4.6 indicate the proportions of roots according to the number of syllables over the Ura lexicon as a whole.

Table 4.6  Syllabic roots

<table>
<thead>
<tr>
<th>Number of syllables</th>
<th>Proportion of roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5.7%</td>
</tr>
<tr>
<td>2</td>
<td>47.74%</td>
</tr>
<tr>
<td>3</td>
<td>40.84%</td>
</tr>
<tr>
<td>4</td>
<td>5.71%</td>
</tr>
<tr>
<td>5</td>
<td>0.1%</td>
</tr>
</tbody>
</table>

There is a number of disyllabic and trisyllabic forms in Ura which have cognates in Sye which are one syllable shorter. It appears that an original schwa in the initial syllable in Proto Erromangan has been lost in Sye (resulting in a variety of word-initial consonant clusters), while this original vowel has shifted to /i/ in Ura. We therefore find correspondences between the two languages such as those set out in Table 4.7.

Table 4.7  Schwa shift in Ura and loss in Sye affecting syllabic

<table>
<thead>
<tr>
<th>Ura</th>
<th>Sye</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nibau/</td>
<td>/npau/</td>
<td>'post'</td>
</tr>
<tr>
<td>/nimal/</td>
<td>/nmär/</td>
<td>'breadfruit'</td>
</tr>
<tr>
<td>/nivan/</td>
<td>/nva-/</td>
<td>'thigh'</td>
</tr>
<tr>
<td>/nivat/</td>
<td>/nvat/</td>
<td>'stone'</td>
</tr>
<tr>
<td>/niya/</td>
<td>/nye/</td>
<td>'kind of vine'</td>
</tr>
<tr>
<td>/niyar/</td>
<td>/nyar/</td>
<td>'muscle'</td>
</tr>
<tr>
<td>/niwabun/</td>
<td>/nwampun/</td>
<td>'ridge-capping'</td>
</tr>
</tbody>
</table>

4.4.2  Vowel and glide sequences

Roots in Ura can contain no more than two vowels in sequence, with the only vowel sequences permitted intramorphemically being non-high vowels—/e/, /o/ and /a/—followed by high vowels—/i/ and /u/. We therefore find sequences of /ei/, /eu/, /oi/, /ou/, /ai/ and /au/. The generalisation just presented excludes the possibility of any sequences of like vowels. The roots in Table 4.8 illustrate all of the permitted vowel sequences.

The two glides /y/ and /w/ can be followed by any of the five vowels, with the single exception that sequences of /wu/ are prohibited. We therefore find examples such as those set out in Table 4.9.
Table 4.8  Permissible vowel-vowel sequences

| /ahlei/ | ‘lie down!’ |
| /ubeu/  | ‘shark’     |
| /moida/ | ‘kind of yam’ |
| /nouritugo/ | ‘west wind’ |
| /ai/    | ‘spear it!’ |
| /wavlaul/ | ‘wind’ |

Table 4.9  Permissible glide-vowel sequences

| /yavul/  | ‘turtle’   |
| /wana/   | ‘freshwater mullet’|
| /yevul/  | ‘pull’     |
| /werek/  | ‘tiny’     |
| /iyi/    | (s)he      |
| /wis/    | ‘octopus’  |
| /yobutl/ | ‘navel’    |
| /wolu/   | ‘sandalwood’ |
| /yuwi/   | ‘there’    |

4.4.3 Root-initial segments

There are some differences in phonotactic preferences between verbs on the one hand, and remaining word classes, i.e. nouns, prepositions, pronouns and adjectives. The discussion below begins by describing the root-initial phonotactic possibilities for nouns and minor word classes together, with the phonotactic preferences of verbs being discussed separately.

(i) Non-verbal roots

Just over 20 per cent of the total number of non-verbal roots in Ura are vowel-initial, which is about twice the proportion that we find in Sye (Crowley 1998a:19). As with Sye, the vowel that appears most frequently at the beginning of roots belonging to these word classes is /u/. While there is still a substantial minority of Ura non-verbs beginning with /a/, there is only a handful of forms beginning with /i/, /e/ and /o/. We therefore find examples such as the following:

| /uyou/   | ‘grandmother’ |
| /iraal/  | ‘grandfather’ |
| /ehnen/  | ‘mother’      |
| /oron/   | ‘big’         |
| /awin/   | ‘husband’     |

There is therefore an overwhelming tendency for non-verbal roots to begin with consonants. All consonants except /h/ are attested initially, though initial /f/ is attested in only the single form /fihniyrel/ ‘little finger’. While initial /n/ is attested on a number of words belonging to closed word classes, no noun is attested with this initial segment. With nouns, /n/ represents by far the most widely attested initial segment, accounting for just over half of all forms. Historically, this reflects an article that has been reanalysed as part of a noun root, as is the case in many of the languages of southern Vanuatu.
Although consonant clusters are attested intervocalically, there are no word-initial clusters at all in Ura. While there is a number of two- and three-member consonant clusters in Sye (Crowley 1998a:19-20), the Ura cognates of these forms do not involve consonant clusters at all. The historical explanation for this correspondence was set out in §4.4.1.

(ii) Verbal roots

While non-verbal roots exhibit a very strong preference for initial consonants, verbal roots exhibit an equally strong preference instead for initial vowels. The only consonants that are commonly found verb-initially are the alveolar consonants /t/- and /s/-, while a handful of verb roots begin with the glides /w/- and /y/-, and the fricative /v/-.

Table 4.10 Root-initial segments with verbs

<table>
<thead>
<tr>
<th>Segment</th>
<th>Frequency</th>
</tr>
</thead>
<tbody>
<tr>
<td>/a/-</td>
<td>32%</td>
</tr>
<tr>
<td>/e/-</td>
<td>20.5%</td>
</tr>
<tr>
<td>/o/-</td>
<td>12.5%</td>
</tr>
<tr>
<td>/i/-</td>
<td>10%</td>
</tr>
<tr>
<td>/u/-</td>
<td>1%</td>
</tr>
<tr>
<td>/t/-, /s/-</td>
<td>20.5%</td>
</tr>
<tr>
<td>/v/-, /w/-, /y/-</td>
<td>3.5%</td>
</tr>
</tbody>
</table>

4.4.4 Root-final segments

Roots from all word classes in the language can end in any vowel, any stop or nasal, either of the liquids, and the fricative /s/. There is therefore a systematic exclusion against the fricatives /w/, /f/, /h/ and /γ/ in root-final position. Following on from the fact that word-final /k/ and /s/, but not /γ/ and /h/, are allowed in Ura, there is a large number of correspondences between word-final segment /-k/ in Ura and /-γ/ in Sye, and Ura /-s/ in Ura and Sye /-h/, as illustrated by the correspondences set out in Table 4.11.

This pattern in Ura represents, once again, a more restricted set of possibilities in comparison to Sye. In addition to sharing the same set of permissible final segments just noted for Ura, roots in Sye can also end in /h/ and /γ/. Also, while a restricted range of two-member consonant clusters is permitted word-finally in Sye, roots in Ura never end in consonant clusters (Crowley 1998a:21).

4.4.5 Intervocalic consonant sequences

It is rather more difficult to make definitive statements about the possibilities for consonant clusters between vowels because, with the size and nature of the corpus, it is not
always easy to decide on the correct segmentation of some forms, especially with morphological processes that give the appearance of being vestigial or semi-productive. Since the phonotactic possibilities across morpheme boundaries are broader than those within morphemes, it is possible that some such examples may accidentally ‘contaminate’ any statements about intramorphemic clustering possibilities.

The two-member intervocalic clusters that have been attested intramorphemically are set out in Table 4.12. The consonants on the left represent the first member of the cluster, while the consonants across the top represent the second member. This distribution of consonant clusters is in many respects similar to what we find in Sye, and it is difficult to come up with any exceptionless generalisations about the clustering possibilities for either language (Crowley 1998a:22–23). However, the restrictions below can be made about what are not permissible two-member consonant clusters in Ura:

(i) There are no geminate clusters.
(ii) There are no clusters of homorganic nasals and stops.

Table 4.12 Two-member intervocalic consonant clusters

<table>
<thead>
<tr>
<th></th>
<th>p</th>
<th>t</th>
<th>k</th>
<th>b</th>
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</tr>
<tr>
<td>l</td>
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<tr>
<td>r</td>
<td></td>
<td></td>
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</tr>
</tbody>
</table>

Table 4.11 Ura–Sye final consonant correspondences

<table>
<thead>
<tr>
<th>Ura</th>
<th>Sye</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nivlekl/</td>
<td>/nevloγ/ ‘bed’</td>
</tr>
<tr>
<td>/nevokl/</td>
<td>/nevογ/ ‘haemorrhoid’</td>
</tr>
<tr>
<td>/oburakl/</td>
<td>/ompuray/ ‘work’</td>
</tr>
<tr>
<td>/velek/</td>
<td>/velay/ ‘go ahead’</td>
</tr>
<tr>
<td>/duŋlas/</td>
<td>/tuŋklah/ ‘sea snake’</td>
</tr>
<tr>
<td>/imis/</td>
<td>/mah/ ‘die’</td>
</tr>
<tr>
<td>/ulakis/</td>
<td>/ulakihan/ ‘rat’</td>
</tr>
</tbody>
</table>
(iii) There are no clusters in which /b/ and /g/ appear as the initial element, and there is only a single word attested in which /d/ appears as the initial element, i.e. /nedrap/ ‘hibiscus’.

(iv) There are no clusters in which /k/ appears as the initial element, and there is only a handful of forms which contain /p/ as the initial element.

(v) There are no clusters in which /h/ appears as the second element.

Any other observations about what sorts of consonant sequences are permissible seem to relate to specific segments only, with little real evidence of valid generalisations.

In addition to these two-member intervocalic consonant clusters, there are also two forms containing intervocalic three-member consonant clusters within Ura roots, i.e. /dahlwa/ ‘village’ and /dahmla/ ‘things’. While it is impossible to generalise on the basis of just two examples, it is interesting to note that both involve /h/ as the initial segment.

4.5 Morphophonemics

4.5.1 Segmental changes

While there is evidence for some morphophonemic changes in Ura, especially affecting verbal paradigms, the overall situation is one of considerably less morphophonemic complexity than we find in Sye (Crowley 1998a:25–33). The various morphophonemic rules for which there is evidence in the Ura corpus are described below.

(i) **Final vowel deletion**

The most widely encountered morphophonemic rule is one which deletes the vowel /i/ between a consonant and another vowel over a morpheme boundary, as well as the vowel /u/ between sequences of /Cyl/ and another vowel. This rule is encountered in the following sample derivations:

- yi-etop → yetop ‘it was cooked (recently)’
- yi-etop → yetop ‘it was cooked (a long time ago)’
- uri-amni → uramni ‘we will drink it’
- ri-afro → rafro ‘brothers’
- yi-avyu-arap → yavyarap ‘(s)he wanted to sit’

(ii) **Glide formation**

The vowel /u/ shifts to the glide /w/ whenever there is a following vowel, except when there is a preceding sequence of /Cyl/, as specified by the preceding rule. The vowel /i/ also shifts to the corresponding glide, i.e. /y/, word-initially when there is a following vowel, as well as between two vowels. Thus:

- aru-ehlip → arwehlip ‘red’
- yi-etu-erek → yetwerek ‘(s)he did not ascend’
- oprei-oprei → opreyoprei ‘roll’
(iii) **Prefix-medial vowel deletion**

There is a less widely encountered rule of vowel deletion which is optional rather than obligatory. The structural conditions for the application of this additional vowel deletion rule are met with disyllabic prefixes of the shape /CVCir-/ when the following morpheme begins with a vowel. In such cases, the vowel /i/ of the final syllable of the prefix is optionally deleted. We find this rule applying in the following examples:

- gimir-ovyis → gimiroysi ~ gimroysi  ‘we saw it’
- gipir-ovli → gipirovli ~ giprovli  ‘you all ought to say’

(iv) **Vowel harmony**

The vowel /i/ shifts to /e/ when a following voiced stop is followed by /e/, to /o/ when a following voiced stop is followed by a rounded vowel, and to /a/ when a following voiced stop is followed by /a/. Thus:

- mi-dani → madani  ‘and will take it’
- uri-geni → uregeni  ‘we will eat it’
- mi-gopolosi → mogopolosi  ‘and will follow it’
- ri-boybon-mila → roboybonmila  ‘grandchildren’
- yi-dovu → yodovu  ‘(s)he will pick leaves’

(v) **Consonant degemination**

Identical consonants arising over a morpheme boundary undergo degemination to become a single consonant. Thus:

- ovn-ni → ovni  ‘trees’
- neveń-ńi → neveņi  ‘only food’
- ri-maram-mila → rimaramila  ‘your uncles’

It should be noted that this rule also applies when the sandhi rules mentioned in §4.6 bring identical consonants together, e.g.

- nebelņen ni → nebēlņeni  ‘leaf of tree’

(vi) **Deletion of /n/ before voiced stops**

Sequences of /nn/ and /dd/ arising over morpheme boundaries are resolved as /dd/. Thus:

- bohn-dovon → bohdovon  ‘area where pubic hair grows’
- ovn-dahmla → ovdahmla  ‘things’

(vii) **Velar stop devoicing**

The voiced stop /g/ shifts to /k/ when there is an immediately preceding liquid. We therefore find derivations such as the following:

- ņkal-ga → ņkalka  ‘with you’
- ar-ga → arka  ‘your’
(viii) Liquid to /h/

There is some evidence of alternation between the liquids /l/ and /r/ on the one hand, and the segment /h/ on the other, in forms such as the following:

ar-leil $\rightarrow$ ahleil ‘their’
gal-leil $\rightarrow$ gahleil ‘with them’

It is difficult to be certain of the status of these alternations as the kinds of environments in which they have been attested is so restricted. While there may be some kind of general process applying here, some prefixes ending in /r/ are associated with an accompanying shift in the following stop, while some are invariant (§6.2.2.1.1). Thus, contrast the following:

ir-tani $\rightarrow$ ihdani ‘they took it’
gimir-tani $\rightarrow$ gimirtani ‘we (exclusive) took it’

These alternations are therefore simply noted in the discussion of the relevant points in the chapters which follow (§5.1.1.2, §5.3, §6.2.2.1.1).

(ix) Backing of /l/

There is an optional rule that backs /l/ to /w/ when there is a following /w/. Thus:

mi-wade $\rightarrow$ miwade – muwade ‘and stood’

(x) Monophthongisation

The diphthongs /au/ and /ai/ become the monophthong /a/ immediately before the glides /w/ and /y/ respectively. Thus:

aryau-wi $\rightarrow$ aryawi ‘to my place’
γι-amai-ye $\rightarrow$ γamaye ‘(s)he has chewed it’

4.5.2 Reduplication

Reduplication appears to be less widely distributed in Ura—and Sye—than is the case in languages further to the north in Vanuatu (§6.5.3). However, because patterns of reduplication affect roots belonging to a range of different form classes in the same way, the form—though not the function—is treated here under the general heading of morphophonemics.

The only productive pattern of reduplication that has been attested in Ura is that of complete reduplication. We therefore find examples such as the following:

laupe ‘long’ laupelaupe ‘very long’

Segments brought together over reduplication boundaries are subject to the same morphophonemic rules described in §4.5.1. Thus:

oprei ‘turn’ opreyoprei ‘roll’
On the basis of comparative evidence from Sye, I would expect to find greater numbers of reduplicated forms in spontaneous Ura texts, though given the restricted amount of textual information that has been recorded, it has not been possible to verify this prediction.

4.6 Morpheme and word boundaries

The stress rules described in §4.3 operate within word boundaries, which means that the position of primary stress can be taken as an indicator of the location of word boundaries. As with Sye (Crowley 1998a:34–37), there is some evidence in Ura of sandhi, in which two grammatically separate words are stressed as a single word. In such circumstances, a word boundary is effectively changed into an internal morpheme boundary for the purposes of stress assignment, as well as for the application of the morphophonemic rules set out in §4.5.1. The circumstances in which this kind of change takes place in Ura are described below.

(i) Preposition + nominal

With the locative/causal preposition /ra/ and the accompanitive preposition /gal/ (§5.3), the preposition and a following monosyllabic noun or pronoun are treated as a single phonological unit. With nouns that are disyllabic and longer, as well as with prepositions of other shapes, the preposition and the noun retain their phonological independence. We therefore find examples of the following type:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Nominal</th>
<th>Transliteration</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>'ra</td>
<td>'sunaj</td>
<td>LOC-house</td>
<td>'in the house'</td>
</tr>
<tr>
<td></td>
<td>'ne'</td>
<td>LOC-river</td>
<td>'in the river'</td>
</tr>
<tr>
<td>'ra-da</td>
<td></td>
<td>CAUS-what</td>
<td>'why?'</td>
</tr>
<tr>
<td>'gal</td>
<td>nali'nowe</td>
<td>ACC-dog</td>
<td>'with the dog'</td>
</tr>
<tr>
<td></td>
<td>'ijimi'</td>
<td>ACC-3PL</td>
<td>'with you (pl)'</td>
</tr>
<tr>
<td>'gah-leil</td>
<td></td>
<td>ACC-2PL</td>
<td>'with them'</td>
</tr>
<tr>
<td>'gal-ka</td>
<td></td>
<td>ACC-2SG</td>
<td>'with you (sg)'</td>
</tr>
</tbody>
</table>

(ii) Directly possessed noun + possessor

There is a category of nouns in Ura which end in /-n/ and which are followed directly by a nominal possessor (§5.1.2.2.2), rather than being linked to the possessed noun by means of an intervening free form possessive constituent /ar/. Thus:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Possessor</th>
</tr>
</thead>
<tbody>
<tr>
<td>'nobun</td>
<td>kuri'matau</td>
</tr>
<tr>
<td></td>
<td>'cow's head'</td>
</tr>
</tbody>
</table>

When such nouns are immediately followed by a possessor noun that begins with /n-/i, the two are treated phonologically as a single word, with only a single stress being applied over the entire two-word sequence. When two instances of /n/ come together as a result of this process, these are reduced to a single consonant by the general morphophonemic rule of degemination described in §4.5.1. We therefore find derivations such as the following:
nebelnen ni → nebel'neni ‘leaf of tree’
leaf tree
dan nei → 'danei 'coconut husk’
skin coconut
dan ni → 'dani ‘bark of tree’
skin tree

The same category of nouns can also be followed by an independent pronominal possessor. When this pronoun is monosyllabic, the noun and the following pronoun are also pronounced as single words. Thus:
navyan ga → nav'yanga ‘your voice’
voice 2SG

It should be noted that the same process applies with declined prepositions (§5.3) and a following noun, e.g.
san ga → 'sanga ‘for you’
BEN 2SG

(iii) Causative construction

In the causative construction described in §7.3, the causative verb /om- ~ ov-/ is phonologically bound to the object of the caused verb, with the uninflected ‘caused’ verb following. Thus:
yi-ov yau omorop → 'yovyau o'morop
3SG:DISTPAST-BR:CAUS 1SG live
‘(s)he brought me to life’

4.7 Orthography

In the dictionary in Chapter 2, as well as in the grammar from this point on, Ura forms will be presented largely in an orthography that is based on the same general principles that have been adopted for the writing of Sye (Crowley 1998a:37–39), unless some particular point is served by providing a phonemic or a phonetic representation. Orthographically represented Ura forms will be cited in text in italics type in ordinary font. Phonemically and phonetically represented forms will continue to be presented in the Times phonetic font that has been used up to this point, and surrounded by either phonemic slashes or square phonetic brackets as appropriate.

The orthographic symbols that are used to represent the phonemic contrasts of Ura are the same as those that have already been used for phonemic representations, subject to the following particular conventions:
(a) Since it is already established usage on Erromango to write /ŋ/ as g, local usage will be maintained here. The orthographic sequence ng therefore represents the consonant cluster /ŋŋ/. Thus:

<table>
<thead>
<tr>
<th>Phonemic form</th>
<th>Spelling</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/lanyenŋ/</td>
<td>lanyeg</td>
<td>‘wild cane’</td>
</tr>
<tr>
<td>/deŋenŋi/</td>
<td>degengi</td>
<td>‘one side’</td>
</tr>
</tbody>
</table>

(b) Following the convention that has already been adopted for Sye, /γ/ is represented orthographically as c, as in the following:

<table>
<thead>
<tr>
<th>Phonemic form</th>
<th>Spelling</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/nayumsu/</td>
<td>nacumsu</td>
<td>‘black’</td>
</tr>
<tr>
<td>/noγtip/</td>
<td>noctip</td>
<td>‘tick’</td>
</tr>
<tr>
<td>/oγsi/</td>
<td>ocsi</td>
<td>‘see’</td>
</tr>
</tbody>
</table>

(c) The voiced velar stop is represented as q, as in the following:

<table>
<thead>
<tr>
<th>Phonemic form</th>
<th>Spelling</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ɡa!/</td>
<td>qa</td>
<td>‘you’</td>
</tr>
<tr>
<td>/bogu/</td>
<td>boqu</td>
<td>‘kind of banyan’</td>
</tr>
</tbody>
</table>

In summary, then, the correspondences set out in Table 4.13 hold between phonemic and orthographic symbols in Ura.

### Table 4.13 Orthographic conventions in Ura

<table>
<thead>
<tr>
<th>Phonemic symbol</th>
<th>Orthographic representation</th>
<th>Phonemic symbol</th>
<th>Orthographic representation</th>
</tr>
</thead>
<tbody>
<tr>
<td>/p/</td>
<td>p</td>
<td>/γ/</td>
<td>c</td>
</tr>
<tr>
<td>/l/</td>
<td>l</td>
<td>/h/</td>
<td>h</td>
</tr>
<tr>
<td>/k/</td>
<td>k</td>
<td>/l/</td>
<td>i</td>
</tr>
<tr>
<td>/b/</td>
<td>b</td>
<td>/r/</td>
<td>r</td>
</tr>
<tr>
<td>/d/</td>
<td>d</td>
<td>/y/</td>
<td>y</td>
</tr>
<tr>
<td>/ɡ/</td>
<td>q</td>
<td>/w/</td>
<td>w</td>
</tr>
<tr>
<td>/m/</td>
<td>m</td>
<td>/i/</td>
<td>i</td>
</tr>
<tr>
<td>/n/</td>
<td>n</td>
<td>/e/</td>
<td>e</td>
</tr>
<tr>
<td>/ŋ/</td>
<td>g</td>
<td>/a/</td>
<td>a</td>
</tr>
<tr>
<td>/v/</td>
<td>v</td>
<td>/o/</td>
<td>o</td>
</tr>
<tr>
<td>/f/</td>
<td>f</td>
<td>/u/</td>
<td>u</td>
</tr>
<tr>
<td>/s/</td>
<td>s</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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3 It should be noted that this is an *ad hoc* solution (based on Fijian convention) as there is no similar segment in Sye.
This chapter describes the inflectional and derivational morphology of Ura nouns, adjectives and prepositions. Because of the overall complexity of verbal morphology, this aspect of the language is covered separately in Chapter 6.

5.1 Nominal morphology

The class of nominals includes those forms which function as the head of a nominal phrase, the internal structure of which is described in §7.1. Nominals can by themselves occupy the positions of grammatical subject and object, and they can function as objects of free prepositions (§5.3).

5.1.1 Pronouns

Nominals can be subcategorised into two major subclasses: pronouns and nouns. In this section, the morphological characteristics of the various types of pronouns are described.

5.1.1.1 Independent pronouns

The independent pronouns of Ura are set out in Table 5.1. In Ura—as in Sye (Crowley 1998a:40–41)—there are no separate dual (or trial, or paucal) pronouns such as we find in many other Oceanic languages.

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>INC</th>
<th>EXC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yau</td>
<td>INC</td>
<td></td>
<td>qis</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>qim</td>
</tr>
<tr>
<td>2</td>
<td>qa</td>
<td></td>
<td>gimi</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>iyi</td>
<td></td>
<td></td>
<td>leil</td>
</tr>
</tbody>
</table>

The independent pronouns in Ura can function as verbal subjects and objects, as well as the objects of free prepositions, and as both topics and comments in equational constructions. Thus:

Qa ki-naruja.
2SG 2SG:FUT-MR:sing
‘You will sing.’
'Nomwat will sit near you.'

'I will remember you.'

'My name is Ucai.'

Plural pronouns can also be followed by the suffix -ye, with the same pluralising meaning that we find when it is attached to nouns (§5.1.2.2.1). Thus, contrasting with gimi 'you (pl)', we find gimi-ye 'all of you'. The form -bau, which expresses a variety of emotions, such as sorrow, pity, affection or admiration, can also be attached to a pronoun. Thus:

'Veel sorrow (pity, affection, or admiration) for you all.'

'I feel sorrow (pity, affection, or admiration) for you.'

5.1.1.2 Possessive pronouns

Possessive pronouns are those which express the pronominal category of a possessor, and which function as postmodifiers to a possessed noun in certain kinds of possessive constructions (§7.1.2.3). The possessive pronouns in Ura are set out in Table 5.2.

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ar(y)au</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>arka</td>
</tr>
<tr>
<td>3</td>
<td>aryi</td>
</tr>
</tbody>
</table>

These possessive pronouns can be analysed morphologically into an initial element ar-, with a following element that is similar in shape to the independent pronouns described in §5.1.1.1. Consonant sequences arising over the boundary between this initial element and the following pronominal forms are resolved by the morphophonemic rules set out in §4.5.1. In particular, sequences of rq are resolved as rk, i.e. ar-qa > arka, ar-qis > arkim, ar-qim > arkim, and sequences of rl are resolved as hl, i.e. ar-leil > ahleil. In addition to these
regular processes, there are also some unpredictable correspondences between the forms of
the independent pronouns and the second element of the possessive pronouns. In particular,
the independent pronoun *iyi* '3SG' unpredictably loses its initial vowel to become *aryi*, and
the initial glide of the independent pronoun *yau* '1SG' is optionally lost, resulting in free
variation between *aryau* and *arau*.

5.1.2 Nouns

5.1.2.1 Derivation

Both prefixation and suffixation are used as noun-deriving processes in Ura, though
prefixes are much more productively used than suffixes. Compounding is also productively
encountered in the derivation of nouns; reduplication, however, is not attested in nominal
derivation.

5.1.2.1.1 Prefixation

We find the following productive prefixes which derive nouns from verbs.

(i) Deverbal nominaliser *n-*

There is a prefix with the shape *n-* which is added to the basic form of the verb root
(§6.1). When this category is expressed with verb roots beginning with *t-*, the sequence of
*nt* is resolved regularly as *d* (§4.5.1). Thus, *taro* 'think' > *daro* 'thought, idea'.

This prefix is completely productive, and can be added to any verb to derive a noun. It
expresses a very wide range of meanings, which are described and exemplified below:

(a) an abstract noun referring to the general activity or state expressed by the verb root, e.g.

\[ ovo\text{c}or \quad 'walk' \quad novoco\text{r} \quad 'gait' \]
\[ ivrovul \quad 'tell lie' \quad nivrovul \quad '(a) lie' \]
\[ amr\text{egen} \quad '(to) joke' \quad namr\text{egen} \quad '(a) joke' \]
\[ sari \quad 'follow closely' \quad nsari \quad 'following closely' \]

(b) a single instance of the activity referred to in the verb, e.g.

\[ asis \quad 'fart silently' \quad nasis \quad 'silent fart' \]
\[ avruk \quad '(to) cough' \quad navruk \quad '(a) cough' \]
\[ ovul \quad 'speak' \quad novul \quad 'utterance' \]
\[ arufa \quad 'sing' \quad narufa \quad 'song' \]
\[ t\text{aro} \quad 'think' \quad daro \quad 'thought, idea' \]

(c) something that is produced as a result of an action, e.g.

\[ evok \quad 'have haemorrhoid' \quad nevok \quad 'haemorrhoid' \]
\[ erev\text{n}ip \quad '(to) rain' \quad nerev\text{n}ip \quad 'rain' \]
(d) a product brought about by the action referred to by the verb, e.g.

\[
\begin{array}{lll}
\text{etai} & \text{‘write’} & \text{netai} & \text{‘book, letter’} \\
\text{ivek} & \text{‘defecate’} & \text{nivek} & \text{‘excrement’} \\
\text{elwa} & \text{‘vomit’} & \text{nelwa} & \text{‘vomitus’} \\
\text{arvani} & \text{‘spit’} & \text{narvani} & \text{‘saliva’} \\
\end{array}
\]

(e) something that is criterially involved in the action referred to by the verb, e.g.

\[
\begin{array}{ll}
\text{eveg} & \text{‘eat’} \\
\text{neveg} & \text{‘food’} \\
\end{array}
\]

(f) a person who performs an action, or one who is characterised by a state, e.g.

\[
\begin{array}{ll}
\text{avri} & \text{‘help’} \\
\text{navri} & \text{‘helper’} \\
\end{array}
\]

(g) the place where an activity is performed, e.g.

\[
\begin{array}{ll}
\text{ip} & \text{‘descend’} \\
\text{erek} & \text{‘ascend’} \\
\end{array}
\]

(ii) Habitual agent bohn-

This prefix appears as bohn- before the basic form all verb roots, except those which begin with \( t \), in which case the sequence of \( nt \) is resolved regularly as \( d \). The prefix derives a noun expressing the habitual performer of the action expressed in the verb root. We therefore find examples such as the following:

\[
\begin{array}{ll}
\text{ivrovul} & \text{‘lie’} \\
\text{amregen} & \text{‘joke’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{bohnivrovul} & \text{‘liar’} \\
\text{bohnamregen} & \text{‘jokester’} \\
\end{array}
\]

(iii) Areal bohn-

The form bohn- can also be added to nouns rather than verbs. The prefix with such forms has the same realisation as the habitual agent prefix, except that, since this form appears on nouns, it can appear before a wider range of initial segments. With nouns beginning with \( d \), the sequence \( nd \) is resolved as \( d \), e.g. bohn-delgen > bohdelgen ‘temple (on head)’ (§4.5.1).

This does not seem to represent a productive prefix in Ura. With the handful of nouns on which it has been attested, it seems to derive a noun referring to something located in the general area of the referent of the root. Thus:

\[
\begin{array}{ll}
\text{nan} & \text{‘neck’} \\
\text{delgen} & \text{‘ear’} \\
\text{dovon} & \text{‘belly’} \\
\text{nevilmen} & \text{‘urine’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{bohn} & \text{‘base of neck’} \\
\text{bohn} & \text{‘temple’} \\
\text{bohn} & \text{‘area where pubic hair grows’} \\
\text{boh} & \text{‘bladder’} \\
\end{array}
\]

(iv) Instrumental (w)or-

The form wor- in Ura, which alternates freely with or- as in Sye (Crowley 1998a:48–49), is attached to the basic form of a verb root. This prefix is used productively to derive a
noun referring to the instrument by means of which the action referred to in the verb root is carried out. Thus:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Description</th>
<th>(W)Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aswa</td>
<td>'row'</td>
<td>(W)oraswa</td>
<td>'oar'</td>
</tr>
<tr>
<td>arail</td>
<td>'sweep'</td>
<td>(W)orarail</td>
<td>'broom'</td>
</tr>
<tr>
<td>tamrak</td>
<td>'rest head'</td>
<td>(W)ortamrak</td>
<td>'pillow'</td>
</tr>
<tr>
<td>ovocor</td>
<td>'walk'</td>
<td>(W)orovcor</td>
<td>'shoes, boots'</td>
</tr>
</tbody>
</table>

(v) Locational nouns

There is a small set of nouns which are derived from other nouns by means of a prefix of the shape *u-*. This prefix has been attested only on nouns beginning with *n-* or *d-*. On the basis of comparative evidence from Sye (Crowley 1998a:49–50), we would expect to find *un-* as the form of the prefix with other nouns, though this cannot be confirmed from the data available for Ura.

Forms carrying this prefix all belong to the subset of locational nouns, which means that they appear immediately after a motion or posture verb and express a locative or goal meaning with respect to the referent of the root noun (§8.1.3.1). In some cases, the meaning of the derived form is not fully predictable from the meaning of the constituent parts. The following is an exhaustive listing for the Ura corpus of forms derived in this way:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Description</th>
<th>(W)Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dohmus</td>
<td>'garden'</td>
<td>udohmus</td>
<td>'to/in the garden'</td>
</tr>
<tr>
<td>dena</td>
<td>'ground'</td>
<td>udena</td>
<td>'down, below'</td>
</tr>
<tr>
<td>dahlwa</td>
<td>'village'</td>
<td>udahlwa</td>
<td>'to/in the village'</td>
</tr>
<tr>
<td>doburwai</td>
<td>'bush'</td>
<td>undoburwai</td>
<td>'to/in the bush'</td>
</tr>
<tr>
<td>nelelam</td>
<td>'road'</td>
<td>unelelam</td>
<td>'to/on the road'</td>
</tr>
<tr>
<td>novlelmut</td>
<td>'bush'</td>
<td>unovlelmut</td>
<td>'to/in the bush'</td>
</tr>
</tbody>
</table>

A number of other locational nouns begin with the sequence *un-*, though there is no synchronic evidence for the putative root from which they are derived. The following are examples of this type:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>unayai</td>
<td>'up, above'</td>
</tr>
<tr>
<td>unelvagasagas</td>
<td>'to/on the very edge'</td>
</tr>
<tr>
<td>unicre</td>
<td>'to/in the shallow place'</td>
</tr>
<tr>
<td>unbahnag</td>
<td>'inside'</td>
</tr>
</tbody>
</table>

5.1.2.1.2 Suffixation

While there are some nominal derivational suffixes in Ura, they are not used nearly as widely as the prefixes set out in the preceding section. The suffixes that are attested are set out below.
(i) Comitative -wi

There is only a single productive derivational suffix found on nouns and that is -wi, which expresses the idea that the referent of the noun to which it is attached in a non-verbal clause (§8.1.1) is present along with the referent of the topic. Thus:

\[
\begin{align*}
\text{Wi nobun-wi?} & \quad Yau \text{ davawi nivat-wi.} \\
\text{who head-COM} & \quad 1\text{SG NEG money-COM}
\end{align*}
\]

‘Who has a head?’ ‘I have no money.’

(Note that the suffix -wi has a separate locational function, as described in §8.3, as well as the clearly related function described in the following section.)

(ii) Locational -wi

The possessive pronouns presented in §5.1.1.2 can be followed by a suffix of the same shape with the comitative suffix just described, and the resulting derived form expresses a locational noun referring to the place to which the referent of the pronoun belongs, or referring to the garden belonging to the referent of the pronoun. Thus, from the possessive pronoun arka ‘your’ it is possible to derive the locational noun arkawi ‘to/at your place/garden’, e.g.

\[
\begin{align*}
\text{Yaw-eba aryi-wi.} \\
1\text{SG:FUT-MR:go POSS:3 SG-LOC}
\end{align*}
\]

‘I will go to his garden.’

Table 5.3 therefore sets out the locational nouns derived in this way.

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ar(y)awi INC</td>
<td>arkiawi</td>
</tr>
<tr>
<td></td>
<td>arkiawi EXC</td>
<td>arkimwi</td>
</tr>
<tr>
<td>2</td>
<td>arkawi</td>
<td>argimiwi</td>
</tr>
<tr>
<td>3</td>
<td>aryiwi</td>
<td>ahleilwi</td>
</tr>
</tbody>
</table>

(iii) Ameliorative -ves

There is a suffix of the shape -ves which is attested on the noun yerema ‘person’, from which we can derive yeremaves ‘good person’. This corresponds in shape to a productive verbal suffix with a related meaning (§6.5.2.2), though the noun-deriving function of this suffix appears to be marginal.

(iv) Pejorative -di

Contrasting with this form is another marginal suffix, -di, which can be added to the same noun to indicate that the referent of the noun is wild and undisciplined, i.e. yerema ‘person’ > yeremadi ‘undisciplined person’. The suffix -di can also be added to the word sat ‘sin’, which has an inherently negative meaning, with no change in meaning, i.e. satdi
'sin'. There is, once again, a verbal suffix of the same shape and similar meaning to this suffix on nouns, though it appears to be non-productive on verbs as well (§6.5.2.2).

5.1.2.1.3 Compounding

There is a wide range of construction types in Ura which come under the general heading of nominal compounds. Such compounds can be grouped according to whether the constituent parts retain their phonological integrity, or whether they combine to form a single phonological word.

(i) **Bound compounds**

There are relatively few compounds of this type attested in Ura. There is a larger number of such compounds attested in Sye, though even in that language this kind of compounding seems to be only marginal.

There are two nouns nivat 'stone' and nimal 'breadfruit' attested as having irregular phonologically reduced (and modified) roots when these forms appear as the initial element of a bound compound noun, as set out in Table 5.4. We therefore find derivations such as nivat 'stone' + arusva 'white' > vatarusva 'quartz-like stone' and nimal 'breadfruit' + uce 'kingfisher' > moruce 'kind of breadfruit'.

Table 5.4 Irregular compounding forms of nouns

<table>
<thead>
<tr>
<th>Free form</th>
<th>Compounding form</th>
</tr>
</thead>
<tbody>
<tr>
<td>nivat</td>
<td>vat-</td>
</tr>
<tr>
<td>nimal</td>
<td>mor-</td>
</tr>
</tbody>
</table>

There is possibly a larger set of nouns which appear without their initial n(V)- in certain grammatical contexts. Historically, this represents an accreted article which has been reanalysed as a part of the root which is inseparable in most morphosyntactic environments. The existence of a set of compounding forms of nouns involving the loss of n(V)- is suggested by the compounding of the verb obu 'do' with nurak 'thing' to give oburak 'work' (lit. 'do-thing'). In Sye, there is a larger set of nouns attested as losing their accreted articles in similar sorts of environments (Crowley 1998a:54–56), and it is possible that more detailed information on Ura might reveal similar patterns in this language as well.

(ii) **Two-word compounds**

The most productive pattern of compounding in Ura is that in which two separate words are linked in a lexical compound with the constituent parts remaining phonologically separate. Such compounds fall into the following general categories, based on their internal make-up:

(a) **NOUN + NOUN**

Compounds can involve sequences of two nouns, with the first representing the head, e.g.
Another category of compounds are those forms that are derived from a nominal head with a following adjective. We therefore find examples such as the following:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>sugai</td>
<td>urkis</td>
<td>sugai urkis ‘toilet’</td>
</tr>
<tr>
<td>sugai</td>
<td>orog</td>
<td>sugai orog ‘meeting house’</td>
</tr>
<tr>
<td>sugai</td>
<td>dobor</td>
<td>sugai dobor ‘church’</td>
</tr>
<tr>
<td>nowin</td>
<td>lemelu</td>
<td>nowin lemelu ‘car’</td>
</tr>
<tr>
<td>ne</td>
<td>arwetop</td>
<td>ne arwetop ‘tea’</td>
</tr>
</tbody>
</table>

(c) NOUN + VERB

The basic form of a verb root can also appear as the second element of a compound after a preceding nominal root. Thus:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Verb</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>waip</td>
<td>alam</td>
<td>waip alam ‘greensnail shell’</td>
</tr>
<tr>
<td>neimas</td>
<td>acur</td>
<td>neimas acur ‘sensitive grass’</td>
</tr>
</tbody>
</table>

(iii) Syntactic compounds

There is another category of derived nominals which fall between morphology and syntax. These forms belong in a discussion of compounding in that they have meanings which are not directly predictable from the meanings of their constituent parts. At the same time, however, these forms have internal grammatical structures that directly reflect higher-level patterns. Since the make-up of these forms is similar to that of the structure of phrases, they are referred to as syntactic compounds.

The most commonly encountered pattern of this type involves possessive phrases that have specialised meanings. These possessive patterns may be based on the patterns of both directly and indirectly possessed nouns (§5.1.2.2.2). They may also involve multiple levels of possessors. Thus:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Adjective</th>
<th>Compound</th>
</tr>
</thead>
<tbody>
<tr>
<td>nerpat ar yalu</td>
<td>nobun lanyeg</td>
<td>nobun qivin nivenu</td>
</tr>
<tr>
<td>basket POSS child</td>
<td>head wild.cane</td>
<td>head mouth place</td>
</tr>
<tr>
<td>‘placenta’</td>
<td>‘tied bundle of wild cane’</td>
<td>‘headland, promontory’</td>
</tr>
</tbody>
</table>

When directly possessed nouns enter into this kind of construction, they very frequently meet the structural conditions described in §4.6 for the elimination of the word boundary
between the possessor and the possessed noun. We therefore find derivations such as the following:

\[ \text{deglegen ni} \to \text{deglegeni} \quad \text{‘twig’} \]

Possessive constructions are not the only source of syntactic compounds of this type, as prepositionally linked nouns can also behave in this way, e.g.

\[ \text{novocor gi dan} \]
walker INST back
‘freshwater prawn’ (lit. ‘walker with the back’, i.e. ‘backwards walker’)

\[ \text{uhnomu ra de} \]
bird/fish LOC sea
‘fish’ (lit. ‘bird/fish of the sea’)

5.1.2.2 Inflection

5.1.2.2.1 Plural marking

Plural nouns are distinguished from singular nouns, with singular nouns being unmarked and plural nouns either being marked by the preposed pluraliser \textit{ovon} (§7.1.2.1), or by receiving some form of affixation. There are several patterns of plural affixation, which are largely determined by the semantic category of the noun, each of which is described in turn below.

(i) \textit{The prefix ovn-}

There is a prefix which has the shape \textit{ov-} before nouns beginning with \textit{n-} and \textit{d-}, and \textit{ovn-} with other nouns. We therefore find examples such as the following:

\[ \text{ovn-irais ovn-boqu ov-ni ov-dal} \]
PL-old.man PL-banyan.type PL-tree PL-taro
‘old men’ ‘boqu trees’ ‘trees’ ‘taros’

The vast majority of nouns in the language pluralise according to these alternating patterns. This includes indirectly possessed common nouns with non-human reference, whether structurally simple or complex, e.g. \textit{ni} ‘tree’, \textit{belmela} ‘night’, \textit{nalinowe} ‘dog’, \textit{uyoumu} ‘mosquito’, \textit{sugai orog} ‘meeting house’, as well as indirectly possessed nouns with human reference, e.g. \textit{uyou} ‘old woman’, \textit{ula} ‘mother’.

(ii) \textit{The suffix -mila}

Indirectly possessed nouns with human reference have been attested also as being pluralised by the addition of the suffix \textit{-mila}. This suffix loses its initial \textit{m} following a noun

\footnote{The morphophonemic rules set out in §4.5.1 would predict that nouns beginning with \textit{p-} should shift this to \textit{b-}, and that \textit{t-} should shift to \textit{d-} (with loss of the prefix-final \textit{n}). It was not possible, however, to verify the correct plurals of nouns such as \textit{peleg} ‘butterfly’ and \textit{tofura} ‘whale’.}
ending in the same segment by the general rule of consonant degemination set out in §4.5.1. We therefore find forms such as *irais* ‘grandfather’ > *irais-mila*, *alvucalam* ‘old man’ > *alvucalam-ila*.

(iii) The prefix *ri-*

Indirectly possessed nouns with kinship reference can pluralise by means of the prefix *ri-*, which exhibits the following allomorphic variation:

- *r-* before vowels
- *ro-* before syllables containing rounded vowels
- *ri-* elsewhere

Thus: *afro* ‘friend’ > *r*-afro.

(iv) The simulfix *ri-...-mila*

Directly possessed human nouns have the additional option of being pluralised discontinuously by adding both the prefix *ri-* and the suffix *-mila*. We therefore find examples such as: *marak* ‘my uncle’ > *ri-marak-mila*, *maram* ‘your uncle’ > *ri-maram-ila*, *bocbon* ‘grandchild’ > *ro-bocbon-mila*.

With many nouns, plurality can be marked by several of these different forms, with no apparent change of meaning. It is also indicated in §7.1.2.1 that plurality can be marked alternatively by means of a preposed plural marker of the shape *ovon*. We therefore find synonymous alternations such as the following:

- *ovon irais* > *ovon bochon-mila*
- *ovn-irais* > *ovn-bochon-mila*
- *irais-mila* > *ovon ro-bochon-mila*
- *ovon irais-mila* > *ro-bochon-mila*
- *ovn-irais-mila* ‘grandchildren’
- *irais-mila* ‘grandfathers’

There is, in addition, a small subset of nouns which have irregular plural forms. An exhaustive listing for the corpus is set out in Table 5.5. Note that the forms *yarumnemla* ‘chiefs’ and *dahmla* ‘things’ both end in *-mla*, which presumably has some historical connection with the suffix *-mila* just described (though the loss of the vowel of the first syllable of the suffix is unpredictable).

<table>
<thead>
<tr>
<th>Table 5.5 Irregular plurals</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SG</strong></td>
</tr>
<tr>
<td>yarvin</td>
</tr>
<tr>
<td>yerema</td>
</tr>
<tr>
<td>yarumne</td>
</tr>
<tr>
<td>yalu</td>
</tr>
<tr>
<td>lasai ~ lesai</td>
</tr>
</tbody>
</table>
Plurality is obligatorily marked morphologically on nouns regardless of the semantic category to which they belong. While plurality in most other Oceanic languages tends to be obligatorily marked only with highly animate nouns, this category is also generally marked on inanimate nouns in Ura as well. It should be noted, however, that overt marking of plurality is not obligatory when there is some other overt marking of number within the noun phrase. Thus, contrast the following:

*Ovn-umcas ir-imis.*
PL-pig 3PL:PAST-BR:die
‘The pigs died.’

*Umcas alauriyekye ir-imis.*
pig all 3PL:PAST-BR:die
‘All the pigs died.’

The plural markers presented above constitute an inflectional set in that they regularly appear in the kinds of contexts just described. There is, however, an additional suffix with the shape -ye which also expresses a kind of plural meaning. This form does not belong to the same inflectional set as it expresses the specific meaning of ‘every’. Thus, contrast the following:

*dahmi-ye*  
things-every
‘everything’

*ov-dahmi*
PL-things
‘things’

It is also possible for the plural prefix *ovn-* to co-occur with -ye, to express the following meaning:

*ov-dahmi-ye*  
PL-things-every
‘every single thing’

### 5.1.2.2.2 Possession

There are two morphologically distinct possessive constructions in Ura. With what I call the indirect possessive construction, a pronominal possessor is indicated by means of a postposed possessive pronoun from the set presented in §5.1.1.2. With the category of directly possessed nouns, on the other hand, a pronominal possessor is expressed instead by directly attaching the morpheme expressing the pronominal possessor to the possessed noun. Thus, contrast the behaviour of the indirectly possessed noun *nalinowe* ‘dog’ with directly possessed *nobun* ‘head’:

*nalinowe* aryau  
dog POSS:1SG
‘my dog’

*nobun-yau*  
head-1SG
‘my head’
In this section, the morphological behaviour of directly possessed nouns is described. The indirect possessive construction, however, is described in §7.1.2.3, as this is a phrase-level rather than a morphologically expressed construction.

Directly suffixed nouns can be divided into two subsets in Ura: the larger subset of regular directly possessed nouns, and the smaller subset of what I have termed irregular directly possessed nouns. In the discussion which follows, I will describe the regular pattern first, followed by the irregular patterns.

(i) Regular directly possessed nouns

The vast majority of directly possessed nouns in Ura end in the segment -n. With such nouns, a nominal possessor directly follows the possessed noun with no intervening constituent, as follows:

nobun nalinowe
head dog
‘dog’s head’

There is also a small number of such nouns that end in -i, such as nehni ‘offspring’, nihmi ‘eye’ and avinsai ‘same sex sibling’. Thus:

nehni nalinowe nihmi nalinowe avinsai yarumne
offspring dog eye dog brother chief
‘dog’s pup’ ‘dog’s eye’ ‘chief’s brother’

When directly suffixed nouns are associated with a third person singular pronominal possessor, this is marked by means of zero. Thus:

nobun-0 nihmi-0 avinsai-0
head-3SG eye-3SG brother-3SG
‘his/her/its head’ ‘his/her/its eye’ ‘his brother/ her sister’

With all other categories of pronominal possessors, the independent pronoun is phonologically bound to the directly possessed noun itself. We therefore find possessive forms such as the following:

nobun-yau nobun-qa nobun-leil
head-1SG head-2SG head-3PL
‘my head’ ‘your head’ ‘their heads’

nihmi-yau nihmi-qa nihmi-leil
eye-1SG eye-2SG eye-3PL
‘my eye’ ‘your eye’ ‘their eyes’

avinsai-qis avinsai-leil
same.sex.sibling-1PL.INC same.sex.sibling-3PL
‘our brother/sister’ ‘their brother/sister’

The final -n which is found on the greatest number of directly possessed nouns derives historically from the construct suffix, which has the same shape in many Vanuatu...
languages as the third person singular possessive pronominal suffix. With such nouns in Ura, this has been synchronically reanalysed as part of the root, as there is no longer any paradigmatic alternation with other pronominal categories of possessive suffixes.

In this aspect of its possessive system, Ura differs markedly even from closely related Sye (Crowley 1998a:66–76). While the third person singular pronominal possessive form of such nouns in the two languages is identical in shape, the remainder of the paradigms in the two languages are quite different, as Sye more closely resembles the pattern that we find more widely distributed in Oceanic languages.2 Thus, while nobun in Ura and nompu in Sye both mean ‘his/her/its head’, in Sye this involves the root nompu-, to which the third person singular suffix -n has been added. In Ura, however, the original third person singular possessive form nobun has become the basis for a new paradigm. Table 5.6 therefore sets out the following paradigmatic contrasts between the two languages for these forms.

Table 5.6 Direct possessive paradigms in Ura and Sye

<table>
<thead>
<tr>
<th></th>
<th>Ura</th>
<th>Sye</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>nobun-yau</td>
<td>nompu-g</td>
</tr>
<tr>
<td>2SG</td>
<td>nobun-qa</td>
<td>nompu-m</td>
</tr>
<tr>
<td>3SG</td>
<td>nobun-Ø</td>
<td>nompu-n</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>nobun-qis</td>
<td>nompu-(n)t</td>
</tr>
<tr>
<td>1PL.EXC</td>
<td>nobun-qim</td>
<td>nompu-mam</td>
</tr>
<tr>
<td>2PL</td>
<td>nobun-gimi</td>
<td>nompu-mi</td>
</tr>
<tr>
<td>3PL</td>
<td>nobun-leil</td>
<td>nompu-nd</td>
</tr>
</tbody>
</table>

In Ura, the fact that a noun ends in -n (or -i) does not automatically mean that it belongs in the subset of directly possessed nouns. There are also nouns attested with these final segments which enter into indirect possessive constructions. Contrast, therefore, the behaviour of the nouns nourin ‘penis’, which is directly possessed, and uleven ‘stomach’, which enters into the quite different indirectly possessed construction:

nourin nalinowe
penis dog
‘dog’s penis’
*nourin ar nalinowe
penis POSS dog

uleven ar nalinowe
stomach POSS dog
‘dog’s stomach’
*uleven nalinowe
stomach dog

(ii) Irregular directly possessed nouns

The earlier productive pattern of pronominal possessive suffixation that is still productively found in Sye (Crowley 1998a:67–74) is retained vestigially in Ura in that about half a dozen directly possessed nouns enter into paradigmatic relationships with

---
2 The small number of directly possessed forms ending in -i, as well as the form avinsai, correspond to forms in Sye which are morphologically irregular in their expression of possession in that language.
synchronously unpredictable forms when they are associated with first and second person singular possessors.

The simplest pattern is that found with the noun maran 'maternal uncle', where the final -n of the root with a first person singular possessor is replaced by -k, and in the second person singular by -m. With third person singular pronominal possessors, as well as all plural possessor categories, the pattern that is followed is identical to that described for the regular nouns described in the preceding section. We therefore find the paradigm set out in Table 5.7.

Table 5.7 Possessive paradigm for maran 'maternal uncle'

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 marak</td>
<td>INC maran-qis</td>
</tr>
<tr>
<td></td>
<td>EXC maran-qim</td>
</tr>
<tr>
<td>2 maram</td>
<td>maran-gimi</td>
</tr>
<tr>
<td>3 maran-Ø</td>
<td>maran-leit</td>
</tr>
</tbody>
</table>

An alternative analysis, of course, would be to treat these forms as reflecting two paradigms of different historical sources. That is, the singular forms could be treated as involving the root mara-, with the respective suffixes -k, -m and -n (much as we find in Sye, as set out in Table 5.6), while the plural forms could be treated as involving the root maran-, to which the free pronouns are bound. By such an analysis, the segmentation would be as in Table 5.8.

Table 5.8 Competing possessive paradigm for maran 'maternal uncle'

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 mara-k</td>
<td>INC maran-qis</td>
</tr>
<tr>
<td></td>
<td>EXC maran-qim</td>
</tr>
<tr>
<td>2 mara-m</td>
<td>maran-gimi</td>
</tr>
<tr>
<td>3 mara-n</td>
<td>maran-leit</td>
</tr>
</tbody>
</table>

Other irregular directly possessed nouns involve morphological unpredictability of a variety of kinds between the first and second person singular possessed forms and the third person singular form. This form then constitutes the base for the remainder of the paradigm. The noun leren 'paternal aunt' unpredictably shifts the vowel of the final syllable from e to u in the first person singular, producing the paradigm in Table 5.9. The first and second person singular forms of nowin 'leg' are unpredictably based on the root nou-, as set out in Table 5.10. The form nehni 'son, daughter' is unpredictably based on the root neru-in the first and second person singular, as in Table 5.11. The form vin '(man's) sister' has the unpredictable root vinu- in the first and second person singular, as in Table 5.12. The noun bocbon 'grandchild' is based on the root bocbu- in the first person singular, while in the second person singular, we find the completely irregular form bohmu. We therefore find
the paradigm set out in Table 5.13. (It should be noted that some exponents of these paradigms could not be checked.)

<table>
<thead>
<tr>
<th>Table 5.9</th>
<th>Possessive paradigm for <em>leren</em> ‘paternal aunt’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG</td>
</tr>
<tr>
<td>1</td>
<td><em>leruk</em> INC EXC</td>
</tr>
<tr>
<td>2</td>
<td>?</td>
</tr>
<tr>
<td>3</td>
<td><em>leren-Ø</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 5.10</th>
<th>Possessive paradigm for <em>nowin</em> ‘leg’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG</td>
</tr>
<tr>
<td>1</td>
<td><em>nouk</em> INC EXC</td>
</tr>
<tr>
<td>2</td>
<td><em>noum</em></td>
</tr>
<tr>
<td>3</td>
<td><em>nowin-Ø</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 5.11</th>
<th>Possessive paradigm for <em>nehni</em> ‘son, daughter’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG</td>
</tr>
<tr>
<td>1</td>
<td><em>neruk</em> INC EXC</td>
</tr>
<tr>
<td>2</td>
<td><em>nerum</em></td>
</tr>
<tr>
<td>3</td>
<td><em>nehni-Ø</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 5.12</th>
<th>Possessive paradigm for <em>vin</em> ‘(man’s) sister’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG</td>
</tr>
<tr>
<td>1</td>
<td><em>vinuk</em> INC EXC</td>
</tr>
<tr>
<td>2</td>
<td>?</td>
</tr>
<tr>
<td>3</td>
<td><em>vin-Ø</em></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Table 5.13</th>
<th>Possessive paradigm for <em>bocbon</em> ‘grandchild’</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SG</td>
</tr>
<tr>
<td>1</td>
<td><em>bocbuk</em> INC EXC</td>
</tr>
<tr>
<td>2</td>
<td><em>bohmuk</em></td>
</tr>
<tr>
<td>3</td>
<td><em>bocbon-Ø</em></td>
</tr>
</tbody>
</table>
The final irregular form is *avin* 'friend', which has the paradigm set out in Table 5.14, in which the first and second person singular forms have unpredictable shapes. Parallel to this paradigm is the paradigm for *avinsai* 'same sex sibling', which has the irregular first person singular form *avuksai* and the second person form *ahmusai*. The resulting paradigm is therefore as set out in Table 5.15. On the basis of a comparison with Sye, it is clear that the element *-sai* derives from an earlier post-inflectional derivational suffix. The earlier singular inflected roots were *avuk* in the first person and *avin* in the third person, and these forms exhibit a similar kind of vowel alternation between the first and third persons singular. The element *ahmu* in the second person is irregular in a similar way to the form *bohmu* 'your grandchild'.

Table 5.14  Possessive paradigm for *avin* 'friend'

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>avuk</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC</td>
</tr>
<tr>
<td>2</td>
<td>ahmu</td>
<td>avin-gimi</td>
</tr>
<tr>
<td>3</td>
<td>avin-Ø</td>
<td>avin-leil</td>
</tr>
</tbody>
</table>

Table 5.15  Possessive paradigm for *avinsai* 'same-sex sibling'

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>avuksai</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC</td>
</tr>
<tr>
<td>2</td>
<td>ahmusai</td>
<td>avinsai-gimi</td>
</tr>
<tr>
<td>3</td>
<td>avinsai-Ø</td>
<td>avinsai-leil</td>
</tr>
</tbody>
</table>

5.2  Adjectival morphology

Adjectives are forms which express stative attributes to nouns, and which follow the nominal head.

5.2.1  Simple and derived adjectives

There is a relatively small set of underived adjectives in Ura, with most stative attributes being expressed either by means of intransitive verbs, or adjectives that are morphologically derived from intransitive verb roots. A number of the more frequently attested underived adjectives appear in contrasting pairs, as set out in Table 5.16. Table 5.17, however, sets out a number of additional forms which have not been attested with semantically contrasting underived adjectival forms, though they function as adjectives themselves.
Table 5.16 Antonymous pairs of underived adjectives

<table>
<thead>
<tr>
<th>Pair</th>
<th>Adjectival meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>armai</td>
<td>'good'</td>
</tr>
<tr>
<td>arwat</td>
<td>'bad'</td>
</tr>
<tr>
<td>orog</td>
<td>'big'</td>
</tr>
<tr>
<td>urkis</td>
<td>'little'</td>
</tr>
<tr>
<td>nivoris, atam</td>
<td>'huge'</td>
</tr>
<tr>
<td>werek</td>
<td>'tiny'</td>
</tr>
<tr>
<td>mabum</td>
<td>'first'</td>
</tr>
<tr>
<td>avni</td>
<td>'last'</td>
</tr>
<tr>
<td>laupe</td>
<td>'long, tall'</td>
</tr>
<tr>
<td>burbut</td>
<td>'short'</td>
</tr>
<tr>
<td>arube</td>
<td>'right (hand)'</td>
</tr>
<tr>
<td>umesvi</td>
<td>'left (hand)'</td>
</tr>
</tbody>
</table>

Table 5.17 Underived adjectives without adjectival antonyms

<table>
<thead>
<tr>
<th>Adjective</th>
<th>Adjectival meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dobor</td>
<td>'holy'</td>
</tr>
<tr>
<td>arvau</td>
<td>'clean, new'</td>
</tr>
<tr>
<td>ahneseg</td>
<td>'true, real'</td>
</tr>
<tr>
<td>dopa</td>
<td>'unimportant, trivial, trifling'</td>
</tr>
<tr>
<td>bacan</td>
<td>'plain, unadorned'</td>
</tr>
<tr>
<td>lama</td>
<td>'hard, difficult, strong'</td>
</tr>
</tbody>
</table>

While there is a relatively small set of underived adjectives, there are several derivational processes by which new adjectives can be produced. These processes are described below.

(i) **Reduplication**

Some of the underived adjectives set out above can undergo complete reduplication. This process derives a new adjective that expresses an intensification of the state indicated by the unreduplicated form. Thus, from laupe 'long, tall' we can derive laupe-laupe 'very long, very tall'.

(ii) **Stative n-**

Adjectives can also be derived from stative verbs by prefixing n-, which is added to the basic form of the verb root. In the case of t-initial roots, the underlying sequence of nt- is resolved regularly as d-. It should be noted, therefore, that the same form derives both nouns (§5.1.2.1.1) and adjectives from a verbal root.

Adjectives derived from stative verbs in this way attribute the state expressed by the root to the referent of the noun which they modify. The examples in Table 5.18 illustrate this function of the derivational prefix n-, as well as contrasting the meanings of these forms with the formally identical derived nouns.

Table 5.18 Deverbal adjectives and nouns in n-

<table>
<thead>
<tr>
<th>Underlying root</th>
<th>Derived form</th>
<th>Adjectival meaning</th>
<th>Nominal meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>acumsu</td>
<td>n-acumsu</td>
<td>'black'</td>
<td>'blackness'</td>
</tr>
<tr>
<td>telemda</td>
<td>delemda (&lt;n-telemda)</td>
<td>'green'</td>
<td>'greenness'</td>
</tr>
</tbody>
</table>
Forms derived in this way behave like ordinary adjectives in that they can follow nouns as stative postmodifiers, and they can be negated with *davawi* (§8.1.1). Thus, compare the following, in which *acumsu* ‘black’ in the example on the left is used as a verb, while in the example on the right it is being used adjectivally:

\[
\begin{align*}
Y\text{-}acumsu. & \quad Netai \ n\text{-}acumsu \ y\text{-}ohmol. \\
3SG:DISTPAST-BR:black & \quad \text{book ADJ-black} \ 3SG:DISTPAST-BR:fall \\
'\text{It was black}.' & \quad '\text{The black book fell down}.'
\end{align*}
\]

(iii) Change of state *aru-*

Adjectives can be derived from stative verbs by adding a prefix that has the basic shape *aru-* and which has the allomorphy below as predicted by the morphophonemic rules described in §4.5.1:

- *aru-* before consonants
- *ar-* before *u*
- *arw-* before vowels

The following examples illustrate the allomorphic variation of this prefix: *meluk > aru-meluk* ‘soft’, *uqa > ar-uqa* ‘straight’, *ehlip > arw-ehlip* ‘red’, *abas > arw-abas* ‘heavy’, *ip > arw-ip* ‘steep’, *abin > arw-abin* ‘black’, *aflei > arw-aflei* ‘wide’.

(iv) Ordinal -*gi*

Ordinal numerals can be derived from cardinals by being suffixed with -*gi*. The resulting forms are postposed to nouns in the same way as other adjectives. We therefore find derivations such as the following: *qelu* ‘two’ > *qelu-gi* ‘second’, *qeohl* ‘three’ > *qeohl-gi* ‘third’, *lemelu* ‘four’ > *lemelu-gi* ‘fourth’, *suworem* ‘five’ > *suworem-gi* ‘fifth’. Thus, compare the following:

\[
\begin{align*}
\text{nimgen qelu} & \quad \text{nimgen qelu-gi} \\
\text{time two} & \quad \text{time two-ORD} \\
'\text{twice}.' & \quad '\text{second time}'
\end{align*}
\]

It should be noted that the numeral *saican* ‘one’ has the suppletive ordinal *mabum* ‘first’, which was listed above as one of the underived adjectives. Thus:

\[
\begin{align*}
\text{nimgen saican} & \quad \text{nimgen mabum} \\
\text{time one} & \quad \text{time first} \\
'\text{once}.' & \quad '\text{first time}'
\end{align*}
\]

(v) Intensive -*ves*

The suffix -*ves* is productively added to adjectives to indicate that the state expressed by the adjective has been achieved to a considerable extent. Thus, from *armai* ‘good’ we can derive *armai-ves* ‘very good’. A suffix of the same shape is used vestigially on nouns with an ameliorative meaning (§5.1.2.1.2), and with verbs, where it productively expresses an intensifying meaning (§6.5.2.2).
5.2.2 Number on adjectives

Morphologically simple adjectives accompanying a noun appear and agree with that noun for number, though this is an area on which very little data could be assembled. The prefixed elements ovn- and ri- noted in §5.1.2.2.1 have both been attested as marking plural adjectives in the following forms:

\[
\begin{array}{ll}
\text{ovon nawituga} & \text{ro-burbut} \\
\text{umcas qelu} & \text{ov-nacumsu} \\
\end{array}
\]

- PL knife PL-short pig two PL-black
- ‘short knives’ ‘two black pigs’

It is not known what, if any, sorts of semantic distinctions are associated with such structural differences.

5.3 Prepositional morphology

Prepositions are forms which can be followed by a noun phrase, and they express a range of semantic functions ascribed to the referent of the noun phrase in the event. There is a larger number of prepositions in Ura than in many other Oceanic languages, and these sometimes express quite specific meanings.

There are two major subsets of prepositions in Ura: free prepositions and bound prepositions. These differ in their morphological behaviour in that free prepositions are invariant in their shape, and simply precede a noun phrase. Bound prepositions, however, vary in their morphological shape according to the pronominal category of the object of the prepositional phrase.

There are only four prepositions attested as belonging to the subset of bound prepositions in Ura, and these exhibit a variety of patterns of inflection. The spatial preposition aran has the paradigm set out in Table 5.19. These forms are based on the form aran, which has a paradigm that is identical to that of regular directly suffixed nouns (§5.1.2.2.2), except that in the third person singular the suffix takes the shape -yi rather than -Ø. When there is a following noun, or the following disyllabic pronoun gimi ‘2PL’, the preposition appears in its unsuffixed form, i.e. aran.

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 aranyau</td>
<td>INC aranqis</td>
</tr>
<tr>
<td></td>
<td>EXC aranqim</td>
</tr>
<tr>
<td>2 aranqa</td>
<td>aran gimi</td>
</tr>
<tr>
<td>3 aranyi</td>
<td>aranjeil</td>
</tr>
</tbody>
</table>

Table 5.19 Paradigm for spatial preposition aran

The benefactive preposition san enters into the same kind of paradigm that we find for aran, as set out in Table 5.20. Once again, when there is a following noun—as well as the disyllabic pronoun gimi—the preposition appears in its unsuffixed form, i.e. as san.
The paradigm for the dative preposition is rather different to those described for the previous two forms. Rather than involving a second element that is similar in shape to the free-form pronouns, this paradigm parallels in part the paradigm for the pronominal objects to the fully suffixed ditransitive verbs ovo(hgi)- ‘give’ and ovlipo(hgi)- ‘tell’ (§6.3.1). We therefore find the paradigm set out in Table 5.21. A noun governed by this preposition appears after the same form that expresses a third person singular pronominal object, i.e. bohgi. Thus:

Tavagi vaimre bohgi yalu.
2SG:IMP-BR:throw orange GOAL child
‘Throw the orange to the child.’

The final bound preposition is the comitative preposition qal. When there is a following monosyllabic pronoun, the preposition and the pronoun are pronounced as a single lexical item with all pronominal categories except the third person singular. The general morphophonemic rules of the language result in the paradigm presented in Table 5.22. It should be noted that there is no inflected third person singular form of this preposition. When a disyllabic pronominal object is expressed, this is marked by means of the full third person singular pronoun. Thus:

Iyi cam-adap qah-leil.
3SG 3SG:PRES-MR:sit ACC-3PL
‘(S)he is sitting with them.’

Iyi cam-adap qal-kis.
3SG 3SG:PRES-MR:sit ACC-1PL.INC
‘(S)he is sitting with us.’

Iyi cam-adap qal iyi.
3SG 3SG:PRES-MR:sit ACC 3SG
‘(S)he is sitting with him/her.’
Table 5.22  Paradigm for comitative preposition *qal*

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>qalyau</td>
<td>INC qalkis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC qalkim</td>
</tr>
<tr>
<td>2</td>
<td>qalka</td>
<td>qal gimi</td>
</tr>
<tr>
<td>3</td>
<td>qal iyi</td>
<td>qahleil</td>
</tr>
</tbody>
</table>
6 Verbal morphology

Both Ura and Sye exhibit a considerable amount of morphological complexity among verbs, particularly in their inflectional systems. This chapter is devoted exclusively to a description of the inflectional and derivational morphology of verbs in Ura.

6.1 Verb-root mutation

Many verb roots undergo alternations in the shapes of their initial segments according to the nature of the preceding morphosyntactic environment, though with some phonologically definable categories of verbs, verb roots are invariant. Those verbs which vary in the shapes of their roots will be referred to following the terminology already adopted in my description of Sye as appearing in their ‘basic’ root and ‘modified’ root forms respectively (Crowley 1998a:77–85), and as also used in Crowley (1998b:16–20) for Ura.

6.1.1 Conditioning environments

The shapes of these two root forms will be described separately in §6.1.2. I propose to set out first of all the full set of morphosyntactic environments in which verb roots can appear, along with the root form which is appropriate in each of these contexts. The basic root forms are morphologically least marked, and they appear in a wider range of morphosyntactic contexts, while the morphologically marked modified roots appear in a more restricted set of contexts.

6.1.1.1 Basic root forms

The environments in which we find basic root forms are set out exhaustively below:

(a) following imperative prefixes (§6.2.2.1.1). Thus, the basic form of the verb arufa ‘sing’—which alternates with the modified form narufa—appears after the following prefixes (where BR indicates that the verb appears in its basic root form, in contrast to its modified root form, which is marked as MR):

    Ø-arufa
    2SG:IMP-BR:sing
    ‘sing!’

(b) following any of the subject prefixes expressing the categories of recent past, distant past and optative (§6.2.2.1.1). Thus, we find the following examples:
Verb morphology

(c) following the discontinuously marked category of dependent past and past continuous, which involve the distant past prefixes and present tense prefixes respectively, followed by an intermediate em- prefix (§6.2.2.3), e.g.

\[
y\text{-em-arufa} \quad \text{ir-am-arufa}
\]


‘(while) (s)he was singing’ \quad ‘they were singing’

(d) following any other prefix which appears between any of the prefixes just listed and the verb root, such as the negative or the iterative (§6.2.2.2), e.g.

\[
y\text{-etw-arufa} \quad y\text{-oumi-va}
\]

3SG:DISTPAST-NEG-BR:sing \quad 3SG:DISTPAST-IT-BR:go

‘(s)he did not sing’ \quad ‘(s)he went again’

(e) following an echo subject prefix which follows an initial verb inflected for any of the categories just mentioned (§6.2.2.1.2). Thus:

\[
\text{Ø-iva} \quad m\text{-arufa} \quad y\text{-etu-venim} \quad m\text{-arufa}
\]

2SG:IMP-BR:go \quad ES-BR:sing \quad 3SG:DISTPAST-NEG-BR:come \quad ES-BR:sing

‘go and sing!’ \quad ‘(s)he did not come and sing’

(f) following the purposive/instrumental prefix (w)or- (§5.1.2.1.1), e.g.

\[
i\text{-venim} \quad \text{wor-arufa}
\]

3SG:DISTPAST-BR:come \quad PURP-BR:sing

‘(s)he came in order to sing’

(g) following any derivational prefix. Thus, it is possible to add the adjectival prefix aru-to the basic root of the verb abas ‘be heavy’—which has the modified root nabas—in order to derive surface arw-abas ‘heavy’. This also includes the derivational verbal prefixes described in §6.5.1. Thus, the desiderative prefix avyu- can be preposed to the basic root arufa, as in the following:

\[
y\text{-avy-arufa}
\]

3SG:DISTPAST-BR:DESID-BR:sing

‘(s)he wanted to sing’

(h) following a reduplicated segment of a root (§6.5.3). Thus, oprei ‘turn’ (which has the modified root noprei) reduplicates as opreyoprei ‘roll’. Note that even when the reduplicated root appears in an environment which calls for the modified form of the root, only the initial element of the reduplicated form is affected. Thus, the modified root noprei reduplicates as nopreyoprei, and not as *nopreinoprei.
(i) in the causative construction, where the caused verb appears with no inflectional prefixation (§7.3). The following examples illustrate the use of the basic form of the verb *omorop* 'live' (which has the modified root *nomorop*) in environments where there is a preceding causative verb:

\[
\begin{aligned}
\text{y-ov-yau} & \quad \text{omorop} \\
3SG:\text{DISTPAST-BR:CAUS-1SG} & \quad \text{BR:live}
\end{aligned}
\]

'(s)he brought me to life'

(j) when the verb appears as the second member of a compound noun (§5.1.2.1.3). Thus, from the weak verb *alam* 'grow' (which has the modified root *nalam*), we can derive the following compound noun:

\[
\begin{aligned}
\text{waip} & \quad \text{alam} \\
\text{kind.of.shellfish} & \quad \text{BR:grow}
\end{aligned}
\]

'greensnail'

### 6.1.1.2 Modified root forms

The modified root forms, on the other hand, are much more restricted in the range of contexts in which they appear. They are found only in the following morphological environments:

(a) following the subject prefixes for the future tense and the subjunctive (§6.2.2.1.1). Contrast the examples just presented in which the verb *arufa* 'sing' appears in its basic form with the following example in which it carries future tense markers, and the verb appears in the modified form of the root, as well as the verb *ovli* 'say', for which the modified root is *amli*:

\[
\begin{aligned}
\text{ki-narufa} & \quad \text{qipir-amli} \\
2SG:\text{FUT-MR:sing} & \quad 2PL:\text{SUBJ-MR:say}
\end{aligned}
\]

'you will sing' 'I wish that you would say it'

(b) in the present tense and past habitual (§6.2.2.3), which are expressed discontinuously by means of the recent past and distant past prefixes respectively, and followed by the intermediate prefix *em-*:

\[
\begin{aligned}
\text{c-em-narufa} & \quad \text{y-em-narufa} \\
3SG:\text{RECPAST:EM-MR:sing} & \quad 3SG:\text{DISTPAST-EM-MR:sing}
\end{aligned}
\]

'(s)he is singing' '(s)he used to sing'

(c) following the echo subject marker in any of the inflectional categories just presented (§6.2.2.1.2). Thus:

\[
\begin{aligned}
\text{c-ebenim} & \quad \text{mi-narufa} \\
3SG:\text{FUT-MR:come} & \quad \text{ES-MR:sing}
\end{aligned}
\]

'(s)he will come and sing'
6.1.2 Form of root modification

The phonological shape of modified roots vis-à-vis basic roots is determined in part by a categorisation of all verbs as belonging to the class of either weak or strong verbs, and partly on the basis of the phonological shape of the root itself. Just as with Sye (Crowley 1998a:81–85), there is an element of unpredictability in the subclassification of verbs in Ura into these two groupings.

About three-quarters of those verbs whose behaviour could be established in Ura have been attested as behaving like weak verbs. Verb roots are only attested with initial vowels, glides, and the consonants $s$-, $t$-, $l$- and $v$- (§4.4.3). The category of weak verbs consists of all verbs beginning with glides and the alveolar consonants. All verbs beginning with $v$-, however, pattern as strong verbs (though it should be noted that only a relatively small number of such verbs have been attested). Of vowel-initial roots, these are distributed between the categories of weak and strong verbs in Ura in the proportions indicated in Table 6.1 for each of the vowel segments. The only solid generalisation which emerges from these figures is that a-initial verbs are overwhelmingly weak rather than strong.

Table 6.1 Distribution of weak and strong vowel-initial verbs

<table>
<thead>
<tr>
<th></th>
<th>Weak verbs</th>
<th>Strong verbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>$a$-</td>
<td>95%</td>
<td>5%</td>
</tr>
<tr>
<td>$i$-</td>
<td>69%</td>
<td>31%</td>
</tr>
<tr>
<td>$u$-</td>
<td>66%</td>
<td>34%</td>
</tr>
<tr>
<td>$e$-</td>
<td>42%</td>
<td>58%</td>
</tr>
<tr>
<td>$o$-</td>
<td>33%</td>
<td>67%</td>
</tr>
</tbody>
</table>

Although the distribution of verbs between the categories of weak and strong is partly determined on phonological grounds, there is clearly a considerable element of phonological unpredictability with respect to some phonological categories of verbs. We find phonologically similar pairs of verbs distributed unpredictably between the two groupings of verbs as set out in Table 6.2.

Table 6.2 Unpredictability of distribution between weak and strong vowel-initial verbs

<table>
<thead>
<tr>
<th>Weak</th>
<th>Strong</th>
</tr>
</thead>
<tbody>
<tr>
<td>arau</td>
<td>'hang'</td>
</tr>
<tr>
<td>ivani</td>
<td>'be afraid of'</td>
</tr>
<tr>
<td>ivruk</td>
<td>'undercooked'</td>
</tr>
<tr>
<td>uqa</td>
<td>'straight'</td>
</tr>
<tr>
<td>ocori</td>
<td>'know'</td>
</tr>
<tr>
<td>arap</td>
<td>'sit'</td>
</tr>
<tr>
<td>ivek</td>
<td>'defecate'</td>
</tr>
<tr>
<td>ivrovul</td>
<td>'tell lies'</td>
</tr>
<tr>
<td>urpon</td>
<td>'cold'</td>
</tr>
<tr>
<td>oco</td>
<td>'say'</td>
</tr>
</tbody>
</table>

While the overall distribution in Ura of verbs according to initial segment between the categories of weak and strong verbs is about the same as we find in Sye, there are some notable points of contrast between the two languages. In particular:
In Sye, only vowel-initial verbs beginning with the mid vowels e- and o- are strong (Crowley 1998a:81), whereas in Ura there are smallish numbers of verbs beginning also with high and low vowels which engage in strong root alternation patterns.

While cognate forms in Sye and Ura for the most part belong to the same pattern of root alternation, there are nevertheless a number of notable instances where this is not so. Thus, for example, while orei 'scratch' in Sye is weak, the cognate form elei in Ura is strong. Conversely, whereas mah 'die' and okili 'know' in Sye are strong, the cognate verbs imis and ocori in Ura are weak.

Root modification in Ura involves: either the addition of a nasal segment before the first or the second segment of the verb root (sometimes with some accompanying changes in the following consonant); or the substitution of a non-nasal consonant of the root with a nasal consonant. The only verb roots which are immune to the process of root modification are the relatively small numbers of verb roots beginning with the glides y- and w-, the sibilant s-, and the lateral l-. Otherwise, all verb roots, whether they belong to the subset of weak verbs or strong verbs, undergo some kind of root mutation in the environments set out in §6.1.1 above.

6.1.2.1 Weak verbs

Weak verbs are all characterised by the fact that roots beginning with any segment other than y-, w-, s- or l- simply add an accretive n- at the beginning of the basic form of their underlying roots in order to produce the modified root form. Thus, the alternation between arufa and narufa 'sing' that was illustrated in §6.1.1 is an example of a weak alternation. When accretive n- is added to a root with initial t-, the underlying sequence of nt- is regularly resolved as d- (§4.5.1).

We therefore find examples such as those set out below, in which the same root appears with both third person singular recent past marking and the third person singular future marking. These categories are both marked by means of the prefix ci-, with the inflectional difference being carried exclusively by the difference in root form. (Note that the alternations in the shapes of the prefixes are also predictable on the basis of the morphophonemic rules described in §4.5.1 and the allomorphic variation described in §6.2.2.1.1.)

<table>
<thead>
<tr>
<th>c-arufa</th>
<th>ci-narufa</th>
</tr>
</thead>
<tbody>
<tr>
<td>'s)he sang'</td>
<td>'s)he will sing'</td>
</tr>
<tr>
<td>c-ip</td>
<td>ci-nip</td>
</tr>
<tr>
<td>3SG:RECPAST-BR:go.down</td>
<td>3SG:RECPAST-BR:go.down</td>
</tr>
<tr>
<td>'s)he went down'</td>
<td>'s)he will go down'</td>
</tr>
<tr>
<td>ci-tani</td>
<td>ca-dani</td>
</tr>
<tr>
<td>3SG:RECPAST-BR:take</td>
<td>3SG:FUT-MR:take</td>
</tr>
<tr>
<td>'s)he took it'</td>
<td>'s)he will take it'</td>
</tr>
</tbody>
</table>
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Note that with verbs beginning with invariant initial segments, there is no overt distinction between this subject category in the recent past and the future, as illustrated by forms such as the following:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Subject Category</th>
</tr>
</thead>
<tbody>
<tr>
<td>ci-seli</td>
<td>3SG:RECPAST-leave</td>
</tr>
<tr>
<td>ci-yevi</td>
<td>3SG:RECPAST-pull</td>
</tr>
</tbody>
</table>

'ci-seli' 3SG: RECPAST-leave 'ci-yevi' 3SG: RECPAST-pull
'(s)he left it'   '(s)he will leave it'

6.1.2.2 Strong verbs

The remaining quarter of verbs in Ura undergo a separate set of root modification patterns, which can be referred to as the strong pattern. This term has been chosen because these verbs undergo rather more substantial modification to the shapes of their roots in those environments that call for mutation, and also because there is a wider variety in the patterns of strong root modification. The alternation between ovli and amli 'say' presented in §6.1.1 is an example of a strong pattern of root modification.

There is one set of statements about the relationship between basic and modified root forms which accounts for the behaviour of about four-fifths of the strong verbs that have been attested. These can therefore be considered to represent the patterns for regular strong verbs, with remaining strong verbs exhibiting a variety of irregular patterns of root modification. The regular patterns for the formation of strong verb roots from the corresponding basic roots involve the following set of consonantal changes:

(i) Root-initial and intervocalic $v$ following the initial vowel of the root shifts to $b$.
(ii) Intervocalic $-r-$ following the initial vowel of the root becomes $-d-$, while $-c-$ becomes $-q-$.
(iii) Intervocalic $-l-$ following the initial vowel of the root becomes $-q-$. (Note, however, that there is only one verb attested with this shape, i.e. ele 'bathe', for which the modified root is eqe, so it is not known if this represents a general process or if this pattern is simply irregular.)
(iv) When the consonant following the initial vowel of the root is the first member of a consonant cluster, we find instead the following consonantal changes: $-v-$ becomes $-m-$, $-l-$ and $-r-$ become $-n-$, and $-c-$ becomes $-g-$, i.e. a continuant becomes a homorganic nasal.
(v) Associated with the shift of $-r-$ to $-n-$ in these circumstances, a following voiceless stop becomes the corresponding voiced stop. (Sequences of $-lC-$ have not been encountered in strong verbs.)
(vi) When the consonant following the initial vowel of the root is other than $-v-$, $-r-$, $-l-$ or $-c-$, it remains unchanged in the modified form of the root.

In addition to these changes to the consonants, root-initial vowels with strong verbs are modified as follows:
The mid-vowels e- and o-, as well as the vowel u-, are replaced by a-.

(ii) Roots beginning with v- add accretive e-.

However, roots beginning with i- and a- do not alter the shape of the vowel in the formation of the modified form of strong verb roots.

This set of statements does not make any provision for the shape of the modified forms of verb roots beginning with a- or i- with a following consonant other than -v-, -r- or -c-, as no such strong verb roots have been attested. It is not known, however, if this represents an accidental or a systematic gap in the verbal lexicon. The set of statements just presented therefore accounts for the alternations between basic and modified root forms with strong verbs in Ura set out in Table 6.3.

Table 6.3 Basic and modified roots of strong verbs

<table>
<thead>
<tr>
<th>Basic roots</th>
<th>Modified roots</th>
</tr>
</thead>
<tbody>
<tr>
<td>ived</td>
<td>ibek</td>
</tr>
<tr>
<td>ivyehgi</td>
<td>imyehgi</td>
</tr>
<tr>
<td>ivsi</td>
<td>imsi</td>
</tr>
<tr>
<td>urpon</td>
<td>anbon</td>
</tr>
<tr>
<td>arap</td>
<td>adap</td>
</tr>
<tr>
<td>alcai</td>
<td>ancai</td>
</tr>
<tr>
<td>oco</td>
<td>aqo</td>
</tr>
<tr>
<td>oval</td>
<td>abul</td>
</tr>
<tr>
<td>ocsi</td>
<td>aksi</td>
</tr>
<tr>
<td>owar</td>
<td>amwar</td>
</tr>
<tr>
<td>ovli</td>
<td>aml</td>
</tr>
<tr>
<td>omde</td>
<td>amde</td>
</tr>
<tr>
<td>omni</td>
<td>amni</td>
</tr>
<tr>
<td>eveg</td>
<td>adeg</td>
</tr>
<tr>
<td>ereg</td>
<td>adeg</td>
</tr>
<tr>
<td>era</td>
<td>ada</td>
</tr>
<tr>
<td>ele</td>
<td>aqe</td>
</tr>
<tr>
<td>erpo</td>
<td>anbo</td>
</tr>
<tr>
<td>erkihklek</td>
<td>anqihlek</td>
</tr>
<tr>
<td>ergi</td>
<td>angi</td>
</tr>
<tr>
<td>ehli</td>
<td>ahli</td>
</tr>
<tr>
<td>va</td>
<td>eba</td>
</tr>
</tbody>
</table>

It is, in fact, possible to account for most of these correspondences in form in terms of a set of general phonological processes, as set out below. However, because there is no independent motivation for these processes, the statements which follow should probably be treated as having only diachronic rather than synchronic validity in Ura:

(i) The nasal n is inserted between the initial vowel and a following v, r or c.
(ii) This nasal then assimilates in its place of articulation to that of the following consonant. Thus, \(nv\) becomes \(mv\), and \(nc\) becomes \(gc\), while \(nr\) remains unchanged.

(iii) Sequences of nasal followed by \(v\), \(r\) or \(c\) are changed such that these segments become voiced stops at the same place of articulation when there is a following vowel. Thus, \(mvV\) becomes \(bV\), \(nrV\) becomes \(dV\), and \(gcV\) becomes \(qV\).

(iv) The segments \(v\), \(r\) and \(c\) are deleted between a nasal and a following consonant. Thus, \(mC\) becomes \(mC\), \(nC\) becomes \(nC\) and \(gC\) becomes \(gC\).

(v) The vowel \(a\) is added before an initial mid vowel and \(u\).

(vi) Sequences of \(ae\), \(ao\) and \(au\) are resolved with the second vowel of the sequence being deleted.

(vii) The sequence \(np\) shifts to \(nb\).

By this set of changes, alternations between \(eveg/abeg\) ‘eat’, \(ivrovul/imrovul\) ‘tell lies’ and \(urpon/anbon\) ‘cold’ could be derived by the sequences set out in Table 6.4, with the numerals at the head of the columns referring to the processes set out above. The only verb which does not fit completely into this set of generalisations is \(ele\) ‘bathe’, with its modified root \(ege\).

### Table 6.4 Diachronic derivation of modified roots of strong verbs

<table>
<thead>
<tr>
<th>Basic root</th>
<th>(i)</th>
<th>(ii)</th>
<th>(iii)</th>
<th>(iv)</th>
<th>(v)</th>
<th>(vi)</th>
<th>(vii)</th>
</tr>
</thead>
<tbody>
<tr>
<td>eveg</td>
<td>enveg</td>
<td>emveg</td>
<td>ebeg</td>
<td>—</td>
<td>aebeg</td>
<td>abeg</td>
<td>—</td>
</tr>
<tr>
<td>ivrovul</td>
<td>invrovul</td>
<td>imrovul</td>
<td>—</td>
<td>imrovul</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>urpon</td>
<td>unron</td>
<td>—</td>
<td>—</td>
<td>unpon</td>
<td>aunpon</td>
<td>anpon</td>
<td>anbon</td>
</tr>
</tbody>
</table>

### 6.1.2.3 Irregular root mutation

There is a residual set of verbs which do not behave exactly as we would expect in terms of their root-initial modification patterns from what has just been described. The following sets of verbs can therefore be considered as exhibiting irregular patterns.

(i) **Era ‘stay’**

Although \(era\) was listed in Table 6.3 as a fully regular strong verb, it alternates with an irregular pattern by which the regular accretion of initial \(a\) does not take place, though the prenasalisation and associated changes all apply regularly. This means that the basic root \(era\) alternates in modified root environments with both the regular form \(ada\) and irregular \(eda\). We therefore find the following third person singular recent past and future forms of this verb:

\[
\begin{align*}
c-era & \quad c-ada \sim c-edae \\
3SG:RECPAST-BR:stay & \quad 3SG:FUT-MR:stay \\
'(s)he stayed' & \quad '(s)he will stay'
\end{align*}
\]
(ii)  *Elei* ‘scratch’, *eni* ‘eat’, *erek* ‘ascend’, *opolosi* ‘follow’ and *oprei* ‘remove from earth oven’

These strong verbs idiosyncratically derive their modified root form by adding an accretive *q*- at the beginning of their roots, with no further change in the shape of the root. We therefore find the correspondences between root forms that are set out in Table 6.5. Contrast the following forms, inflected again for the third person singular recent past and future tenses:

<table>
<thead>
<tr>
<th>Basic root</th>
<th>Modified root</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>elei</td>
<td>qelei</td>
<td>‘scratch’</td>
</tr>
<tr>
<td>eni</td>
<td>qeni</td>
<td>‘eat’</td>
</tr>
<tr>
<td>errek</td>
<td>qerek</td>
<td>‘ascend’</td>
</tr>
<tr>
<td>oopolosi</td>
<td>qopolosi</td>
<td>‘follow’</td>
</tr>
<tr>
<td>oprei</td>
<td>qoprei</td>
<td>‘remove from earth oven’</td>
</tr>
</tbody>
</table>

(iii)  *Evida* ‘look after’

Finally, the strong verb *evida* ‘look after’ has unpredictable modified root *avid*. The expected form, of course, would be *abida*. Thus:

<table>
<thead>
<tr>
<th>Basic root</th>
<th>Modified root</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>c-evida</td>
<td>c-avid</td>
<td>(s)he looked after’</td>
</tr>
</tbody>
</table>

6.2 Inflectional prefixes

Inflectional prefixes in Ura mark a variety of subject pronominal categories in conjunction with tense-aspect-mood categories, as well as a variety of other inflectional categories, including polarity. As in Sye (Crowley 1998a:87–102), Ura makes a clear distinction between inflectional prefixes for verbs which mark a verb with a new subject, as against a verb which has the same subject as a preceding verb.

6.2.1 Overview

The overall morphotactic structure of inflectional prefixes on Ura verbs is the same as we find in Sye (Crowley 1998a:85), i.e.
SUBJECT (PRIOR PAST) (ITERATIVE) (NEGATIVE) (EM-) STEM

This means that verbs are obligatorily marked by means of prefixes that express the full range of subject categories, along with an optional prior past marker, a following optional iterative marker, then an optional negative marker. Intervening between these prefixes and the root is an additional optional marker which, for the sake of convenience for the time being, will be referred to as the EM- morpheme.

All inflectional categories on Ura verbs are effectively marked discontinuously, in that each category involves a combination of a morphologically unanalysable prefix, and the choice between the basic or modified form of the verb roots described in §6.1. The element EM- is also found in some inflectional paradigms occupying a morphotactically distinct slot (§6.2.2.3), so these inflectional categories will need to be described as having tripartite discontinuous marking, just as has been found for Sye (Crowley 1998a:108–114).

6.2.2 Prefix sets

6.2.2.1 First-order prefixes

Seven separate sets of first-order prefixes have been attested in Ura. Six of these express the full range of subject pronominal categories, while the seventh only has second person exponents, as it expresses an imperative meaning. There is one set of inflectional prefixes for new subjects, and a separate prefix that is found on non-initial verbs where the subject is shared with a fully inflected initial verb.

6.2.2.1.1 New subjects

The morphological behaviour of each of the first order sets of inflectional prefixes found on verbs expressing new subjects is described in turn below.

(i) Imperative

There is an inflectional distinction in Ura between singular and plural imperatives, which is expressed by means of prefixes that are attached to the basic form of the root. The singular imperative is marked by zero prefixation, which is the only inflectional category in the verbal prefixing system that is marked by zero. The plural imperative is marked by the prefix ir-. Thus:

\[ \emptyset \text{-eni} \quad \text{ir-eni} \]

SG:IMP-BR:eat \quad PL:IMP-BR:eat

'you (one) eat it!' \quad 'you (all) eat it!'

1 Crowley (1998a:97–98) includes an additional set of first-order prefixes in Sye, expressing what is referred to as the counterassertive. This category is attested very infrequently in Sye, and for the most part appears only in spontaneous conversational—rather than elicited—data. Because it was so difficult to elicit substantial amounts of narrative textual data or to control the elicitation situation with elderly Ura speakers, I was unable to elicit forms corresponding to this paradigm in Ura. However, I would be unwilling to conclude that the lack of such forms in my corpus necessarily points to a reduction in the number of sets of first-order inflectional prefixes in Ura in comparison to Sye (though this may, in fact, be a correct interpretation).
With roots beginning with \( t^- \), the resulting sequence of underlying \( rt \) over the morpheme boundary in the plural imperative is realised as \( hd \) (§4.5.1). Thus:

\[
\begin{array}{ll}
\text{Ø-tani} & \text{ih-dani} \\
\text{SG:IMP-BR:take} & \text{PL:IMP-BR:take} \\
\text{‘you (one) eat it!’} & \text{‘you (all) take it!’}
\end{array}
\]

The verbs \textit{venim} ‘come’ and \textit{va} ‘go’ have unpredictable singular imperative forms (as already mentioned in §6.1.2.2). The verb \textit{venim} unpredictably loses the initial consonant, while \textit{va} unpredictably adds initial \( i^- \). The plural imperatives of these verbs are quite regular. Thus:

\[
\begin{array}{ll}
enim & \text{ir-venim} \\
\text{SG:IMP:come} & \text{PL:IMP-BR:come} \\
\text{‘you (one) come!’} & \text{‘you (all) come!’}
\end{array}
\]

\[
\begin{array}{ll}
iva & \text{ir-va} \\
\text{SG:IMP:go} & \text{PL:IMP-BR:go} \\
\text{‘you (one) go!’} & \text{‘you (all) go!’}
\end{array}
\]

(ii) \textbf{Recent past}

The recent past expresses simple (i.e. non-durative and non-habitual) actions in which the event took place relatively recently in the past and which still pertain in some way at the time of utterance. It also expresses a process begun in the recent past, resulting in a change of state that is manifest in the present. This category can co-occur with the addition of the completive suffix \(-ye\) (§6.4). Thus:

\[
\text{Neveg } c\text{-etop-ye.}
\]

\[
\text{food } 3\text{SG:RECPAST-BR:cook-PERF}
\]

‘The food is already cooked.’

Recent past prefixes are added to the basic form of the verb root. Table 6.6 sets out the recent past prefixes which are found with a consonant-initial verb root. In the first person plural, the forms \( qur^- \) and \( ur^- \) are competing variants, as also are the forms \( ci^- \) and \( i^- \) in the third person singular, and \( cir^- \) and \( ir^- \) in the third person plural. While \( qur^- \) and \( ur^- \) seem to be equally frequently attested, the most frequently encountered third person singular prefix is \( ci^- \) rather than \( i^- \), while in the plural, \( ir^- \) is far more frequently encountered than \( cir^- \).

<table>
<thead>
<tr>
<th>Table 6.6 Preconsonantal recent past prefixes</th>
</tr>
</thead>
<tbody>
<tr>
<td>SG</td>
</tr>
<tr>
<td>-----</td>
</tr>
<tr>
<td>1</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>2</td>
</tr>
<tr>
<td>3</td>
</tr>
</tbody>
</table>
Before the non-rounded vowels *i*, *e* and *a*, the first person prefix regularly takes the shape *yaw-*.

Before *u-* we find instead the allomorph *ya-*, while before *o-* we find either *yaw-* or *y-* in free variation. The remaining vowel-final prefixes *ki-* and (*c)i-* regularly lose the final vowel when the following root begins with a vowel (§4.5.1). Sequences of *rt* which arise over a morpheme boundary in the third person plural are resolved as *hd* (§4.5.1); with other *r*-final prefixes, however, the resulting sequence of *-rt-* remains unmodified. The first person plural exclusive prefix *qimir-* also optionally loses the vowel of the final syllable when the following verb begins with a vowel, as provided for in the general rules set out in §4.5.1. We therefore find paradigms such as those set out in Table 6.7.

Table 6.7 Recent past paradigms

<table>
<thead>
<tr>
<th></th>
<th>venim 'come'</th>
<th>tani 'take'</th>
<th>eni 'eat'</th>
<th>ubam 'cook'</th>
<th>obu 'do'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>yau-venim</td>
<td>yau-tani</td>
<td>yau-eni</td>
<td>ya-ubam</td>
<td>y(aw)-obu</td>
</tr>
<tr>
<td>2SG</td>
<td>ki-venim</td>
<td>(c)i-tani</td>
<td>(c)-eni</td>
<td>k-ubam</td>
<td>k-obu</td>
</tr>
<tr>
<td>3SG</td>
<td>(q)ur-venim</td>
<td>(q)ur-tani</td>
<td>(q)ur-eni</td>
<td>(q)ur-ubam</td>
<td>(q)ur-obu</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>qimir-venim</td>
<td>qimir-tani</td>
<td>qim(i)r-eni</td>
<td>qim(i)r-ubam</td>
<td>qim(i)r-obu</td>
</tr>
<tr>
<td>1PL.EXC</td>
<td>qimir-venim</td>
<td>qimir-tani</td>
<td>qim(i)r-eni</td>
<td>qim(i)r-ubam</td>
<td>qim(i)r-obu</td>
</tr>
<tr>
<td>2PL</td>
<td>qir-venim</td>
<td>qir-tani</td>
<td>qir-eni</td>
<td>qir-ubam</td>
<td>qir-obu</td>
</tr>
<tr>
<td>3PL</td>
<td>(c)ir-venim</td>
<td>(c)ih-dani</td>
<td>(c)ir-eni</td>
<td>(c)ir-ubam</td>
<td>(c)ir-obu</td>
</tr>
</tbody>
</table>

(iii) Distant past

As the name suggests, this is a category which refers to events which took place further ago than the recent past. The prefixes set out in Table 6.8 mark the distant past when attached to the basic root form of the verb and the following verb begins with a consonant. In the plural, this paradigm is identical to that of the recent past, so it is only in the singular that a contrast is made between these two categories of past tense. In glosses, therefore, a distinction is made between RECPAST and DISTPAST only in the singular, with plural categories being glossed indeterminately simply as PAST. Thus, compare the following:

*yau-venim*  
1SG:RECPAST-BR:come

*I came (a short while ago)*

*yaumi-venim*  
1SG:DISTPAST-BR:come

*I came (a long while ago)*

*(c)ir-venim*  
3PL:PAST-BR:come

*they came (at an indeterminate time in the past)*

The third person singular distant past is realised as *Ø-* before roots beginning with *i*, while it appears as *y-* before all other vowels, and as *i-* or *yi-* in free variation before consonants. The other prefixes regularly lose their final vowels before vowel-initial verbs, as determined by the general morphophonemic rules set out in §4.5.1. The realisation of the distant past past markers with a variety of verb roots is illustrated by the singular inflected forms presented in Table 6.9.

---

2 Ura differs from Sye in that there is a distinction between the recent past and distant past for all pronominal subject categories (Crowley 1998a:94–95).
Table 6.8 Preconsonantal singular distant past prefixes

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yaumi-</td>
<td>INC (q)ur-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC qimir-</td>
</tr>
<tr>
<td>2</td>
<td>kami-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>(y)i-</td>
<td></td>
</tr>
</tbody>
</table>

Table 6.9 Singular distant past paradigms

<table>
<thead>
<tr>
<th></th>
<th>venim 'come'</th>
<th>tani 'take'</th>
<th>ovli 'say'</th>
<th>eni 'eat'</th>
<th>ubam 'cook'</th>
<th>ip 'go down'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>yaumi-venim</td>
<td>yaumi-tani</td>
<td>yaum-ovli</td>
<td>yaum-eni</td>
<td>yaum-ubam</td>
<td>yaum-ip</td>
</tr>
<tr>
<td>2SG</td>
<td>kami-venim</td>
<td>kami-tani</td>
<td>kam-ovli</td>
<td>kam-eni</td>
<td>kam-ubam</td>
<td>kam-ip</td>
</tr>
<tr>
<td>3SG</td>
<td>(y)i-venim</td>
<td>(y)i-tani</td>
<td>y-ovli</td>
<td>y-eni</td>
<td>y-ubam</td>
<td>Ø-ip</td>
</tr>
</tbody>
</table>

(iv) Optative

This category refers to events which might be realised, but which probably will not be realised. We therefore find examples such as the following which involve this category:

*Kap-eni navucvuk.*
2SG:OPT-BR:eat bread
‘You ought to eat bread.’

*Wi p-ergi sin nalinowe?*
who 3SG:OPT-BR:smell excrement dog
‘Who would want to smell dog excrement?’

This category is expressed by the forms set out in Table 6.10 with verb roots that begin with a consonant, with the verb appearing in its basic root form. These prefixes undergo the same kinds of allomorphic variation that we find with recent past prefixes, as described above, resulting in the paradigms presented in Table 6.11.

Table 6.10 Preconsonantal optative prefixes

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yaupi-</td>
<td>INC qispir-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXClipir-</td>
</tr>
<tr>
<td>2</td>
<td>kapi-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>pi-</td>
<td></td>
</tr>
</tbody>
</table>

(v) Subjunctive

This category is not well attested in Ura—and it is very uncommon in my Sye corpus as well—though exponents of the same prefix series set out in Table 6.11 have also been attested with a following modified form of the root to express a subjunctive event, expressing a wish that something might happen, for example:
Table 6.11 Optative paradigms

<table>
<thead>
<tr>
<th></th>
<th>venim 'come'</th>
<th>tani 'take'</th>
<th>ovli 'say'</th>
<th>eni 'eat'</th>
<th>ubam 'cook'</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>yaupi-venim</td>
<td>yaupi-tani</td>
<td>yaup-ovli</td>
<td>yaup-eni</td>
<td>yaup-ubam</td>
</tr>
<tr>
<td>2SG</td>
<td>kapi-venim</td>
<td>kapi-tani</td>
<td>kap-ovli</td>
<td>kap-eni</td>
<td>kap-ubam</td>
</tr>
<tr>
<td>3SG</td>
<td>pi-venim</td>
<td>pi-tani</td>
<td>p-ovli</td>
<td>p-eni</td>
<td>p-ubam</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>qispir-venim</td>
<td>qispih-dani</td>
<td>qisp(i)r-ovli</td>
<td>qisp(i)r-eni</td>
<td>qisp(i)r-ubam</td>
</tr>
<tr>
<td>2PL</td>
<td>qipir-venim</td>
<td>qipih-dani</td>
<td>qip(i)r-ovli</td>
<td>qip(i)r-eni</td>
<td>qip(i)r-ubam</td>
</tr>
<tr>
<td>3PL</td>
<td>pir-venim</td>
<td>pih-dani</td>
<td>pir-ovli</td>
<td>pir-eni</td>
<td>pir-ubam</td>
</tr>
</tbody>
</table>

qipir-amli
2PL:SUBJ-MR: say
'I wish that you would all say it'

This can be compared with the same prefix with a following basic form of the root, which expresses an optative meaning:

qipir-ovli
2PL:OPT-BR: say
'you all ought to say it'

(vi) Future

The future—which is associated with the modified rather than the basic form of the root—is marked by a set of prefixes that exhibit a somewhat wider range of phonologically conditioned variation than we find with the inflectional categories already described. Several of the prefixes exhibit free variation, e.g. ya- and yau- in the first person singular, ci- and i- in the third person singular, qura- and ura- in the first person inclusive plural, and cira- and ira- in the third person plural.

When the verb root begins with na-, the forms of the future prefixes are set out in Table 6.12. Table 6.13 sets out the allomorphs that we find with the consonants q- or d-, or n-followed by a vowel other than a, with the symbol V indicating that the vowel of the prefix harmonises with the vowel of the first syllable of the verb root. The prefixes in Table 6.14 are those which are found with a following a-, while Table 6.15 sets out the allomorphs that we find with other initial vowels. Table 6.16 illustrates the allomorphic variation in future tense prefixes with a representative sample of verbs.

Table 6.12 Future tense prefixes before na-

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ya(u)-</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td>EXC</td>
<td>(q)ura-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qimra-</td>
</tr>
<tr>
<td>2</td>
<td>ki-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>qira-</td>
</tr>
<tr>
<td>3</td>
<td>(c)i-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(c)ira-</td>
</tr>
</tbody>
</table>
Table 6.13 Future tense prefixes before CV- 

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ya(u)-</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(q)urV-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qimrV-</td>
</tr>
<tr>
<td>2</td>
<td>ki-/kV-</td>
<td>EXC</td>
</tr>
<tr>
<td>3</td>
<td>(c)i-/c)V</td>
<td>(c)irV-</td>
</tr>
</tbody>
</table>

Table 6.14 Future tense prefixes before a- 

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>y(aw)-</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(q)ur-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qimr-</td>
</tr>
<tr>
<td>2</td>
<td>k-</td>
<td>EXC</td>
</tr>
<tr>
<td>3</td>
<td>(c)-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(c)ir-</td>
</tr>
</tbody>
</table>

Table 6.15 Future tense prefixes before e- or i- 

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yaw-</td>
<td>INC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>(q)ur-</td>
</tr>
<tr>
<td></td>
<td></td>
<td>qimr-</td>
</tr>
<tr>
<td>2</td>
<td>k-</td>
<td>EXC</td>
</tr>
<tr>
<td>3</td>
<td>(c)-</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(c)ir-</td>
</tr>
</tbody>
</table>

Table 6.16 Illustration of future tense allomorphic variation 

<table>
<thead>
<tr>
<th></th>
<th>asor ‘shout’</th>
<th>obu ‘do’</th>
<th>taro ‘think’</th>
<th>eni ‘eat’</th>
<th>arap ‘sit’</th>
<th>era ‘stay’</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>ya(u)-nasor</td>
<td>ya(u)-nobu</td>
<td>ya-daro</td>
<td>ya-qi</td>
<td>y(aw)-adap</td>
<td>yaw-ed</td>
</tr>
<tr>
<td>2SG</td>
<td>ki-nasor</td>
<td>ki-nobu</td>
<td>ki-daro</td>
<td>ki-qi</td>
<td>k-adap</td>
<td>k-ed</td>
</tr>
<tr>
<td>3SG</td>
<td>(c)i-nasor</td>
<td>(c)i-nobu</td>
<td>(c)i-daro</td>
<td>(c)i-qi</td>
<td>(c)-adap</td>
<td>(c)-ed</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>(q)ura-nasor</td>
<td>(q)uro-nobu</td>
<td>(q)ura-daro</td>
<td>(q)ure-qi</td>
<td>(q)ur-adap</td>
<td>(q)ur-ed</td>
</tr>
<tr>
<td>1PL.EXC</td>
<td>qimra-nasor</td>
<td>qimro-nobu</td>
<td>qimra-daro</td>
<td>qimre-qi</td>
<td>qimr-adap</td>
<td>qimr-ed</td>
</tr>
<tr>
<td>2PL</td>
<td>qira-nasor</td>
<td>qiro-nobu</td>
<td>qira-daro</td>
<td>qire-qi</td>
<td>qira-adap</td>
<td>qir-ed</td>
</tr>
<tr>
<td>3PL</td>
<td>(c)ira-nasor</td>
<td>(c)iro-nobu</td>
<td>(c)ira-daro</td>
<td>(c)ire-qi</td>
<td>(c)ira-adap</td>
<td>(c)ira-ed</td>
</tr>
</tbody>
</table>

It should be noted that the optional loss of the initial consonant with the third person singular future prefix (c)i- means that it is possible for a vowel-initial verb root to be marked by means of zero prefixation, with the inflectional category only being overtly marked by means of the modified form of the root. Thus, contrast the following zero-marked categories, which are distinguished only by the alternation in the form of the root:
The prefixes described in §6.2.2.1.1 are those which are used when a verb is introduced for the first time within a sentence. However, there is separate inflectional marking in Ura when a verb follows another verb in a sentence and the two share the same subject categories. This section will deal with only the morphological shapes of the echo subject marker. The syntactic behaviour of this form will be described in more detail in §8.4.1.

In Sye, there is a set of echo subject prefixes which make a restricted set of inflectional distinctions compared to new subject prefixes in that echo subject prefixes do not make a full set of tense distinctions, with considerable collapsing together of inflectional categories on verbs carrying echo subject markers (Crowley 1998a:100-102). Subject categories with echo verbs in Sye are also collapsed into a simple three-way number distinction, rather than the nine-way set of pronominal contrasts that are expressed on initial verbs.

The system of echo subject markers in Ura has undergone even greater reduction than we find in Sye. There is no longer any distinction with echo verbs for any inflectional category, so there is only a single echo subject category in the language. This prefix varies allomorphically as set out in Table 6.17, which indicates that before vowels (whether these are the initial segments of a basic or a modified root) we find m-. With roots beginning with the voiced stops q- and d- (which we only find in modified root environments), we find MV-, where the vowel harmonises with the vowel of the initial syllable of the verb root. With roots beginning with w-, the echo subject marker alternates freely between mi- and mu-. With all remaining categories of verbs, the echo subject marker has the invariant shape mi-. The following root on a verb carrying an echo subject marker can be in either the basic or modified root form, depending on which root form is associated with the inflectional prefix on the initial verb. Table 6.18 illustrates this allomorphic variation with a representative sample of verbs.

Table 6.17 Echo subject prefixes

<table>
<thead>
<tr>
<th>Prefix</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>m-</td>
<td>before vowels</td>
</tr>
<tr>
<td>MV-</td>
<td>before qV- and dV-</td>
</tr>
<tr>
<td>mu/mi-</td>
<td>before w-</td>
</tr>
<tr>
<td>mi-</td>
<td>elsewhere</td>
</tr>
</tbody>
</table>

Although the syntax of echo verb constructions in Ura is described in more detail in §8.4.1, the following examples are presented to illustrate the primary coordinating function of this construction:

ci-va  m-arap  ur-ebenim  m-adap
'(s)he came and sat down' 'we will both come and sit down'
Table 6.18  Verbs carrying echo subject prefixes

<table>
<thead>
<tr>
<th></th>
<th>Basic root environment</th>
<th>Modified root environment</th>
</tr>
</thead>
<tbody>
<tr>
<td>arufa</td>
<td>‘sing’</td>
<td>m-arufa</td>
</tr>
<tr>
<td>arap</td>
<td>‘sit’</td>
<td>m-arap</td>
</tr>
<tr>
<td>errek</td>
<td>‘ascend’</td>
<td>m-errek</td>
</tr>
<tr>
<td>opolosi</td>
<td>‘follow’</td>
<td>m-opolosi</td>
</tr>
<tr>
<td>taro</td>
<td>‘think’</td>
<td>mi-taro</td>
</tr>
<tr>
<td>toqorwa</td>
<td>‘laugh’</td>
<td>mi-toqorwa</td>
</tr>
<tr>
<td>wahlei</td>
<td>‘step on’</td>
<td>mu-wahlei ~ mi-waheli</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>ur-eba</th>
<th>mo-qopolosi</th>
</tr>
</thead>
<tbody>
<tr>
<td>‘we will go and follow it’</td>
<td>‘(s)he will go and eat it’</td>
<td></td>
</tr>
<tr>
<td>c-em-eba</td>
<td>ma-dahlini</td>
<td>ir-ta</td>
</tr>
<tr>
<td>‘(s)he is going and killing it’</td>
<td>‘they went and killed it’</td>
<td></td>
</tr>
</tbody>
</table>

6.2.2.2 Second-, third- and fourth-order prefixes

A series of post-subject prefixes have been attested in Ura, appearing in the order PRIOR PAST + ITERATIVE + NEGATIVE, just as we find in Sye (Crowley 1998a:103–106). The forms and functions of the three prefixes in Ura are described in turn below.

(i)  Prior past

The prior past marker has the following forms:

- ehm- before vowels
- ehazi- before consonants

It can be used with preceding recent or past tense markers, as follows:

| kam-ehm-arufa          | y-ehm-ovocor           |
| 2SG:DISTPAST-PRIOR-BR:sing | 3SG:DISTPAST-PRIOR-BR:walk |
| ‘you had sung’         | ‘(s)he had walked’     |

(ii) Iterative

The iterative marker has been attested with the following allomorphic variation in Ura:

- oum- before vowels
- oumi- before consonants

This prefix expresses the idea that an action is repeated, e.g.

| Yaw-oum-arufa         |
| 1SG:RECPAST-IT-BR:sing |
| ‘I sang again.’       |

It can also be used to indicate that an action is performed back to the starting point, e.g.
Verb morphology

Ur-eba ra nobuwa m-oum-ebenim u-dahlwa balwalip.
'We will go to the hill and come back to the village in the afternoon.'

Ir-va u-dohmus m-oumi-venim.
3PL:PAST-BR:go LOC-garden ES-IT-BR:come
'They went to the garden and came back.'

(iii) Negative

A fourth order of inflectional prefixes has been attested in Ura, expressing the negative. There are two different forms of the negative prefix, with one form being used in association with a verb in the future tense, and the second being used with all other inflectional categories. The basic form of the non-future form of the negative prefix is etu-, and this varies in its shape allomorphically as follows:

etu- before consonants
etw- before vowels

The future form of the negative prefix has the basic shape etwi-, and this varies allomorphically as follows:

etw- before vowels
etwV- before qV- and dV-
etwi- elsewhere

We therefore find examples such as those set out in Table 6.19, with the verbs carrying third person singular subject marking.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Distant past</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>arufa</td>
<td>'sing'</td>
<td>y-etw-arufa</td>
</tr>
<tr>
<td>arap</td>
<td>'sit'</td>
<td>y-etw-arap</td>
</tr>
<tr>
<td>eren</td>
<td>'ascend'</td>
<td>y-etw-eren</td>
</tr>
<tr>
<td>opolosi</td>
<td>'follow'</td>
<td>y-etw-opolosi</td>
</tr>
<tr>
<td>taro</td>
<td>'think'</td>
<td>y-etu-taro</td>
</tr>
<tr>
<td>toqorwa</td>
<td>'laugh'</td>
<td>y-etu-toqorwa</td>
</tr>
<tr>
<td>wahlei</td>
<td>'step on'</td>
<td>?</td>
</tr>
</tbody>
</table>

It should be noted that the negative can also combine with the imperative (§6.2.2.1.1), in which case a prohibitive meaning is expressed. Compare, therefore, the following:

Ø-eni
2SG:IMP-BR:eat
'eat it!'

Ø-etw-eni
2SG:IMP-NEG-BR:eat
'don’t eat it!'

3 For forms beginning with w- it could not be determined whether they begin with etwi- or, following the pattern encountered with the echo subject prefix, etwu.
ih-deti 2PL-BR: return 'you (all) return!'
ir-etu-teti 2PL-NEG-BR: return 'don’t (you all) return!'

The ordering of the iterative and the negative prefixes with respect to each other as described in this section is illustrated by the following example:

Ir-oum-etw-o csi nimgen sai somu.
3PL: PAST-IT-NEG-BR: see time one more 'They did not see it any more.'

6.2.2.3 Fifth-order prefix

There is an additional prefix position in Ura which appears between the negative prefix and the verb root. The prefix which occupies this slot varies freely in shape between *em*- and *am*- when there is a following vowel. Before verb roots beginning with *qV* - and *dV* -, the prefix appears as *emV*- or *amV*-, and the final vowel of the prefix—symbolised as V—harmonises with the vowel of the initial syllable of the verb root. Finally, with roots beginning with any other consonant, this prefix has the shape *emi-* or *ami-*.

This allomorphic variation is set out in Table 6.20, and it is illustrated in the forms presented in Table 6.21.

**Table 6.20 Realisations of the fifth-order prefix**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><em>em</em>- ~ <em>am</em>-</td>
<td>before vowels</td>
</tr>
<tr>
<td><em>emV</em>- ~ <em>amV</em>-</td>
<td>before -<em>qV</em> and -<em>dV</em></td>
</tr>
<tr>
<td><em>emi</em>- ~ <em>ami</em>-</td>
<td>elsewhere</td>
</tr>
</tbody>
</table>

**Table 6.21 Verbs carrying the fifth-order prefix**

<table>
<thead>
<tr>
<th></th>
<th>Basic root</th>
<th>Modified root</th>
</tr>
</thead>
<tbody>
<tr>
<td>asor</td>
<td>'shout'</td>
<td>-<em>em-asor</em> ~ -<em>am-asor</em></td>
</tr>
<tr>
<td>erek</td>
<td>‘go up’</td>
<td>-<em>em-erek</em> ~ -<em>am-erek</em></td>
</tr>
<tr>
<td>taro</td>
<td>‘think’</td>
<td>-<em>emi-taro</em> ~ -<em>ami-taro</em></td>
</tr>
<tr>
<td>yevi</td>
<td>‘pull’</td>
<td>-<em>emi-yevi</em> ~ -<em>ami-yevi</em></td>
</tr>
</tbody>
</table>

- *em-asor* ~ -*am-asor* |
- *em-nasor* ~ -*am-nasor* |
- *eme-qerek* ~ -*ame-qerek* |
- *ema-daro* ~ -*ama-daro* |
- *emi-yevi* ~ -*ami-yevi* |

In Ura—as in Sye (Crowley 1998a:106–108)—this prefix presents a serious analytical difficulty in that, while it has a definable phonological shape and it occupies a distinct morphotactic slot, it has no definable meaning, and it performs no consistent grammatical function. Moreover, there are some inflectional categories involving this form where the boundary between this morpheme and a preceding morpheme is obscured by irregularity. In fact, in some cases the morpheme even has a zero manifestation, though there is a good case to be made that the morpheme is present nevertheless. Clearly, then, an analytical entity which potentially has no phonological manifestation, no definable grammatical function and no semantic function is a very unusual ‘morpheme’ indeed.
There are several inflectional categories which have been attested in Ura as involving *em-/am-* in their expression, along some of the prefix sets described in §6.2.2.1.1, and the basic and the modified forms of the root respectively. These inflectional categories can therefore be analysed as involving discontinuous morphological marking involving three elements, as summarised in Table 6.22. Data from Sye suggests that there may be several other inflectional categories expressed by additional combinations of these three morphological elements (Crowley 1998a:113–114). However, these categories are all fairly infrequently encountered in Sye and it has not proved possible to elicit parallel paradigms in Ura.  

Table 6.22 Tripartite discontinuous inflectional marking

<table>
<thead>
<tr>
<th>Inflectional Category</th>
<th>Marking Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dependent past</td>
<td>Distant past + <em>EM-</em> + basic root</td>
</tr>
<tr>
<td>Past habitual</td>
<td>Distant past + <em>EM-</em> + modified root</td>
</tr>
<tr>
<td>Present</td>
<td>Recent past + <em>EM-</em> + modified root</td>
</tr>
<tr>
<td>Past continuous</td>
<td>Recent past + <em>EM-</em> + basic root</td>
</tr>
</tbody>
</table>

The dependent past expresses events in the distant past which are seen as taking place over a long period of time, or which took place while some other event was taking place. The distant past is expressed by means of the morphotactically complex forms set out in Table 6.23, which represent a combination of distant past prefixes and the fifth-order prefix, with the following verb appearing in its basic root form. We therefore find examples such as the following:

y-em-taro y-am-anbut  
'(while) (s)he was thinking'  
'(while) (s)he was angry'

Table 6.23 Dependent past and past habitual prefixes

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>INC</th>
<th>EXC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yaumem-</td>
<td>(q)urem-</td>
<td>qim(i)rem-</td>
<td>yam-</td>
</tr>
<tr>
<td></td>
<td>yaumam-</td>
<td>(q)uram-</td>
<td>qiram-</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>kamem-</td>
<td>(c)irem-</td>
<td></td>
<td>qirem-</td>
</tr>
<tr>
<td></td>
<td>kamam-</td>
<td>(c)iram-</td>
<td></td>
<td>qiram-</td>
</tr>
<tr>
<td>3</td>
<td>yem-</td>
<td>(c)irem-</td>
<td></td>
<td>qirem-</td>
</tr>
<tr>
<td></td>
<td>yam-</td>
<td>(c)iram-</td>
<td></td>
<td>qiram-</td>
</tr>
</tbody>
</table>

The past habitual is expressed by means of exactly the same sequences of prefixes as the dependent past as set out in Table 6.23, with the difference between the two being expressed exclusively by means of the modified root for the past habitual, in contrast to the basic form of the root that we find with the dependent past. This category expresses the

---

4 I would not want this to be interpreted as necessarily meaning that Ura lacks the categories of realis conditional, irrealis conditional which are found in Sye, though this is still a possible interpretation of the comment that I have just made. Given the situation in the field, I simply did not feel confident about my elicitation of data in this area, and the limited amount of spontaneous speech that I was able to record and analyse in Ura did not provide any exponents from such paradigms.
idea that an event takes place in the distant past on a regular basis. The examples just presented can therefore be contrasted with the following:

\[
\begin{align*}
\textit{y-em-adap} & \quad \textit{y-ema-da-i} \\
3\text{SG: DISTPAST-EM-MR:sit} & \quad 3\text{SG: DISTPAST-EM-MR:hit-3SG} \\
'(s)\text{he used to sit}' & \quad '(s)\text{he used to hit him/her}'
\end{align*}
\]

The fact that this fifth-order prefix needs to be recognised as occupying a distinct morphotactic slot between the negative prefix and the root is indicated by the fact that the negative of the dependent past and the past habitual involves morphotactically discontinuous marking with an intervening negative prefix. It should be noted that when the negative prefix is present, the \textit{em-} marker loses its initial vowel to become simply \textit{m-}, as in the following:

\[
\begin{align*}
\textit{y-etu-m-adap} & \quad \textit{y-etu-ma-dai} \\
3\text{SG: DISTPAST-NEG-EM-MR:sit} & \quad 3\text{SG: DISTPAST-NEG-EM-MR:hit} \\
'(s)\text{he used not to sit}' & \quad '(s)\text{he used not to hit}'
\end{align*}
\]

When a verb carrying echo subject marking appears after an initial verb that is marked for either of these discontinuously marked inflectional categories, the subsequent verbs optionally carry the same fifth-order prefix. We therefore find examples such as the following:

\[
\begin{align*}
\textit{Y-em-era} & \quad \textit{yuwi m-(em-)ip m-(em-)omrok-gi.} \\
3\text{SG: DISTPAST-EM-BR:stay there ES-EM-BR:go.down ES-EM-BR:steal-TR} & \quad '(S)\text{he stayed there and went down and stole it}.'
\end{align*}
\]

The present tense involves particular difficulties of morphological description. Before noting the specific nature of the problem, I will set out the forms which are involved in the expression of the present tense in the affirmative. There are four different sets of phonologically conditioned present tense prefixes, all of which are used in conjunction with the modified form of the verb root. The most frequently encountered allomorphs of the present tense prefixes are set out in Table 6.24. These are the forms that appear before a root beginning with \textit{n-} and a following non-front vowel. In the first person singular, the variants \textit{ya-} and \textit{yau-} are in free variation, though the allomorph \textit{ya-} is the one that is most frequently encountered. The forms in Table 6.25 are found when the following root begins with \textit{n-} followed by a front vowel, with the forms \textit{ya-} and \textit{yawe-} again being in free variation in the first person singular. Again, the shorter allomorph is more frequently attested. Table 6.26 presents the allomorphs of the present tense markers that are encountered when the following root begins with any consonant other than \textit{n-} which is followed by a non-front vowel. Finally, we find the prefixes set out in Table 6.27 when the verb root begins with a consonant other than \textit{n-} when there is a following front vowel. The distribution of these various allomorphs of the present tense is exemplified by the forms set out in Table 6.28.
Table 6.24 Present tense prefixes before na-/no-/nu-

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ya(u)- INC (q)ura- qimra-</td>
</tr>
<tr>
<td>2</td>
<td>ka- EXC qira-</td>
</tr>
<tr>
<td>3</td>
<td>(c)a- (c)ira-</td>
</tr>
</tbody>
</table>

Table 6.25 Present tense prefixes before ne-/ni-

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ya(we)- INC (q)ure- qimre-</td>
</tr>
<tr>
<td>2</td>
<td>ke- EXC qire-</td>
</tr>
<tr>
<td>3</td>
<td>(c)e- (c)ire-</td>
</tr>
</tbody>
</table>

Table 6.26 Present tense prefixes before (C)a-

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yam- INC (q)uram- qimram-</td>
</tr>
<tr>
<td>2</td>
<td>kam- EXC qiram-</td>
</tr>
<tr>
<td>3</td>
<td>(c)am- (c)iram-</td>
</tr>
</tbody>
</table>

Table 6.27 Present tense prefixes before (C)e-/(C)i-

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>yam- INC (q)urem- qimrem-</td>
</tr>
<tr>
<td>2</td>
<td>kem- EXC qirem-</td>
</tr>
<tr>
<td>3</td>
<td>(c)em- (c)irem-</td>
</tr>
</tbody>
</table>

On the basis of the evidence presented so far, these prefixes would appear to be not further segmentable morphologically. If the prefix in a form such as yam-daro ‘I am thinking’ were to be analysed as being morphotactically complex, it would be necessary to posit a considerable amount of morphological irregularity in order to account for the unpredictable realisation of yau- + em- as yam-. Moreover, if we were to insist that the present is expressed by means of tripartite morphotactic marking, it would be necessary to

5 The forms in this paradigm contain the element m-, which is clearly cognate with a morphotactically separate prefix which discontinuously marks the present tense in Sye. While the separate status of this form as a prefix in Sye is clearly indicated by the fact that the negative prefix intervenes between the two elements of the present tense marker, the behaviour of these prefixes in Ura in the negative has not yet been established.
argue for an unpredictable zero-realisation of \textit{em}- in forms such as \textit{ya(u)-nasor} 'I am shouting', i.e. \textit{yau-Ø-nasor}. While there is a considerable amount of irregularity in the realisation of certain combinations of first- and fifth-order prefixes in the present tense in Sye (Crowley 1998a:108–112), it is clear that there is even more irregularity in Ura, to the point where it might seem tempting to abandon this kind of analysis altogether and simply treat these prefixes as being not further analysable.

However, the behaviour of these paradigms in the negative in Ura indicates very clearly that the present tense markers should be treated as morphotactically complex, because the negative marker appears between the initial subject prefix and a following \textit{em}- prefix, which appears after the negative, as noted for the dependent past and the past habitual, in the reduced shape \textit{m}-. In fact, with the negative of verbs involving the putative zero-realisation of \textit{EM}-, we also find discontinuous present tense marking. Note, therefore, the following correspondence between the affirmative and negative forms of \textit{oconor} ‘know’:

\begin{tabular}{llll}
 & ca-nocori (<ci-em-nocori) & c-etu-m-nocori (<ci-etu-em-nocori) \\
'(s)he knows' & '(s)he doesn’t know' \\
\end{tabular}

The same problematic sequences of prefixes which express the present tense in association with the modified form of the root are also attested with the basic form of the root, with the difference between the two forms being that of the present tense as against the past continuous. Thus, contrast the following:
The past continuous is not nearly as widely attested in Ura as the present, so the full extent of paradigmatic variation will not be illustrated here.

6.2.3 Uninflected verbs

The analysis of verbal prefixing presented in §6.2.2 involves the obligatory marking of verbs for a variety of inflectional categories. The only morphological category which involves systematic zero morphological marking is the singular imperative. Thus, the root *arap* ‘sit’ corresponds in form with the singular imperative:

\[\text{Ø-arap} \]

2SG:IMP-BR:sit

’sit down!’

However, speakers of Ura do not cite verbs in their imperative forms, generally citing them instead in a morphological shape which differs from all of the inflected forms described in §6.2.2 (and it is in these uninflected forms that verbs are cited in dictionary entries in Chapter 2 of this volume). The citation form involves the addition of an initial element which has the following realisations:

\[\text{n-} \] before roots beginning with vowels, and \[\text{t-} \]
\[\text{Ø-} \] before roots beginning with glides, and consonants other than \[\text{t-} \]

According to the regular morphophonemic rules of the language, initial *nt* in such forms is realised as *d*. In addition to functioning as citation forms, these uninflected verb roots are also used when a verb is used as a personal name. Thus, the verb root *terelwa* ‘burp’ is used as a man’s name in the shape Derelwa.

The initial element of the citation form is very similar to the verbal nominalising prefix (§5.1.2.1.1) and the adjectival derivative prefix (§5.2.1), as well as to the form of the accreted element found with modified verb roots (§6.1.2.1). While the citations forms of verbs are identical with both nominalised verbs and the modified forms of the root with vowel-initial weak verbs (which represents a fairly large proportion of verbs in the language), they are different from nominalisations and modified root forms with all other verbs. Thus, compare the derived forms and alternative root shapes with the weak verbs set out in Table 6.29.

6.3 Object marking

Ura verbs—like those of Sye (Crowley 1998a:120)—have no overt marking for transitivity. Most verbs in the language are either inherently intransitive—allowing no object—or transitive, requiring an associated patient noun phrase. However, as will be demonstrated in the discussion which follows, some categories of objects may have zero realisation.
Table 6.29  Citation forms of verbs

<table>
<thead>
<tr>
<th>Root</th>
<th>Nominal and adjetival derivative</th>
<th>Modified root</th>
<th>Citation form</th>
</tr>
</thead>
<tbody>
<tr>
<td>alyeg</td>
<td>'sweat'</td>
<td>nalyeg</td>
<td>nalyeg</td>
</tr>
<tr>
<td>ip</td>
<td>'descend'</td>
<td>nip</td>
<td>nip</td>
</tr>
<tr>
<td>ovocor</td>
<td>'walk'</td>
<td>novocor</td>
<td>novocor</td>
</tr>
<tr>
<td>toqorwa</td>
<td>'laugh'</td>
<td>doqorwa</td>
<td>doqorwa</td>
</tr>
<tr>
<td>yevi</td>
<td>'pull'</td>
<td>nyevi</td>
<td>yevi</td>
</tr>
<tr>
<td>wai</td>
<td>'step on'</td>
<td>nwai</td>
<td>wai</td>
</tr>
<tr>
<td>venom</td>
<td>'come'</td>
<td>nvenim</td>
<td>venim</td>
</tr>
<tr>
<td>sesi</td>
<td>'point at'</td>
<td>nsesi</td>
<td>sesi</td>
</tr>
</tbody>
</table>

Transitive verbs are those which are obligatorily associated with an associated object noun phrase. In Ura, there are three main categories of transitive verbs with respect to the manner in which objects are formally expressed:

(a) fully suffixed verbs, with which a complete range of pronominal object categories is obligatorily marked by means of suffixes to the verb.

(b) partly suffixed verbs, with which there is separate suffixed marking only for third person plural pronominal objects. For all other object categories there is no morphological marking.

(c) unsuffixed verbs, with which there is no inflectional marking for any object category on the verb.

The division of transitive verbs between these three categories is not something that can be predicted on the basis of the verbal semantics, or the phonological shape of the root. For instance, although verbs belonging to the category of partly suffixed verbs always end in -i, there are i-final verbs in the other two categories as well.

6.3.1 Fully suffixed verbs

There are only three verbs of this type in Ura. Firstly, there are two ditransitive verbs, which obligatorily inflect for the full range of pronominal categories of the recipient noun phrase, these being the verbs meaning 'give' and 'tell'. The object suffixes that are found on these verbs are set out in Table 6.30. These object suffixes bear partial similarities to the independent pronouns presented in §5.1.1.1. The following differences are to be noted between these object suffixes and the independent pronouns:

(i) The initial segment q of the independent pronouns corresponds to k in the object suffixes.

(ii) The independent pronouns gimi and leit correspond to the object suffixes -mi and -l respectively.
(iii) The third person singular is normally marked by zero, corresponding to the independent pronoun *i*i. With highly animate third person singular objects, however, the pronoun *i*i can be present.

Table 6.30 Object suffixes on ditransitive verbs

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-yau</td>
<td>-kis</td>
</tr>
<tr>
<td></td>
<td>INC</td>
<td>EXC</td>
</tr>
<tr>
<td>2</td>
<td>-ka</td>
<td>-mi</td>
</tr>
<tr>
<td>3</td>
<td>-Ø</td>
<td>-l</td>
</tr>
</tbody>
</table>

There is some accompanying irregularity in the form of the roots of both of these ditransitive verbs, as the final sequence -hgi- is present in the third person singular and plural, as well as in the second person plural, while it is absent with other categories of pronominal objects. We therefore find alternations between the root forms *ovo-* and *ovohgi-* ‘give’ on the one hand and *ovlipo-* and *ovlipohgi-* ‘tell’ on the other. The complete paradigms for these two verbs are set out in Table 6.31, with both verbs carrying inflectional marking for the category of third person singular recent past.

Table 6.31 Suffixed pronominal objects to *ovo(hgi)*- ‘give’ and *ovlipo(hgi)*- ‘tell’

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>INC</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>c-ovo-yau</td>
<td>c-ovo-kis</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c-ovo-ka</td>
<td>c-ovo-kim</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c-ovohgi-Ø</td>
<td>c-ovohgi-l</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>c-ovlipo-yau</td>
<td>c-ovlipo-kis</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c-ovlipo-ka</td>
<td>c-ovlipo-kim</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>c-ovlipohgi-Ø</td>
<td>c-ovlipohgi-l</td>
<td></td>
</tr>
</tbody>
</table>

With both of these verbs, the second object expresses the patient noun phrase (i.e. the entity that is given or told), and it follows the suffixed verb with zero-marking. We therefore find examples such as the following:

*C-ovo-yau nup. Yaw-amlipo-ka Ura.*
‘(S)he gave me the yam.’ ‘I will tell you Ura.’

There are two additional transitive verbs with monosyllabic roots that have been attested in Ura as being obligatorily marked with pronominal suffixes: *ta-* ‘hit, kill’ and *a-* ‘spear’. The object suffixes that have been attested with these verbs are set out in Table 6.32. These suffixes are identical in shape to the independent pronouns, except that third person
singular is normally marked by -i (though highly animate objects can be expressed also by means of the independent pronoun iyi in conjunction with the suffixed form of the verb). The inflected forms of ta- 'hit, kill' (carrying, once again, third person singular recent past subject markers) are therefore as set out in Table 6.33, with the verb carrying inflectional marking for a third person singular recent past subject.

Table 6.32 Object suffixes to ta- ‘hit, kill’ and a- ‘spear’

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-yau</td>
<td>INC -qis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC -qim</td>
</tr>
<tr>
<td>2</td>
<td>-qa</td>
<td>?</td>
</tr>
<tr>
<td>3</td>
<td>-i</td>
<td>-l</td>
</tr>
</tbody>
</table>

Table 6.33 Inflected forms of ta- ‘hit, kill’

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ci-ta-yau</td>
<td>INC ci-ta-qis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC ci-ta-qim</td>
</tr>
<tr>
<td>2</td>
<td>ci-ta-qa</td>
<td>?</td>
</tr>
<tr>
<td>3</td>
<td>ci-ta-i</td>
<td>ci-ta-l</td>
</tr>
</tbody>
</table>

When verbs of this type are associated with a following nominal object, the verb has the same form as when it carries a third person singular pronominal object suffix. This is the case regardless of the number marking of the nominal object. Thus:

\[
\text{Ci-ta-i umcas.} \quad \text{Ci-ta-qa ovon umcas.}
\]

\[
\begin{array}{ll}
3SG:RECPAST-BR:kill-3SG & \text{pig} \\
(S)he killed the pig.
\end{array}
\]

\[
\begin{array}{ll}
3SG:RECPAST-BR:kill-3SG & \text{PL pig} \\
(S)he killed the pigs.
\end{array}
\]

6.3.2 Partly suffixed verbs

There is a rather larger subset of transitive verbs in Ura with which third person plural pronominal objects are marked by means of the suffix -l, though no other pronominal object is marked morphologically. With such verbs, a third person singular pronominal object is again normally indicated by the absence of any suffixation on the verb, and with zero marking in the following object position (though highly animate objects can also be expressed by means of the free form pronoun iyi). All other pronominal object categories with such verbs are marked by means of an overtly expressed independent pronoun in the object position.

The verb ocori ‘know’ is of this type and the various categories of pronominal object are expressed as set out in Table 6.34, with the verb once again carrying third person singular recent past subject marking. It should be noted that there is a clear difference in stress between the pattern described for ci-ta-qa ‘(s)he hit you’ in §6.3.1 and c-ocori qa ‘(s)he
knew you', with the former being stressed as a single phonological word (i.e. ci'taqa), and the latter as two separate words (i.e. co'cori 'qa).

Table 6.34 Object forms of ocori- 'know'

<table>
<thead>
<tr>
<th></th>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>c-ocori yau</td>
<td>INC c-ocori qis</td>
</tr>
<tr>
<td></td>
<td></td>
<td>EXC c-ocori qim</td>
</tr>
<tr>
<td>2</td>
<td>c-ocori qa</td>
<td>c-ocori gimi</td>
</tr>
<tr>
<td>3</td>
<td>c-ocori-Ø</td>
<td>c-ocori-l</td>
</tr>
</tbody>
</table>

When partly suffixed verbs such as these are associated with a nominal rather than a pronominal object, the object noun phrase simply follows the unsuffixed form of the verb. The verb tan'i 'take' is a verb of this type, and it appears in examples such as the following:

I-tani navucvuk.
3SG: DISTPAST-BR: take bread
'(S)he took the bread.'

Table 6.35 Comparative paradigms for object suffixation in Ura and Sye

<table>
<thead>
<tr>
<th></th>
<th>Ura</th>
<th>Sye</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>c-ocori yau</td>
<td>c-okil-yau</td>
</tr>
<tr>
<td>2SG</td>
<td>c-ocori qa</td>
<td>c-okil-oc</td>
</tr>
<tr>
<td>3SG</td>
<td>c-ocori-Ø</td>
<td>c-okil-i</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>c-ocori qis</td>
<td>c-okil-coh</td>
</tr>
<tr>
<td>1PL.EXC</td>
<td>c-ocori qim</td>
<td>c-okil-cam</td>
</tr>
<tr>
<td>2PL</td>
<td>c-ocori gimi</td>
<td>c-okil-cum</td>
</tr>
<tr>
<td>3PL</td>
<td>c-ocori-l</td>
<td>c-okil-or</td>
</tr>
</tbody>
</table>

All verbs which fall into this category end in the segment -i (though, it should be noted, not all verbs ending in -i belong in this subset). Such verbs include ocori 'know', ocsi 'see', eni 'eat', tahlini 'kill' and tevehni 'wait for'. Historically, the final segment of such verbs is a third person singular pronominal suffix which has been reanalysed as an inseparable part of the verb root in Ura. With verbs in Sye which are cognate with verbs of this type in Ura, the final -i is still productively separable from the root (Crowley 1998a:121–123). Paradigms such as those set out in Table 6.35—with the subject being inflected throughout for the third person singular recent past—for Ura ocori 'know' and the cognate Sye form okil- illustrate the nature of the difference between the patterns in the two languages.

6.3.3 Unsuffixed verbs

The final major subset of transitive verbs in Ura is that in which the verb receives no morphological marking whatsoever for the pronominal category of the object. Such verbs
end in a variety of segments, including some verbs ending in -i. The distribution of forms between these subsets of suffixed and unsuffixed verbs is lexically conditioned, and is not based on either the phonological shape of the verb root, or the semantic categories of the verbs.

Pronominal objects with such verbs are expressed simply by means of following independent pronouns, which behave in exactly the same way as nominal objects. Once again, however, third person singular pronominal objects are normally marked by means of zero, though the free form pronoun iyi can be used to express a highly animate object. Nominal objects simply follow the verb, which receives no morphological marking. Thus:

\[ \text{Aleen} \quad \text{nimreil.} \quad \text{Y-alcen} \quad \emptyset. \]

2SG:IMP-BR: gather.up rubbish 3SG:DISTPAST-BR: gather.up 3SG

‘Gather up the rubbish.’

‘(S)he gathered it up.’

### 6.3.4 Other object constructions

Any transitive verb can be expressed with an object which is identical with its subject to express a reflexive meaning. In such cases, there does not need to be any special marking on the verb, and the object is marked exactly as was described in the preceding sections. With fully suffixed verbs, we therefore find examples such as the following:

\[ \text{Ta-qa!} \]

2SG:IMP-BR: kill-2SG

‘Kill yourself!’

With unsuffixed verbs, we find constructions such as the following:

\[ \text{Kem-gelei} \quad qa. \]

2SG:PRES-MR: scratch 2SG

‘You are scratching yourself.’

There is a single verb attested in Ura which obligatorily marks the object with the same pronominal category as the pronominal category of the subject, i.e. the partly suffixed verb awi- ‘argue’. We therefore find examples such as the following:

\[ \text{Ir-awi-l.} \quad \text{Ure-nawi} \quad qis. \]


‘They argued.’

‘We will argue.’

In §8.4.2, reference is made to an alternative construction for the expression of a reflexive meaning, involving the reflexive auxiliary espe, which is followed by the nominalised form of the verb. The second verb expresses the object category that is identical to that of the subject of the auxiliary. Thus:

\[ \text{K-espe} \quad n-elei \quad qa. \]

2SG:RECPAST-BR: do.reflexively NOM-BR: scratch 2SG

‘You scratched yourself.’
There is a causative construction in Ura in which there is also a distinctive pattern of pronominal object marking. The causative verb has the shape ov- with singular objects and om- with plural objects, and it behaves like a strong verb in that in modified root environments it has the shapes av- ~ am- respectively. This verb has not been well attested in Ura, though the pronominal objects that have been attested have the shapes set out in Table 6.36. The inflected causative verb is then followed by the verb expressing the caused event in its basic root form. Thus:

\[
\begin{align*}
\text{Yesu } & \text{Ø-imis } m-om-qis \text{ eyowar.} \\
\text{Jesus } & \text{3SG:DISTPAST-BR:die ES-BR:CAUS-1PL:INCL BR:save} \\
\text{‘Jesus died and saved us.’}
\end{align*}
\]

\[
\begin{align*}
\text{Yesu } & \text{y-omorop } m-om-qis \text{ omorop.} \\
\text{Jesus } & \text{3SG:DISTPAST-BR:live ES-BR:CAUS-1PL:INCL BR:live} \\
\text{‘Jesus lived and brought us to life.’}
\end{align*}
\]

The full paradigm of such forms has not been elicited in Ura, though when the object is -yau ‘1SG’, the causative verb appears to take the shape ov- rather than om-. Thus:

\[
\begin{align*}
\text{Yesu } & \text{y-ov-yau } \text{ omorop.} \\
\text{Jesus } & \text{3SG:DISTPAST-BR:CAUS-1SG BR:live} \\
\text{‘Jesus brought me to life.’}
\end{align*}
\]

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>INC</td>
</tr>
<tr>
<td>2</td>
<td>?</td>
</tr>
<tr>
<td>3</td>
<td>?</td>
</tr>
</tbody>
</table>

6.4 Post-object suffixes

There is a small set of suffixes which appear after the object suffixes on suffixed transitive verbs, and which precede a following free-form object. These forms belong to a mutually exclusive set, which means that only one at a time can occur on any given verb. These post-object suffixes are listed and exemplified below.

\[
\text{Table 6.36 Causative objects}
\]

6 A parallel construction has been attested in Sye (Crowley 1998a:123, 193), though it does not feature widely in my Sye corpus either, and it seems to be frequently used only in older translated materials.
(i) Perfective -ye

There is a suffix with the shape -ye which expresses the perfective, as in the following:

Neveg c-etop-ye.
food 3SG:RECPAST-BR:cooked-PERF
‘The food is already cooked.’

C-obahlini-ye sugai arka.
3SG:RECPAST-BR:repair-PERF house POSS:2SG
‘(S)he has repaired your house.’

It should be noted that this suffix is formally identical to the suffix -ye that can be added to nouns (§5.1.2.2.1) and pronouns (§5.1.1.1) to express the meaning of ‘every’.

(ii) Continuative -la(p)

With an affirmative verb, the suffix -la—which alternates freely with -lap—indicates that an action is still continuing. With an imperative verb, it indicates that an action should take place before some other action, e.g.

Arap-lap. Arki-lap ni.
‘Sit down first.’ ‘Break the wood first.’

In the case of a negative verb, this suffix indicates that the action has not yet happened, e.g.

Neveg c-etw-etop-la.
food 3SG:RECPAST-NEG-BR:cooked-NEGPREF
‘The food is not yet cooked.’

(iii) Partitive -wi

The suffix -wi can be used to express a partitive meaning, indicating that the action expressed by the verb is performed such that it only affects the object to a limited extent. Thus:

C-etw-eni-wi.
3SG:RECPAST-NEG-BR:eat-PART
‘(S)he did not eat any.’

(iv) Misdirective -gi

Verbs expressing actions which are inherently directional, as well as verbs which express posture, can carry the suffix -gi, which indicates that the action is performed to one side, or away from the expected direction. We therefore find examples such as the following:

Ir-va-gi Potak.
3PL:PAST-BR: go-MISDIRECT Ipota
‘They veered off to Ipota.’
6.5 Derivational verb morphology

Most of the productive derivational processes with Ura verbs involve prefixation, though there is also some derivational suffixation. Reduplication is not widely encountered in Ura verbs (though this may result from the context in which the language was recorded, given that this description is based to an unusual extent on elicited rather than spontaneous data).

6.5.1 Derivational verbal prefixes

There is a small subset of derivational verbal prefixes in Ura, expressing a range of modal types of meanings. These prefixes all lose their final vowels when they are attached to a following verb root that begins with a vowel. When the following root begins with a consonant, the final vowels of the prefixes are retained. These prefixes all behave like strong verbs, and have modified roots that are predictable according to the patterns that were described in §6.1.2.2. We therefore find alternations such as those set out in Table 6.37. Note, therefore, the following forms:

<table>
<thead>
<tr>
<th>Basic root</th>
<th>Modified root</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>y-avyu-venim</td>
<td>y-avy-arap</td>
<td>3SG:RECPAST-BR:DESID-BR:come ‘(s)he wanted to come’</td>
</tr>
<tr>
<td>yaw-amyu-venim</td>
<td>yaw-amy-arap</td>
<td>1SG:FUT-MR:DESID-BR:come ‘I will want to come’</td>
</tr>
</tbody>
</table>

Table 6.37 Derivational verb prefixes

The semantic distinctions expressed by these forms are the same as those that are associated with cognate forms in Sye (Crowley 1998a:131–136). The various forms therefore function in Ura as described in the following sections.

(i) Simultanitive ovli-

This category indicates that the action denoted by the verb to which it is prefixed takes place typically while the referent of the subject noun phrase going from one place to another. Thus:

Ur-eba u-dohmus k-aml-arvi sai nt bihni
wor-ocli nup.
PURP-BR: dig yam
‘We will go to the garden and on the way you will cut a stick to dig yams.’

(ii) Immediate omroki-

This prefix indicates that an action has only just taken place. Thus:

Y-omroki-venim.
3SG: DISTPAST-BR: IMM-BR: come
‘(S)he has only just come.’

Y-omroki-vasi dovumola ra sitowa.
3SG: DISTPAST-BR: IMM-BR: buy sugar LOC store
‘(S)he just bought some sugar at the store.’

(iii) Random esri-

The derivational prefix esri- expresses the idea that an action is performed randomly, when there is a large number of participants involved. Thus:

Ovnalalau ar yarumme ir-esr-ereg ra ir-emetet
PL: child POSS chief 3PL: PAST-RANDOM-BR: cry because 3PL: PAST-BR: afraid
ra wavlau.
CAUSE cyclone
‘The chief’s children cried because they were frightened of the cyclone.’

(iv) Desiderative avyu-

The desiderative prefix avyu- expresses the meaning of ‘want to’. Thus:

Y-avyu-venim m-ocsi qa u-nabon-qa.
3SG: DISTPAST-BR: DESID-BR: come ES-BR: see 2SG LOC-home-2SG
‘(S)he wanted to come and see you at your home.’

Y-avyu-tahlini umcas.
3SG: DISTPAST-BR: DESID-BR: kill pig
‘(S)he wanted to kill the pig.’

6.5.2 Derivational verbal suffixes

6.5.2.1 Transitivising -gi

Ura—like Sye—does not mark transitivity morphologically on its verbs. There is a small number of semantically related intransitive—transitive pairs in Ura which are lexically distinguished: eveg ‘eat’ and eni ‘eat (something)’; emetet ‘be afraid’ and ivani ‘fear (something)’. There is a somewhat larger set of ambivalent verbs which can be used as either intransitive verbs or as unsuffixed transitive verbs, with no change in shape: omni ‘drink (something)’, abit ‘close (something), be closed’, taibelek ‘open (something), be open’, etai ‘write (something)’, torpesi ‘spill (something)’. Thus:
Sitowa  c-abit.
store  3SG:RECPAST-closed  3SG:RECPAST-close store
‘The store is closed.’
(C)he closed the store.

However, a formally intransitive verb in Ura does not normally allow an immediately
following object, even if that verb is semantically compatible with the expression of a
patient or some other pragmatically salient oblique noun phrase. A verb such as arufa
‘sing’, for example, cannot be followed by an object indicating the song that was sung,
because this form belongs to the subset of intransitive verbs. One way of expressing
patients with intransitive verbs of this type is to introduce a following noun phrase by
means of the oblique preposition gi (§8.1.3.2). Thus:

Y-arufa gi narufa dobor.
3SG:DISTPAST-BR:sing OBL song holy
‘(S)he sang the hymn.’

The preposition in such constructions clearly constitutes a separate word on the basis of the
position of stress, i.e. ya‘rufa gi (NP) rather than *yaru‘fa-gi (NP).

In such cases, of course, the verb remains formally intransitive, with these structures
directly paralleling intransitive constructions such as the following, in which the
preposition gi introduces a genuinely instrumental noun phrase:

Y-ovocor gi worade.
3SG:DISTPAST-BR:walk INST walking.stick
‘(S)he walked with a walking stick.’

While these constructions involve intransitive verbs followed by prepositional phrases, the
sequence of verb plus preposition can be referred to as pseudo-transitives because the
semantic role of the oblique prepositional object is not predictable from the instrumental
meaning of the preposition.

As with Sye (Crowley 1998a:137–139), the boundary in Ura between derivational
morphology and this pseudo-transitive construction is obscured somewhat by the fact that
the preposition gi is sometimes attracted onto the preceding intransitive verb as a
transitivising suffix. From elwa ‘vomit’, for example, we can derive the unsuffixed
transitive verb elwa-gi ‘disgorge, vomit out’. Other similarly derived forms include the
following: arvani ‘spit’ > arvani-gi ‘spit out’, omrok ‘steal’ > omrok-gi ‘steal (something)’,
and aqau ‘go around’ > aqau-qi ‘surround’, tavere ‘believe’ > tavere-gi ‘believe
(something)’, tabe ‘tell story’ > tabe-gi ‘talk about’. Thus:

Yarvin y-omrok.
woman 3SG:DISTPAST-BR:steal
‘The woman stole.’

Yarvin y-omrok-gi namas.
woman 3SG:DISTPAST-BR:steal-TR clothes
‘The woman stole the clothes.’
These suffixed constructions differ from intransitive verbs followed by the preposition *gi* in that they are stressed as single words, i.e. *om'rokgi*. Semantically, the objects in such constructions are generally not instruments, but some other kind of noun phrases. This can be a patient (as in *omrokgi* 'steal'), a location (as in *aquaugi* 'surround') or the kind of noun phrase that is sometimes referred to as a cognate object (as in *elwagi* 'disgorge', *arvanigi* 'spit out'), i.e. a noun phrase referring to something that is a product of the activity itself.

6.5.2.2 Other derivational suffixes

There is a small set of additional forms in Ura which function as derivational suffixes on verbs, which consists of the following:

(i) **Ameliorative -ves**

The suffix *-ves* is identical in shape and similar in meaning to the ameliorative suffix found on nouns (§5.1.2.1.2) and the intensive suffix found on adjectives (§5.2.1). While verbs derived with this suffix are not always fully predictable in their meaning, they generally express the idea that an action is carried out very well or properly. We therefore find examples such as the following: *ibin* 'smell' > *ibinves* 'fragrant', *tani* 'take' > *tanives* 'take good care of', *afire* 'run' > *afireves* 'speed'.

(ii) **Pejorative -di**

The second of these additional derivational suffixes is *-di*. A suffix of the same shape is also used with nouns to express a pejorative meaning (§5.1.2.1.2). With a small number of verbs, this expresses the idea that an action is performed badly or to ill effect, e.g. *tani* 'take' > *tanidi* 'mistreat'.

(iii) **Directional suffixes**

Finally, there is a set of suffixes which express the directional orientation of the verb to which they are attached. These forms are most frequently attached to transitive verbs, in which case they derive unsuffixed transitive verbs. However, they are also occasionally found on intransitive verbs.

(a) **-mesiba** 'thither' and **-mesibenim** 'hither'. These suffixes can be related semantically to the verbs *va* 'go' and *venim* 'come'. There is also a formal similarity between these suffixes and these verbs, though this does not reflect any synchronically productive process. The only verb with which these forms have been attested so far is *tani* 'get', which appears as *tani-mesiba* 'take' and *tani-mesibenim* 'bring'.

(b) **-belek** 'outwards'. This can possibly be related formally—though not obviously semantically—to the verb *velek* 'go ahead'. This form is also attested on only a small number of transitive verbs, such as: *tai* 'hit' > *tai-belek* 'open' and *tani* 'take' > *tani-belek* 'remove, take off'.

(c) **-yek** 'upwards' and **-yip** 'downwards'. These forms can be compared in shape and meaning with the verbal roots *erek* 'ascend' and *ip* 'descend'. Attested derivations
involving these directional suffixes include the following: ereci ‘pick up’ > ereci-yek ‘raise’, tani ‘take’ > tani-yip ‘lower’, ehlip ‘flame’ > ehlip-yek ‘flare up’, tadek ‘get up’ > tadek-yek ‘get up’. Both of these suffixes can also be used to express increased or decreased intensity of the action, e.g. arufa ‘sing’ > arufa-yek ‘sing out loud’.

6.5.3 Reduplication

While there is some evidence for the existence of reduplication in Ura derivational verb morphology, there is little information about the extent to which this pattern is used, as well as the range of its functions. This is perhaps not too surprising given the relatively restricted amount of textual data that has been elicited in the language. One of the few examples that has been attested suggests that reduplication indicates that an action is performed repeatedly, i.e. oprei ‘turn’ > opreyoprei ‘turn over and over’.
This chapter sets out the internal structure of nominal phrases, prepositional phrases and verb phrases, while the final chapter describes the internal structure of both simple and complex sentences.

7.1 Nominal phrases

A nominal phrase can be defined as a constituent that has a nominal, i.e. either a noun or a pronoun, as its minimal exponent, and which may be accompanied by one or more nominal modifiers.

7.1.1 Pronominal phrases

Independent subject pronouns are not obligatory in subject position in Ura. With obligatory subject cross-referencing by means of verbal prefixes, there can never be any ambiguity when there is no overt occupant of the subject NP slot. When an unmodified subject pronoun is present, it expresses contrastive stress. Thus, both of the following are grammatical:

\[
\begin{align*}
K-ebenim. & \\
2SG:FUT-MR:come & \text{ 'You will come.'}
\end{align*}
\]

\[
\begin{align*}
Qa \ k-ebenim. & \\
2SG \ 2SG:FUT-MR:come & \text{ 'You will come.'}
\end{align*}
\]

With the small number of fully suffixed transitive verbs (§6.3.1), there is also no overt occupant of the object slot when there is a pronominal object. Thus:

\[
\begin{align*}
Nomwat \ ca-da-qis. & \\
Nomwat \ 3SG:FUT-MR:kill-1PL.INC & \text{ 'Nomwat will kill us.'}
\end{align*}
\]

With those partially suffixed transitive verbs which carry a third person object suffix \(-l\) (§6.3.2), an independent object pronoun is also not present. It is only when there is another pronominal category functioning as an object that we find an overt pronominal phrase with such verbs. Thus:

\[
\begin{align*}
Nomwat \ c-ocsi-l. & \\
Nomwat \ 3SG:RECPAST-BR:see-3PL & \text{ 'Nomwat saw them.'}
\end{align*}
\]
With all transitive verbs other than those belonging to the small subset of fully suffixed verbs, third person singular pronominal objects normally also receive no overt pronominal marking (§6.3.3). Thus:

Nomwat 3SG:DISTPAST-BR:wait 3SG
‘Nomwat waited for him/her.’

Nomwat 3SG:DISTPAST-BR:forget 3SG
‘Nomwat forgot him/her.’

However, the independent pronoun *iyi ‘3SG’ can be present in such constructions in order to express contrastive stress, particularly with noun phrases that are high in animacy, or where the context does not clearly indicate the referent of the object, e.g.

Nomwat 3SG:DISTPAST-BR:forget 3SG
‘Nomwat forgot him/her.’

With all other pronominal categories, however, there is an obligatory independent pronoun phrase present, for example:

Nomwat 3SG:DISTPAST-BR:forget 3SG
‘Nomwat forgot us.’

There is also no independent pronominal marking in the case of bound prepositions (§5.3), where the pronominal categories of the governed noun phrase are marked inflectionally on the preposition itself. Thus, while it is possible to say

Nomwat 3SG:DISTPAST-BR:give-3SG DAT-2SG
‘Nomwat gave it to you.’

we do not find sentences such as the following, which also contain an independent pronoun after the preposition:

Nomwat 3SG:DISTPAST-BR:give-3SG DAT:2SG 2SG
‘Nomwat gave it to you.’
Qa qasu k-ebenim.
2SG alone 2SG:FUT-MR:come
‘You will come by yourself.’

Given that the pronominal modifier qasu ‘alone’ is present here, the subject pronoun qa ‘2SG’ is obligatory. Thus:

*Qasu k-ebenim.
alone 2SG:FUT-MR:come

Noun phrases with pronominal heads can be followed by the same numeral and quantifier postmodifiers which can accompany nouns (§7.1.2.2). It should be noted that Ura has no grammatical category of dual, or trial/paucal, such as we frequently find in Oceanic languages. Dual and trial number can be expressed in Ura only by means of numeral postmodifiers within the pronominal phrase. We therefore find examples such as the following:

Qis qelu qur-ovul.
1PL.INC two 1PL.INC:PAST-BR:talk
‘The two of us talked.’

Y-arap arvotcan gimi qelu.
3SG:DISTPAST-BR:sit between 2PL two
‘(S)he sat between the two of you.’

Qis ginimis qur-ovul.
1PL.INC many 1PL.INC:PAST-BR:talk
‘Many of us talked.’

The quantifier alauriyekye ‘all, every’ has been attested as a pronominal postmodifier as well as a premodifier. Thus:

Leit alauriyekye ir-va.
3PL all 3PL:PAST-BR:go
‘They all went.’

Alauriyekye leil ir-va.
3PL:RECPAST-BR:finish-INTENS-COMP
‘It is all completely finished.’

Adjectival modifiers cannot accompany pronouns within a noun phrase. However, in addition to the numeral and quantifier modifiers referred to above, the following additional postmodifiers can accompany pronouns:
(a) The form *qasu* 'alone, by oneself', e.g.

\[
\begin{align*}
\text{Yau qasu yau-nobu.} & \quad \text{Qa qasu ki-venim.} \\
1\text{SG alone 1SG:FUT-MR:do} & \quad 2\text{SG alone 2SG:RECPAST-BR:come} \\
\text{I will do it by myself.} & \quad \text{You came by yourself.}
\end{align*}
\]

(b) There is also a set of morphologically complex forms based on the root *ba-*, to which a following independent pronoun (§5.1.1.1) is phonologically bound, with the paradigm set out in Table 7.1. These forms express the same meaning as the postmodifier *qasu*, i.e. 'alone, by oneself'. We therefore find examples such as the following:

\[
\begin{align*}
\text{Yau ba-yau yau-nobu.} & \quad \text{Qa ba-qa ki-nobu.} \\
1\text{SG alone-1SG 1SG:FUT-MR:do} & \quad 2\text{SG alone-2SG 2SG:FUT-MR:do} \\
\text{I will do it by myself.} & \quad \text{You will do it by yourself.}
\end{align*}
\]

<table>
<thead>
<tr>
<th>SG</th>
<th>PL</th>
</tr>
</thead>
<tbody>
<tr>
<td>bayau</td>
<td>INC</td>
</tr>
<tr>
<td>baqa</td>
<td>EXC</td>
</tr>
<tr>
<td>baiyi</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Table 7.1 Pronominal paradigm based on *ba-*

7.1.2 Noun phrases

There is a variety of modifiers which can appear within a noun phrase in Ura. These can be divided into the closed set of premodifiers, and an open grouping of postmodifiers, with the preferred internal sequence of constituents as follows:

(PREMODIFIER) NOUN (POSS. PRONOUN) (POSTMODIFIER) (NOUN POSSESSOR) (R.CLAUSE)

7.1.2.1 Premodifiers

Only four modifiers are attested as appearing before the nominal head in Ura, and these are:

- *sai* 'indefinite'
- *ovon* 'plural'
- *qiva* 'how much, how many'
- *imo* 'this, that'
- *legen* 'some'
- *alauriyekye* 'all'

There is a slightly larger set of such forms in Sye (Crowley 1998a:161–164), and it is not known if the reduced set in Ura genuinely reflects the situation in the language, or if this is simply an artefact of the smaller—and less spontaneously produced—corpus. We find examples such as the following in Ura, in which the noun phrases surrounded by square brackets contain premodifiers from the set just presented:
It should be noted that the forms *qiva* 'how much, how many', *legen* 'some' and *alauriyekye* 'all' also function as postmodifiers with no change of meaning, while the demonstrative premodifier *imo* alternates with postposed *mo* or *mori* in free variation. Finally, the plural premodifier *ovon* alternates with the prefix *ovn-* (§5.1.2.2.1).

### 7.1.2.2 Postmodifiers

There is a much larger set of forms which appear in postnominal position in the noun phrase in Ura. This set can be subcategorised into adjectival and non-adjectival postmodifiers respectively.

In a noun phrase, adjectives—both morphologically simple and derived (§5.2)—invariably follow the nominal head, as illustrated by the following:

[**Yalu urkis**] *cam-davayek.*

child small 3SG:PRES-MR:crawl

'The small child is crawling.'

[**Umcas n-acumsu**] *Ø-imis.*

pig ADJ-BR:black 3SG:DISTPAST-BR:die

'The black pig died.'

Adjectives are similar to nouns in that they can participate in topic-comment constructions, consisting of an initial nominal, which can be immediately followed by a nominal or an adjectival comment, with no overt grammatical linking of any kind between the two constituents (§8.1.1). Thus, compare the following:

**Qa armai.**

2SG good

'You are good.'

Negation with adjectival and nominal comments is expressed by means of the free form *davawi*, which is placed between the topic and the comment. The negative form of verbs,
by way of contrast, is expressed by means of the verbal prefixes etu-/etw- (§6.2.2.2). Thus, compare the following negated nominal and adjectival comments:

\[ Yau \; davawi \; yarvin. \]
\[ Novul \; arka \; davawi \; aheseg. \]
1SG NEG woman talk POSS:2SG NEG true
‘I am not a woman.’
‘Your talk is not true.’

Adjectives also function adverbially in that they can modify verbs with no morphological marking of any kind. We therefore find the following example:

\[ Nabaveg \; ce-netop \; lama. \]
fire 3SG:PRES-MR:burn strong
‘The fire is burning strongly.’

Non-adjectival postmodifiers are all forms which appear after a noun in a noun phrase but which do fall into the set just described. Such forms include numerals, demonstratives, as well as a number of non-numeral postmodifiers. We therefore find examples such as the following, in which the postmodifier qehli ‘three’ occupies this structural slot:

\[ [Umca \; qehli] \; ir-venim. \]
pig three 3PL:PAST-BR:come
‘Three pigs came.’

Note that the form qiva ‘how much, how many’ can function as either a premodifier or a postmodifier with no change of meaning:

\[ Ki-tani \; [nivasi \; qiva]? \]
2SG:RECPAST-BR:take money how.much
‘How much money did you take?’

\[ Ki-ta-i \; [qiva \; uhnomu]? \]
2SG:RECPAST-BR:kill-3SG how.many fish
‘How many fish did you kill?’

Non-adjectival modifiers differ from adjectives in that they are able to occupy a noun phrase slot with no accompanying noun. Thus, note the following examples in which non-adjectival modifiers can function alone as noun phrases:

\[ Yawe-dani \; [atu]? \]
1SG:FUT-MR:take which
‘Which will I take?’

\[ Da \; [mori]? \]
what this
‘What is this?’

\[ Ki-tani \; [qiva]? \]
2SG:RECPAST-BR:get how.many
‘How many did you get?’

\[ Da \; [mo]? \]
what that
‘What is that?’

\[ Ci-tani \; [qelu-ye]. \]
3SG:RECPAST-BR:take two-every
‘(S)he took them both.’
Chapter 7

The numerals from one to ten in Ura are as set out in Table 7.2. The form sai simply expresses the meaning of 'one', while saican means 'only one'. The numeral sai 'one' functions as a premodifier, while saican, along with all other numerals, are postmodifiers. For paradigmatic convenience, however, these forms are presented together at this point. These forms are all synchronically unanalysable in Ura, though the forms qelu 'two' and sinelu 'seven' on the one hand, and qehli 'three' and sinehli 'eight' suggest some kind of historical element involving -elu 'two' and -ehli 'three', as well as an initial element of the shape sin- that had something to do with the meaning of 'five'. The same initial element sin- appears in the form sinivat 'nine', which contains a final element -ivat. This can be historically related to forms meaning 'four' in other Oceanic languages—including ndvat 'four' in Sye—though an original form related to ndvat in Sye has been replaced in Ura by the non-cognate form lemelu.

Table 7.2 Numerals 1–10

<table>
<thead>
<tr>
<th>Numeral起</th>
<th>Value起</th>
<th>Numeral起</th>
<th>Value起</th>
</tr>
</thead>
<tbody>
<tr>
<td>sai(can)起</td>
<td>'1'起</td>
<td>misai起</td>
<td>'6'起</td>
</tr>
<tr>
<td>qelu起</td>
<td>'2'起</td>
<td>sinelu起</td>
<td>'7'起</td>
</tr>
<tr>
<td>qehli起</td>
<td>'3'起</td>
<td>sinehli起</td>
<td>'8'起</td>
</tr>
<tr>
<td>lemelu起</td>
<td>'4'起</td>
<td>sinivat起</td>
<td>'9'起</td>
</tr>
<tr>
<td>suworem起</td>
<td>'5'起</td>
<td>lurem起</td>
<td>'10'起</td>
</tr>
</tbody>
</table>

Numbers between 'eleven' and 'nineteen' are expressed phrasally, with lurem 'ten' being followed by the form tapolgiba, which has no independent existence outside the counting system. This is then followed by the numerals presented in Table 7.2 for 'one' to 'nine'. Note, therefore, the additional numerals set out in Table 7.3.

Table 7.3 Numerals 11–19

<table>
<thead>
<tr>
<th>Numeral起起</th>
<th>Value起起</th>
<th>Numeral起起</th>
<th>Value起起</th>
</tr>
</thead>
<tbody>
<tr>
<td>lurem tapolgiba sai起</td>
<td>'11'起</td>
<td>lurem tapolgiba misai起</td>
<td>'16'起</td>
</tr>
<tr>
<td>lurem tapolgiba qelu起</td>
<td>'12'起</td>
<td>lurem tapolgiba sinelu起</td>
<td>'17'起</td>
</tr>
<tr>
<td>lurem tapolgiba qehli起</td>
<td>'13'起</td>
<td>lurem tapolgiba sinehli起</td>
<td>'18'起</td>
</tr>
<tr>
<td>lurem tapolgiba lemelu起</td>
<td>'14'起</td>
<td>lurem tapolgiba sinivat起</td>
<td>'19'起</td>
</tr>
<tr>
<td>lurem tapolgiba suworem起</td>
<td>'15'起</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 7.4 Numerals 20–90

<table>
<thead>
<tr>
<th>Numeral起起起</th>
<th>Value起起起</th>
<th>Numeral起起起</th>
<th>Value起起起</th>
</tr>
</thead>
<tbody>
<tr>
<td>lurem qelu起起起</td>
<td>'20'起起起</td>
<td>lurem qelu tapolgiba sai起起起</td>
<td>'21'起起起</td>
</tr>
<tr>
<td>lurem qehli起起起</td>
<td>'30'起起起</td>
<td>lurem qelu tapolgiba qelu起起起</td>
<td>'22'起起起</td>
</tr>
<tr>
<td>lurem lemelu起起起</td>
<td>'40'起起起</td>
<td>lurem qelu tapolgiba qehli起起起</td>
<td>'23'起起起</td>
</tr>
<tr>
<td>lurem suworem起起起</td>
<td>'50'起起起</td>
<td>lurem qelu tapolgiba lemelu起起起</td>
<td>'24'起起起</td>
</tr>
<tr>
<td>lurem misai起起起</td>
<td>'60'起起起</td>
<td>lurem qelu tapolgoba suworem起起起</td>
<td>'25'起起起</td>
</tr>
<tr>
<td>lurem sinelu起起起</td>
<td>'70'起起起</td>
<td>lurem qelu tapolgiba misai起起起</td>
<td>'26'起起起</td>
</tr>
<tr>
<td>lurem sinehli起起起</td>
<td>'80'起起起</td>
<td>lurem qelu tapolgiba sinehli起起起</td>
<td>'27'起起起</td>
</tr>
<tr>
<td>lurem sinivat起起起</td>
<td>'90'起起起</td>
<td>lurem qelu tapolgiba sinivat起起起</td>
<td>'28'起起起</td>
</tr>
<tr>
<td>lurem qelu tapolgiba sinivat起起起</td>
<td>'29'起起起</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Numbers for each of the higher decades are also expressed phrasally, with *lurem* ‘ten’ being followed immediately by any of the numbers from ‘two’ (for the twenties) right through to ‘nine’ (for the nineties). Within each decade, the individual numbers are expressed in exactly the same way as the teens, by means of the form *tapolgiba*. We therefore find the higher numbers set out in Table 7.4. No separate forms for ‘hundred’ or higher units of counting have been recorded in Ura.

The class of nominal postmodifiers also includes the morphologically simple non-numeral postmodifiers set out in Table 7.5. Thus:

```
Umcas c-eni      dohmus ar  [yarumnemla legen].
pig   3SG:RECPAST-BR:eat garden POSS chief:PL some
‘The pig ate the garden of some chiefs.’
```

```
[Novul ginimis] yaw-etw-etai-lap.
word many 1SG:RECPAST-NEG-BR:write-PREC
‘There are many words that I have still not written.’
```

The form *sai* can appear either before or after a noun. Because there is a semantic contrast that corresponds to the use of *sai* as a premodifier and as a postmodifier, we should treat this as an instance of homonymy. As a premodifier, *sai* expresses an indefinite meaning, whereas as a postmodifier it means ‘different, other’, or, with nouns referring to periods of time, ‘next’. Thus, contrast the following examples:

```
sai       namqainil         namqainil sai
INDEF year year next
‘a year’ ‘next year’
```

Demonstratives also fall into this category of non-numeral postmodifiers. These are forms which follow a nominal head, and which provide some kind of spatial or discourse orientation for the referent of the noun. The form and function of the various demonstratives could not be easily established, though *mori* has been attested as a proximate demonstrative, while *mo* functions as a distant demonstrative.
7.1.2.3 Possessive constructions

Possessive constructions generally represent the area of greatest morphological complexity in Oceanic languages. The languages of Erromango, however, represent something of a contrast in this area as the range of formal distinctions relating to the expression of possession is much narrower than we normally find. Moreover, Ura exhibits even less structural complexity than its close relative, Sye.

As indicated in §5.1.2.2.2, there is a fundamental distinction in Ura between what we can call indirectly and directly possessed nouns, corresponding roughly to the semantic distinction between alienable and inalienable possession respectively,1 with nominal and pronominal possessors being marked differently in these two constructions. The morphological expression of possession on directly possessed nouns was described in §5.1.2.2.2, so in this section I will concentrate on phrasally expressed possession, which involves all nominal possessors, as well as pronominal possessors with forms that belong in the set of indirectly possessed nouns.

Indirectly possessed nouns in Ura, it will be remembered, are those which cannot be followed directly by a nominal possessor or an independent pronoun expressing the category of a pronominal possessor. Possessive relationships with such nouns are expressed, with nominal possessors, by the form ar, which appears between the possessed noun and the possessor noun. Thus:

\[\text{sugai ar yarumne}\]

house POSS chief
‘the chief’s house’

Pronominal possessors, on the other hand, are expressed by means of the postposed possessive pronouns set out in §5.1.1.2. Thus:

\[\text{sugai ar(y)au} \quad \text{sugai aryi}\]

house POSS:1SG house POSS:3SG
‘my house’ ‘his/her house’

This construction is used with all nouns that enter into the indirectly possessed construction. We do not find any difference in the formal marking for the possession of things to be drunk, eaten, or used in any other way in Ura, such as we find in many other Oceanic languages. Thus, note the following additional examples:

\[\text{ne ar(y)au} \quad \text{neveg ar(y)au}\]

water POSS:1SG food POSS:1SG
‘my water (to drink)’ ‘my food (to eat)’

1 As with most Oceanic languages which express a cognate structural contrast, there is a correspondence between these categories and the semantic distinction between alienable and inalienable possession that allows for a number of apparent exceptions. Since I have discussed in some detail the extent to which there is a semantic correlation between similar sorts of possessive constructions in Sye (Crowley 1998a:173–177), I will not discuss this issue in detail for Ura since the comments that apply for the two languages are very nearly identical.
These possessive pronouns can also be used as proforms with no overtly expressed noun, or they can be used as proforms to refer to a previously mentioned (or contextually obvious) possessor expressed morphologically on a directly suffixed noun. Thus:

\[Ar(y)au!\]
POSS:1SG
‘It’s mine!’
could be used to refer to something expressed by either a directly or indirectly suffixed noun.

Directly suffixed nouns differ in their expression of nominal possession in that the possessor noun simply follows the possessed noun with no intervening constituent of any kind. Thus, compare the constructions just presented with the following:

\[nobun nalinowe\]
head dog
‘the dog’s head’
Pronominal possessors with such nouns are, as previously mentioned, expressed morphologically rather than phrasally, i.e.

\[nobun-yau\]
head-1SG
‘my head’

7.1.2.4 Prepositionally linked nouns

Nouns are also attested as being linked into structurally complex noun phrases by means of the spatial preposition \(ra\) in phrasal nouns such as the following, in which a generic noun is further specified according to its habitat by means of the preposition \(ra\):

\[uhnomu ra de yasi ra ne\]
fish/bird BELONG sea shellfish.type BELONG river
‘fish’ ‘freshwater shellfish type’

This preposition is also used to link two noun phrases together in a variety of complex noun phrase constructions. In such constructions, \(ra\) performs the following additional functions:

(a) It indicates a part–whole relationship between the referents of two free nouns. Thus:

\[nivsek ra nivrebin\]
midrib PART sago
‘midrib of sago’

(b) It occurs between the relative locational nouns set out in §8.1.3.1 and a following inanimate noun phrase that indicates a more specific kind of location. Sequences of the following kind have been attested:

\[unbahnag ra NP ‘inside’\]
\[arye ra NP ‘outside’\]
\[isut ra NP ‘long way from’\]
\[mabum ra NP ‘ahead of’\]
Thus:

\[ Qimir-va \quad m-ovocor \quad aryg \quad ra \quad sugai. \]

1PL.INC:PAST-BR:go \quad ES-BR:walk \quad outside \quad LOC \quad house

'We went and walked outside the house.'

7.1.3 Coordinate noun phrases

There are two forms that are used to link more than one phrase with two nominals as head to form a coordinate noun phrase: \textit{qu} ‘or’ and \textit{im} ‘and’. The behaviour of these forms is illustrated by the following:

\[ Ka-dani \quad dal \quad qu \quad nup? \]

2SG:FUT-MR:take \quad taro \quad or \quad yam

'Will you take the taro or the yam?'

\[ Betty \; im \; Janet \; iram-damsi \; ra \; dan \; sugai \; ar \; John. \]

Betty \quad and \quad Janet \quad 3PL:PRES-MR:play.football \quad LOC \quad behind \quad house \quad POSS \quad John

'Betty and Janet are playing football behind John’s house.'

The form \textit{im} alternates with the proclitic form \textit{mi-}, which attaches to the beginning of the following word. This is then subject to the general morphophonemic rules set out in §4.5.1, according to which the final vowel is deleted when there is a following vowel. Thus:

\[ Ka-dani \quad dal \quad mi-nup. \]

2SG:FUT-MR:take \quad taro \quad and-yam

'You will take the taro and the yam.'

\[ Yau \; m-avuksai \; qimir-va. \]

1SG \quad and-same.sex.sibling:1SG \quad IDL.EXC:PAST-BR:go

'Me and my brother/sister went.'

7.1.4 Apposition

Two structurally equivalent unmarked noun phrases can enter into an appositive relationship, in which the first represents a semantically generic head, while the second provides more specific reference. We therefore find examples such as the following, in which the noun phrase \textit{novul aryau} ‘my language’ is apposed to \textit{Ura}, which is the specific name of the language.

\[ K-edal \; m-agsi \; novul \; aryau \; Ura \; ra \; netai. \]

2SG:FUT-MR:stay \quad ES-MR:read \quad language \quad POSS:1SG \quad Ura \quad LOC \quad book

'You will keep reading my language, Ura, in the book.'

This kind of construction normally represents a stylistic option, though when a toponymic noun is associated with the expression of a meaning which, with other nouns, calls for the presence of a preposition (§8.1.3.2), it would normally be apposed to the generic noun \textit{nivenu} ‘place’. Thus, contrast the following:
"Ci-va ra ne."  
3SG:RECpast-BR:go GOAL river  
'(S)he went to the river.'

"Ci-va ra nivenu Bohnalvin."  
3SG:RECpast-BR:go GOAL place Potnarvin  
'(S)he went to Potnarvin.'

The following is considered ungrammatical:  

*"Ci-va ra Bohnalvin."  
3SG:RECpast-BR:go GOAL Potnarvin  
('(S)he went to Potnarvin.)

7.2 Prepositional phrases

The morphological behaviour of those prepositions which accept pronominal suffixes according to the pronominal category of the associated nominal phrase is described in §5.3. Free prepositions are morphologically invariant, and simply precede a following noun phrase, or an independent pronoun. Thus:

ra sugai  
LOC house  
'in the house'

burbut qa  
near 2SG  
‘near you’

The set of free prepositions that have been attested are as follows:

arvotcan  ‘between’
behnuri  ‘before’
bihni  ‘purposive’
burbut  ‘near, close to’
dabelgen  ‘with, accompanitive’
gi  ‘instrumental, general oblique’
mafeli  ‘until, as far as’
m(in)arogi  ‘away from’
ra  ‘locative, allative, cause’
soku  ‘like’

With bound prepositions, however, the pronominal category is expressed in the morphological shape of the pronoun itself. When such prepositions are associated with a following noun phrase, the preposition appears in its uninflected form. Contrast, therefore, the following forms:

san-qa  
BEN-2SG  
‘for you’

san yarumne  
BEN chief  
‘for the chief’
The dative preposition has an irregular paradigm (§5.3). When there is a following noun, the preposition must appear in the same shape that we find when it is associated with a third person singular pronoun, for example:

\[ \text{Tavagi} \ vaimre \ bohgi \ yalu. \]

2SG:IMP:BR:throw orange GOAL:3SG child

‘Throw the orange to the child.’

This is true whether the following noun phrase is itself singular or plural. Thus:

\[ \text{Tavagi} \ vaimre \ bohgi \ ovnalalau. \]

2SG:IMP:BR:throw orange GOAL:3SG PL:child

‘Throw the orange to the children.’

7.3 Verbal phrases

It is much more difficult to set up a well-defined verb phrase in Ura than it is to define nominal and prepositional phrases. However, the grammatical sequence of VERB + OBJECT is sufficiently tightly bound that we could treat this as a phrase-level rather than a clause-level relationship. In particular, there is no possibility of any constituent appearing between a transitive verb and a following free-form object. Also, with the small set of fully suffixed transitive verbs, there is a requirement that a following nominal object should be associated with a verb that carries the same inflectional marking that we find with a third person singular pronominal object. Thus:

\[ \text{Ci-ta-i} \ umcas. \]

3SG:RECPAST-BR:kill-3SG pig

‘(S)he killed the pig.’

\[ \text{Y-ovlipohgi} \ ovon \ irais. \]

3SG:DISTPAST-BR:tell:3SG PL old.man

‘(S)he told the old men.’

Another particular kind of verb phrase is the causative construction in which the action that is brought about by some external agent is expressed by means of an uninflected verb appearing in its basic root form following a causative verb that is inflected for both subject and object categories. Thus:

\[ \text{Yesu} \ 0-imis \ m-om-qis \ omorop. \]

Jesus 3SG:DISTPAST-BR:die ES-BR:CAUS-1PL.INC BR:live

‘Jesus died and caused us to live.’

In this example, the sequence \textit{momqis omorop} cannot be interrupted by any other constituent, and should be considered as a particular kind of verb phrase.

A final verb phrase construction involves the use of \textit{obu} ‘do, make’ as a dummy verb in situations when a verb is borrowed from Bislama. Verbs of Bislama origin cannot be
inflected in Ura, and the verbal categories are expressed instead on the preposed dummy verb. Thus:

*Ira-nobu plei.*

3PL:PRES-MR:do play

‘They are playing.’

### 7.4 Universal modifier

As the final section in this chapter on phrase-level constituents, reference will be made to the phrasal modifier *bacan* ‘only, very’. This is considered as a universal modifier in that it does not occur just on forms belonging to a single word class, but can appear on words belonging to a variety of word classes with essentially the same meaning. The following examples illustrate the use of this form as a modifier to words belonging to a variety of word classes:

(i) nouns:

*Arvahgi neveg bacan.*

2SG:IMP:BR:cover food only

‘Cover just the food.’

(ii) verbs:

*Ce-qeni bacan dal.*

3SG:FUT-MR:eat only taro

‘(S)he will only eat taro.’

(iii) adjectives:

*Navyan-qa armai-ves bacan.*

voice-2SG good-AMEL very

‘Your voice is very nice.’

(iv) interjections:

*Yemo bacan uvuvu gi yarmis.*

that’s.all only story OBL devil

‘That’s all to the story about the devil.’

(v) adverbs:

*Ka-nalyeg lama bacan.*

2SG:PRES-MR:sweat vigorously very

‘You are sweating very vigorously.’
8 Sentence structures

8.1 Basic clause types

In this section, the internal structure of declarative clauses in simple sentences is described. There is separate discussion in following sections of interrogative clauses, and clauses in which constituents have been moved from their basic structural positions as described in this section.

8.1.1 Non-verbal clauses

There are several clause types in Ura which contain no verbal constituents, but which consist instead of a nominal topic and a following non-verbal comment. The usual pattern in such constructions is for a topic to precede a comment, with the two being separated by an intonation break. The topic can be either a pronoun or a noun. We therefore find constructions such as the following, in which both topic and comment are surrounded by square brackets:

\[ [\text{Qa}] \ [\text{yarvin}] \].

2SG woman

‘You are a woman.’

Both the topic and the comment noun phrases can be structurally complex. We therefore find examples such as the following:

\[ [\text{Nivan-yau}] \ [\text{Hemli} \ Ucai] \].

name-1SG Hemli Ucai

‘My name is Hemli Ucai.’

\[ [\text{Mori}] \ [\text{neveg bihni wavlau}] \].

fermented.breadfruit food PURP cyclone

‘Fermented breadfruit is food for cyclones.’

The comment in a non-verbal clause can take the form of a noun phrase, as in the examples just presented, as well as a variety of other constituent types. The comment can therefore be a possessor, e.g.

\[ [\text{Neveg}] \ [\text{arka}] \].

food POSS:2SG

‘The food is yours.’

\[ [\text{Sugai}] \ [\text{ar wi}]? \].

house POSS who

‘Whose is the house?’ (lit. ‘The house is whose?’)
It can also be an adjective, with the adjectival comment being either morphologically simple or derived, e.g.

\[ \text{[Qa} \text{] [armai].} \]
\[ \text{[Qivin-yau] [arwat].} \]
\[ \text{[Nihmi] [arw-ehlip].} \]

2SG good tooth-1SG bad eye:3SG ADJ-BR:red

‘You are good.’ ‘My teeth are bad.’ ‘His/her eyes are red.’

An ambient topic-comment clause is one in which the existence of some entity or the pertinence of some state is simply asserted. When such events are expressed in Ura, there is no topic expressed. This means that a sentence consisting of nothing but a comment appears on its own. Thus:

\[ \text{Bopolvo.} \]
morning

‘It is morning.’

\[ \text{Armai.} \]
all right

‘It is all right.’

Non-verbal clauses can include the normal range of additional sentence-level constituents, such as adverbs and prepositional phrases, as well as subordinate clauses. The sentence-level modifiers can either precede or follow the ambient comment, as in:

\[ \text{[Nerevnip} \text{] ahhinu.} \]
\[ \text{Yera [nelin armai].} \]

rain yesterday today weather good

‘There was rain yesterday.’ ‘Today there is good weather.’

Negation with non-verbal constructions is marked by placing the free form negative constituent \textit{davawi}—which freely alternates with \textit{davau}—between the topic and the comment. Thus:

\[ \text{[Yau] davawi [yarvin].} \]
\[ \text{[Neveg] davau [arka].} \]

1SG NEG woman food NEG POSS:2SG

‘I am not a woman.’ ‘The food is not yours.’

Topicless non-verbal ambient clauses are negated in the same way, with \textit{davawi} appearing before the comment noun phrase. Thus:

\[ \text{Davawi [nerevnip].} \]
\[ \text{NEG rain} \]

‘There was no rain.’

Emphatic negation can be expressed with \textit{davawi} \textit{~ davau} with the form \textit{sai} appearing as a postmodifier to the negative marker, e.g.

\[ \text{Davawi sai [nerevnip].} \]
\[ \text{NEG EMPH rain} \]

‘There was no rain at all.’

8.1.2 Verbal clauses

The basic constituent order in verbal clauses in Ura is SV(O). The following illustrate this pattern with intransitive verbs:
Umcas y-ohmol.  Irais c-etw-amarat.
pig 3SG:DISTPAST-BR:fall           old.man 3SG:RECPAST-NEG-BR:sick
'The pig fell down.'            'The old man was not sick.'

The examples below illustrate this pattern with transitive verbs with overt occupants of the object slot:

Nomwat i-tevehni avinsai.
Nomwat 3SG:DISTPAST-BR:wait.for brother:3SG
'Nomwat waited for his brother.'

Nomwat y-etu-tevehni qa.
Nomwat 3SG:DISTPAST-NEG-BR:wait.for 2SG
'Nomwat did not wait for you.'

With those verbs on which a third person plural pronominal object is expressed by means of the suffix -I, as well as transitive verbs in general with which third person singular objects are expressed by means of zero (§6.3), there is no overt marking in the post-verbal object position. Compare the behaviour of the unsuffixed verb tavrivru ‘forget’ with that of the partly suffixed verb ocori ‘know’:

I-tavrivru leil.  Y-ocori-l.
3SG:DISTPAST-BR:forget 3PL 3SG:DISTPAST-BR:know-3PL
'(S)he forgot them.'       '(S)he knew them.'

With verbs that have pronominal subjects, the pre-verbal subject slot is normally unoccupied, and the full load of marking the various pronominal categories falls on the subject-tense prefixes on the verb (§6.2.2). Thus, a verbal clause in Ura can consist minimally of just a verb and its accompanying subject and object affixes, as illustrated by the following:

Y-ohmol.       Y-ocori-l.       Ce-nivani   Ø.
'It fell down.'     '(S)he knew them.'      '(S)he fears it.'

However, as noted in §7.1.1, an independent pronoun can be introduced into the subject slot to express contrast. Also, a third person singular zero object can be expressed by means of the independent pronoun iyi when it is highly animate, and when special contrast is being expressed.

My Ura corpus includes two ditransitive verbs, i.e. ovo(hgi)- ‘give’ and ovlipo(hgi)- ‘tell’. These differ from ordinary transitive verbs in that they are associated with two following unmarked noun phrases, which we can refer to as the direct object and the indirect object respectively. The direct object is the NP which is pronominally marked on the verb, and this expresses the recipient of the action. The indirect object is the NP which follows this, and it expresses the object given in the case of ovo(hgi)-, and the utterance in the case of ovlipo(hgi)-. Thus:
8.1.3 Non-core arguments

The minimal clause types described in §8.1.1 and §8.1.2 can be expanded by the addition of a variety of non-core arguments. These additional constituents can be either prepositional phrases, or other unmarked modifiers, including adverbs, along with a variety of other types of constituents.

8.1.3.1 Unmarked modifiers

There is a set of unmarked constituents in Ura which can be added to a clause to provide information about the manner in which the action is carried out, to add some kind of temporal or spatial information about the locus of the event, or to provide other kinds of semantic detail about the participants in the event.

(i) Manner adverbials

There are two forms expressing speed or intensity which function exclusively as adverbs of manner: metuk ‘slowly, softly’ and ihnom ‘quickly, on time’. These two adverbs can follow an intransitive verb. Thus:

\[ \text{Qimr-ovocor metuk mi-va ra de.} \]

1PL.INC:PAST-BR:walk slowly ES-BR:go LOC sea
‘We walked slowly to the sea.’

This post-verbal structural slot expressing manner is also freely occupied by adjectives, as well as other nominal postmodifiers (§5.2.1, §7.1.2.2), with no overt marking of their adverbial status. Thus:

\[ \text{Nabaveg y-etop lama.} \]

fire 3SG:DISTPAST-BR:burn strong
‘The fire burned strongly.’

\[ \text{Ca-narufa armai.} \]

3SG:PRES-MR:sing good
‘(S)he sings well.’

\[ \text{Cam-amni ginimis.} \]

3SG:PRES-MR:drink much
‘(S)he drinks a lot.’

The similitive preposition soku ‘like’ (§8.1.3.2) can also function as an adverbial meaning ‘thus’, as illustrated by the following:

\[ \text{Ki-nobu soku.} \]

2SG:FUT-MR:do thus
‘Do it like this!’
Finally, the form nigei ‘perhaps’ functions exclusively as an adverb of manner, occupying clause-initial position. Thus:

\[
\text{Nigei ci-va-ye.} \\
\text{perhaps 3SG:RECPAST-BR:go-PERF} \\
\text{‘Perhaps (s)he has already gone.’}
\]

(It will be noted from §8.2 that this form is homophonous with the interrogative form meaning ‘when?’.)

(ii) **Time adverbials**

There is a larger set of adverbs in Ura expressing the temporal orientation of an event. The attested membership of this set is presented in Table 8.1. Most of these forms are morphologically simple, though nelinye ‘always’ derives from the noun nelin ‘day, time’, which carries the suffix -ye ‘every’ (§5.1.2.2.1).

<table>
<thead>
<tr>
<th>Table 8.1</th>
<th>Temporal adverbs</th>
</tr>
</thead>
<tbody>
<tr>
<td>mabum</td>
<td>‘beforehand, earlier’</td>
</tr>
<tr>
<td>atirwai</td>
<td>‘a long time ago’</td>
</tr>
<tr>
<td>marima</td>
<td>‘now’</td>
</tr>
<tr>
<td>nelinye</td>
<td>‘always, constantly’</td>
</tr>
<tr>
<td>uvo</td>
<td>‘forever, keep on doing’</td>
</tr>
<tr>
<td>unmes</td>
<td>‘early’</td>
</tr>
<tr>
<td>yomo</td>
<td>‘then’</td>
</tr>
<tr>
<td>burbut</td>
<td>‘almost, nearly’</td>
</tr>
<tr>
<td>ahninu</td>
<td>‘yesterday’</td>
</tr>
<tr>
<td>bolvo</td>
<td>‘tomorrow’</td>
</tr>
</tbody>
</table>

These forms have a wider range of positions in which they can appear than the manner adverbials just described in that they can occur either before the verb phrase, as in:

\[
\text{Burbut ir-ahlumne arye.} \\
\text{nearly 3PL:PAST-BR:arrive outside} \\
\text{‘They have nearly arrived outside.’}
\]

or after the verb phrase, as in:

\[
\text{Nalinowe ar Yobut c-eni umcas ar Lalim ahninu.} \\
\text{dog POSS Yomput 3SG:RECPAST-BR:eat pig POSS Lalim yesterday} \\
\text{‘Yomput’s dog ate Lalim’s pig yesterday.’}
\]

This structural slot can also be filled by an adverbial phrase which takes the form of unmarked noun phrase that has temporal reference. Thus:

\[
\text{Ci-tadek bopolvo.} \\
\text{3SG:RECPAST-BR:get.up morning} \\
\text{‘(S)he got up in the morning.’}
\]
(iii) Place adverbials

The final semantic set of forms which can perform an adverbial function with no overt marking are those which refer to the spatial orientation of an event. Toponymic nouns can be used with no overt marking in an adverbial slot to express the location, goal or source orientation of an action. Thus:

*I-va* Bohnalvin.

3SG: DISTPAST-BR: go Potnarvin

'(S)he went to Potnarvin.'

This category also includes any of those derived locational nouns referred to in §5.1.2.1.1. Such nouns can express any of these spatial roles with respect to the referent of the root noun. Thus:

*Ure-deti* u-dahlwa marima.

1PL: INC: FUT-MR: return LOC-village now

'We will return to the village now.'

There is also a set of relative location nouns which can appear in this structural slot. These are forms that express location with respect to some other entity, and include the forms set out in Table 8.2. Examples:

*Ehnen* c-arvihgi neveg ra nivlek unayai.

mother: 3SG 3SG: RECPAST-BR: put out of reach food LOC shelf above

'His /her mother put the food out of reach on the shelf above.'

*Alauriyekye* leil ir-va ataporgi m-avos dahmas ra

all 3PL 3PL: PAST-BR: go across river ES-BR: happy very because

neveg orog.

food much

'They all went across the river and were happy because there was a lot of food.'

<table>
<thead>
<tr>
<th>Table 8.2 Relative location nouns</th>
</tr>
</thead>
<tbody>
<tr>
<td>unayai</td>
</tr>
<tr>
<td>udena</td>
</tr>
<tr>
<td>unbahnag</td>
</tr>
<tr>
<td>ary</td>
</tr>
<tr>
<td>burbut</td>
</tr>
<tr>
<td>isut</td>
</tr>
<tr>
<td>mabum</td>
</tr>
<tr>
<td>degengi</td>
</tr>
<tr>
<td>ataporgi</td>
</tr>
</tbody>
</table>

The locational pronouns (§5.1.2.1.2) derived from possessive pronouns (§5.1.1.2) by means of the locational suffix -wi can also appear in the place-adverbial slot within the clause, i.e. as zero-marked items. We therefore find examples such as the following:
Another category of zero-marked occupants of the adverbial slot which make reference to location are forms which belong to the set of directional adverbs. These forms all indicate relative distance from the speaker, vertical position with respect to the speaker, and whether the location is across from, or in the same area as the speaker. The following forms indicate location at a variety of distances in the same area as the speaker on a level plain:

- qei ‘here’
- oube ‘there (near the addressee)’
- erpa ‘over there (away from the speaker and addressee and out of sight)’

These forms correspond to the following, which indicate location across a physical space that separates the location in some way from the speaker or the hearer:

- giqei ‘on the side of the speaker, in the direction of the speaker’
- goube ‘on the side away from the speaker, in the direction away from the speaker’
- ouberpa ‘over there on that side, over there in that direction (away from the speaker and the addressee)’

Locations higher and lower than the speaker are indicated by the following forms:

- youp ‘down there’
- oubeyoup ‘down over there’
- goubeyoup ‘across down there’
- yok ‘up there’
- oubeyok ‘up over there’
- goubeyok ‘across up there’

### 8.1.3.2 Prepositional phrases

Prepositional phrases all share the internal structure described in §7.2 and express information about the semantic roles played by non-core participants in an event. Prepositional phrases in Ura generally appear after the verb phrase, sharing this position with most of the unmarked modifiers described in §8.1.3.1.

In the discussion which follows, the range of functions expressed by each of the free—i.e. morphologically invariant—prepositions attested in Ura is described first. This discussion is then followed by a discussion of the range of functions expressed by each of the inflected prepositions.

#### 8.1.3.2.1 Free prepositions

(i) **Ra**

The free preposition *ra* is most frequently encountered as a marker of spatial roles, and the following noun phrase generally has non-human reference. The specific spatial functions that it performs are:

(a) the locus within which a motion or an activity takes place—i.e. location—with respect to a common noun phrase that has non-human reference, e.g.
Uglai ca-narau ra ni.
‘The flying fox is hanging in the tree.’

Ir-evtit ra nelelam.
‘They met on the road.’

Ni cam-ancaiye k ra de.
‘The log is floating on the sea.’

(b) the locus to which a motion or activity is directed — i.e. goal — with respect to non-human common noun phrases, e.g.

Yarmis i-va ra sugai urkis.
‘The devil went to the toilet.’

(c) the locus away from which a motion or activity is directed — i.e. source — with respect to non-human common noun phrases, e.g.

Y-arcai ra netuco.
‘(S)he swam from the reef.’

Locational nouns, including institutionalised place names, are not normally directly preceded by the spatial preposition ra. When performing a locative, goal or source role, such nouns can firstly be apposed to the common noun nivenu ‘place’, which is preceded by the preposition ra in the normal way. Thus:

I-teti ra nivenu Bohnalvin.
‘(S)he returned from Potnarvin.’

Alternatively, the locational noun itself can be preceded by a zero marking, as described in §8.1.3.1. Thus:

Yawe-qerek Benyelege.
‘I will go up to Umponyelogi.’

In addition to these spatial roles, ra expresses a number of non-spatial roles, as listed below.
(a) an entity which precipitates an event, i.e. cause. Thus:

Iyi yem-anbut ra yarvin.
‘(S)he was angry because of the woman.’
Yau-venim qei ra novul Ura.
1SG:RECPAST-BR:come here CAUS language Ura
'I came here because of the Ura language.'

I-toqorwa ra umcas.
3SG:DISTPAST-BR:laugh CAUS pig
'(S)he laughed at the pig.'

In conjunction with the interrogative da ‘what’, this preposition expresses the meaning of ‘why’ (§8.2), e.g.

Ki-venim ra da?
2SG.RECPAST-BR:come CAUS what
'Why have you come?'

(b) the temporal locus of an event, i.e. time. Thus:

Yaw-agsi qa ra Nelin suworem.
1SG:FUT-MR:see 2SG TIME day five
'I will see you on Friday.'

(c) the relationship between a person and the place where that person is from, e.g.

Gimi ra nivenu saican.
2PL BELONG place only.one
'You are all from one place.'

Finally, ra precedes a small set of directly possessed nouns that have a lexical meaning that refer either to body parts or to positions. When preceded by the spatial preposition ra, however, the resulting prepositional phrases express a range of specific locative roles which are clearly related semantically to the lexical meaning of the bound noun, though not fully predictable from these meanings. The forms in Table 8.3 are attested in Ura as entering into this construction. Thus:

Nalinowe can-ahlei ra digen nivlek.
dog 3SG:PRES-MR:lie.down LOC underside bed
'The dog is lying down under the bed.'

Table 8.3  Directly possessed nouns entering into special prepositional phrases

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
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</thead>
<tbody>
<tr>
<td>dan</td>
<td>'back'</td>
<td>ra dan</td>
</tr>
<tr>
<td>nobun</td>
<td>'head'</td>
<td>ra nobun</td>
</tr>
<tr>
<td>digen</td>
<td>'underside'</td>
<td>ra digen</td>
</tr>
</tbody>
</table>

(ii)  Rabun

This preposition expresses the same spatial roles as ra, but with explicit reference to nouns referring to sandy or stony places. Thus, this preposition is typically associated with the nouns nalvin ‘beach’ and netuco ‘exposed reef’. Thus:
3SG: PRES-MR: go. fishing  LOC reef
‘(S)he is fishing on the reef.’

Historically, this form appears to be derived from the sequence ra nobun ‘to the head of ...’, though the morphological process whereby the sequence of preposition and the following noun (minus its accreted article) is not synchronically productive.

(iii) Dabelgen

This preposition expresses accompaniment. The inflected preposition qal expresses the same meaning, and it has not been established if there is any semantic contrast between these two prepositions.

(iv) Burbut

This free preposition expresses proximate location, and translates therefore as ‘near’ or ‘close to’. Thus:

Cam-adap burbut yau.
3SG: PRES-MR: sit near 1SG
‘(S)he is sitting near me.’

(v) Soku

This is the similitive preposition, which expresses similarity between the referent (or referents) or one noun phrase and the referent (or referents) of another noun phrase. It translates, therefore, as ‘like’ or ‘as’. Thus:

Ca-narufa soku uhnomu unayai.
3SG: PRES-MR: sing SIM bird/fish above
‘(S)he sings like a bird.’

In conjunction with the interrogative da ‘what’, this preposition expresses the meaning of ‘how’ (§8.2), as in the following:

Ki-tani soku da?
2SG: RECPAST-BR: get SIM what
‘How did you get it?’

(vi) Mefeli/mafeli

This preposition expresses the meaning ‘until’ with a following temporal noun. Thus:

Qimir-era mefeli bopolvo.
1PL.EXC: PAST-BR: stay until morning
‘We stayed until the morning.’

(vii) Behnuri

This preposition expresses the temporal meaning of ‘before’, e.g.
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Iyi c-ebenim behnuri qis.
3SG 3SG:FUT-MR:come before 1PL.INC
'(S)he will come before us.'

(viii) Minarogi

The preposition minarogi, along with its shorter variant marogi, expresses the source from which an action is directed, and expresses therefore the meaning ‘away from’ or ‘out of’. Thus:

I-tanibelek marogi yau.
3SG:DISTPAST-BR:take.away SOURCE 1SG
'(S)he took it away from me.'

Ka-danibelek uhnomu minarogi nelou.
2SG:PRES-MR:take.out fish SOURCE canoe
'You are taking the fish out of the canoe.'

(ix) Dovni

This expresses the meaning of ‘away from’, e.g.

A-dani nup dovni qa.
3SG:PRES-MR:take yam away from 2SG
'(S)he is taking the yam away from you.'

It can also express a purposive meaning, e.g.

Yawi-va dovni nup ahninu.
1SG:RECPAST-BR:go PURP yam yesterday
'I went for the yams yesterday.'

(x) Bihni

The preposition bihni indicates the purpose to which something is put. Thus:

Y-arvi ni bihni nabaveg.
3SG:DISTPAST-BR:cut wood PURP fire
'(S)he cut the wood for the fire.'

(xi) Arvotcan

This expresses location ‘between’ or ‘in the middle’, e.g.

Y-arap arvotcan gimi qelu.
3SG:DISTPAST-BR:sit between 2PL two
'(S)he sat between the two of you.'
(xii)  **Gi**

This is the default preposition, in the sense that when no other preposition is appropriate according to the semantic generalisations presented in this and the following section, this is the form that is used. This means that it is attested with a wide range of semantic functions about which it is not possible to generalise. For many of the functions that are described below, it is therefore glossed simply as the marker of a variety of oblique semantic roles.

This preposition is most frequently encountered marking the instrumental role with a following inanimate noun phrase. Thus:

\[ Yau-narvi \; ni \; gi \; morken. \]
\[ 1SG:FUT-MR:cut \; wood \; INST \; axe \]
\[ 'I will cut the wood with an axe.' \]

\[ Yaw-agli \; nup \; gi \; nuwa. \]
\[ 1SG:FUT-MR:dig \; yam \; INST \; digging.stick \]
\[ 'I will dig the yam with a digging stick.' \]

However, in its role as a marker of the general oblique, the preposition *gi* is also used to perform the following specific additional functions:

(a) It can be used to indicate the content of an utterance expressed by a locutionary verb such as *ovul* 'talk' or *tabe* 'tell story', e.g.

\[ Ya-dabe \; gi \; nelin \; dirwai. \]
\[ 1SG:PRES-MR:tell.story \; OBL \; time \; past \]
\[ 'I am talking about the old days.' \]

\[ Yomo \; bacan \; uvuvu \; gi \; yarmis. \]
\[ that's.a ll \; only \; story \; OBL \; devil \]
\[ 'That's all with the story about the devil.' \]

(b) It can be used to indicate the vaguely causal entity in a transitive construction in which a third noun phrase is inherently involved in addition to those expressed by means of the subject and the object. This means that in sentences expressing thanks, the noun phrase referring to the entity for which thanks are offered is marked by *gi*, as in the following:

\[ Kobahlini \; Yesu \; gi \; neveg. \]
\[ thank.you \; Jesus \; OBL \; food \]
\[ 'Thank you Jesus for the food.' \]

(c) Cognate objects to intransitive verbs can also be expressed by means of the preposition *gi*. This refers to a noun phrase which refers to something which is produced as an inherent result of an action that is expressed by means of an intransitive verb. Since spitting inevitably results in the production of saliva (or perhaps phlegm, blood or bile), nouns with this area of reference can be considered as cognate objects of the intransitive verb 'spit'. This category of intransitive verbs differs from verbs such as 'run' or 'wait', which do not result in the production of anything. We therefore find examples such as the following:
Ya-narufa gi narufa dobor.
1SG:PRES-MR:sing OBL: song holy
'I am singing a hymn.'

I referred in §6.5.2.1 to the use of *gi* as a pseudo-transitivising preposition, allowing a formally intransitive verb to be associated with a pragmatically salient noun phrase. This noun phrase does not express an instrumental role; nor does it mark an object of a locution, a cognate object, or any of the other semantic roles just presented. Thus, the preposition *gi* may mark a semantic patient, as in

*C-omrok gi nacava.*
3SG:RECPAST-BR:steal TR kava
'(S)he stole the kava.'

or it may mark a noun phrase in some kind of spatial role, as in

*Y-ovocor m-aqau gi nobuwa.*
3SG:DISTPAST-BR:walk ES-BR:go.around TR mountain
'(S)he walked around the mountain.'

However, the boundary between a pseudo-transitivising function of the preposition *gi* and the formally similar transitivising suffix *-gi* on verbs, as described in §6.5.2.1, is synchronically obscure, and the same meaning can be expressed formally in two ways with no apparent difference in meaning. We therefore find alternation between the example presented above which is pseudo-transitive according to the description just presented, and the following, which represents a normal transitive construction:

*C-omrok-gi nacava.*
3SG:RECPAST-BR:steal-TR kava
'(S)he stole the kava.'

8.1.3.2.2 Inflected prepositions

The second set of prepositions are those which are obligatorily inflected with a suffix that has pronominal reference. There is a much smaller number of forms in this subset in Ura. The range of functions of each of these is described in turn below.

(i) *Aran*

This preposition is in complementary distribution with the undeclined preposition *ra*, but is discussed separately on the basis of its different morphological behaviour, given that *ra* is a free preposition while *aran* is an inflected preposition. The two prepositions express the same range of functions, and differ in that *ra* is associated with nouns having non-human reference while *aran* expresses the same roles with respect to human nouns. Thus:

*Y-anbut aran awin.*
3SG:DISTPAST-BR:angry CAUS husband
'She was angry at her husband.'
The inflected preposition *aran* is also used to express the same range of functions with pronouns, with the various pronominal categories being marked by means of suffixes to the preposition, e.g.

*Yam-adap isut aran-leil.*
1SG:PRES-MR: sit long.way LOC-3PL
'I am sitting a long way from them.'

*I-toqorwa aran-yau.*
3SG:DISTPAST-BR:laugh LOC-1SG
'(S)he laughed at me.'

(ii) *San*

This preposition precedes a noun phrase which expresses the entity representing the beneficiary of an action, and translates therefore as ‘for’. Given its benefactive meaning, this preposition is only attested before animate noun phrases. Thus:

*I-vasi navucvuk san-ya*i.
3SG:DISTPAST-BR: buy-CONST bread BEN-3SG
'(S)he bought the bread for him/her.'

*I-tani uvasele san-qa.*
3SG:DISTPAST-BR: get dragon.plum BEN-2SG
'(S)he got the dragon plums for you.'

The notion of beneficiary can be extended to include the goal of an utterance which is intended specifically for a particular person (or persons). Thus:

*Derelwa c-ovli armai balacis san uyou aryi.*
Derelwa 3SG: RECPAST-BR: say good day BEN grandmother poss: 3SG
'Derelwa said good day to his grandmother.'

(iii) *Bohgi*

This is the dative preposition, which introduces a noun phrase expressing the goal with verbs expressing transfer. Note the following examples:

*Cam-davagi bo-kim.*
3SG:PRES-MR: throw GOAL-1PL.EXC
'(S)he is throwing it to us.'

*I-seivasi uhnomu bo-yau.*
3SG:DISTPAST-sell fish GOAL-1SG
'(S)he sold the fish to me.'

*I-tavali novul bo-kis.*
3SG:DISTPAST-BR: send word GOAL-1PL.INC
'(S)he sent us word.'
This preposition expresses an accompanitive relationship. While there are separate prepositions in Sye depending on whether the accompanitive noun phrase has singular or plural reference—*(na)ndu* for dual accompanitive constructions and *ndal* for plural constructions (Crowley 1998a:219–220)—the preposition *qal* in Ura is used for noun phrases with any number reference. Thus:

*Iyi cam-adap qal avinsai.*
3SG 3SG:PRES-MR:sit ACC same.sex.sibling:3SG
‘(S)he is sitting with his brother/her sister.’

*Iyi cam-adap qal r-avinsai-mila.*
3SG 3SG:PRES-MR:sit ACC PL-same.sex.sibling:3SG-PL
‘(S)he is sitting with his brothers/her sisters.’

*Ir-arap qal rimin.*
3PL:PAST-BR:sit ACC father
‘They sat with his/her father.’

It was pointed out earlier in this section that the free preposition *dabelgen* also expresses an accompanitive meaning. This form has not been widely attested, and it is not known if it is synonymous with *qal*, or if it expresses a particular kind of accompaniment. Comparative evidence from Sye suggests that we might expect particular kinds of accompaniment to be expressed by different prepositions (Crowley 1998a:229–230), though this has not been confirmed for Ura.

### 8.2 Interrogative clauses

The simplest construction for the expression of polar questions in Ura is that in which a declarative clause is unmodified in structure, with the only marking of interrogative status being the final rising instead of final falling intonation. However, there is another construction which can be used to form polar questions involving *qu*—which is identical in shape to the conjunction meaning ‘or’—which is postposed to a declarative sentence. This latter construction presumably represents an abbreviation of *qu davawi* ‘or not’. Note, therefore, the following correspondence between declarative and interrogative clauses:

*Kem-eba u-dohmus.*
2SG:PRES-MR:go LOC-garden
‘You are going to the garden.’

*Kem-eba u-dohmus qu?*
2SG:PRES-MR:go LOC-garden Q
‘Are you going to the garden?’

There is a variety of interrogative forms attested in Ura used in the expression of content questions, as listed in Table 8.4.

The interrogatives *da* ‘what’ and *wi* ‘who’, behave in exactly the same way as noun phrases, appearing in the same syntactic positions as ordinary noun phrases, e.g.
Table 8.4 Interrogative words

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>duwa</td>
<td>'where?'</td>
</tr>
<tr>
<td>nigei</td>
<td>'when?'</td>
</tr>
<tr>
<td>nocwa</td>
<td>'how?'</td>
</tr>
<tr>
<td>da</td>
<td>'what?'</td>
</tr>
<tr>
<td>wi</td>
<td>'who?'</td>
</tr>
<tr>
<td>atu</td>
<td>'which?'</td>
</tr>
<tr>
<td>qiva</td>
<td>'how much?, how many?'</td>
</tr>
</tbody>
</table>

Wi ci-namai nacava? 2SG:FUT-MR:chew kava
‘Who will chew the kava?’

‘What are you eating?’

However, these forms are much more likely than non-interrogative noun phrases to be shifted to pre-verbal position, even though they are not verbal subjects (§8.3). Thus:

Da ka-nobu?
what 2SG:PRES-MR:do
‘What are you doing?’

The interrogatives atu ‘which’ and qiva ‘how much, how many’ behave like nominal modifiers in that they follow the noun. The form qiva ‘how much, how many’, however, can also appear before a noun, as well as after it, with no change of meaning (§7.1.2). Thus:

uhnomu qiva?
fish how many
‘how many fish?’

qiva uhnomo?
how many fish
‘how many fish?’

Both of these forms can also be used as proforms, as in the following:

I-tani qiva?
3SG:DISTPAST-BR:take how many
‘How many did (s)he take?’

I-tani atu?
3SG:DISTPAST-BR:take which
‘Which did (s)he take?’

The adverbial interrogatives, i.e. nigei ‘when’ and nocwa ‘how’, are fairly free in their placement within a sentence, exhibiting the same kind of mobility as adverbs and prepositional phrases. Note the following examples:

K-ebenim nigei?
2SG:FUT-MR:come when
‘When will you come?’

Nigei k-ebenim?
when 2SG:FUT-MR:come
‘When will you come?’

The expression of the interrogative of place in Ura parallels the pattern that we find in Sye (Crowley 1998a:239–240), in that this can be expressed either by means of the interrogative free form duwa, or by means of the clitic form -du, which is attached to the verb. Thus:
All other interrogative meanings for which there are not specific interrogative lexical forms are expressed by means of prepositional phrases in which the appropriate preposition precedes the interrogative nominal. Thus, for instance, the meaning of ‘why?’ is expressed by means of the causal preposition ra and the interrogative da ‘what’, and the meaning of ‘how’ is expressed by means of the similitive preposition soku ‘like’ and the interrogative da ‘what’. Thus:

Ra da k-ebenim?
CAUS what 2SG:FUT-MR:come
‘Why will you come?’

K-ebenim ra da?
2SG:FUT-MR:come CAUS what
‘Why will you come?’

Ki-tahlini umcas soku da?
2SG:RECPAST-BR:kill pig SIM what
‘How did you kill the pig?’

8.3 Noun phrase movement rules

Although the basic constituent order in Ura is clearly SV(O), it is possible for verbal and prepositional objects to be fronted to clause-initial position. Ura, in common with most other Oceanic languages, has no passive construction, and it also lacks a productive set of transitivising suffixes which allows the promotion of oblique objects to the object position. The process of noun-phrase preposing allows speakers of Ura to increase the pragmatic salience of a noun phrase within the clause.

When a verbal object is preposed, there is normally a pronominal trace left at the point of extraction. In the case of unsuffixed verbs, this takes the shape of an independent pronoun, while in the case of suffixed or partly suffixed verbs, the trace takes the form of an appropriate inflectional suffix to the verb.

When a nominal phrase is preposed from the object position of the free prepositions gi and ra, the prepositions take the form of cliticised proforms, which are attached to whatever happens to be the verb that appears before the prepositional phrase. The cliticised form of gi is -gi, while the cliticised form of ra is -wi. Thus, the two clauses below are structurally related:

Ir-iri kilkil ra nowin.
3PL:PAST-BR:tie fish.hook LOC leg:3SG
‘They tied the fish hook to his/her leg.’
**Acougi** noun mori ir-iri-wi kilkil.


‘Stretch out your leg that they tied the fish hook to.’

The following two clauses can also be related structurally according to the same pattern:

Y-avai ovnalalau gi nelou.

3SG: DISTPAST-BR: load PL: child OBL canoe

‘(S) he loaded the children into the canoe.’

I-tani nelou m-avai-gi ovnalalau.

3SG: DISTPAST-BR: get canoe ES-BR: load-OBL PRO PL: child

‘(S) he got the canoe and loaded the children in it.’

The cliticised proform of the preposition ra is -wi, which obviously bears no phono­
logical resemblance to the preposition that it is functionally related to. The clitic proform
-gi has the same segmental shape as the free form preposition gi. The status of -wi and -gi
as clitics rather than as stranded free forms is clearly indicated by the fact that the resulting
forms stress as single phonological words. Thus, contrast the following, in which ‘ indicates
the position of stress in the case of the locative clitic:

Ca'm-ed a 'ra 'sugai.

3SG: PRES-MR: stay LOC house

‘(S) he is in the house.’

... sugai mori cam-e'da-wi

house REL 3SG: PRES-MR: stay-LOC PRO

‘... the house that she is in’

The following illustrates the same phenomenon with respect to the clitic form of gi:

Yau'narvi 'ni 'gi 'morken.

1SG: FUT-MR: cut wood INST axe

‘I will cut the wood with an axe.’

... morken mori yau-nar'vi-gi 'ni

axe REL 1SG: FUT-MR: cut-INST PRO wood

‘... the axe that I will cut the wood with’

8.4 Complex sentences

The discussion in the remainder of this chapter is devoted to the behaviour of complex
sentences, i.e. sentences which encode more than one event, in which the constituent
clauses are structurally linked in a variety of different ways.

8.4.1 Echo subject construction

In Ura—as in the languages of southern Vanuatu in general—there is a clear inflectional
distinction in the marking of verbs carrying what we can call initial subjects, as distinct
from echo subjects. When a verb encodes a new event, its inflectional prefixes mark a full range of subject and tense distinctions. Verbs with echo subject marking, however, express a restricted range of inflectional distinctions, with no separate marking for most tense categories, as well as no distinctions for number or the pronominal category of the subject (§6.2.2.1.2).

The echo subject prefix is underlingly *mi-*, which compares with the free coordinator *im*, and its proclitic alternative form *mi-* (§7.1.3). However, the discussion below indicates that echo verb prefixes go well beyond just clausal coordination.

### 8.4.1.1 Non-grammaticalised echo verbs

The canonical echo verb construction in Dra is that which expresses coordination between verbs sharing the same subject. Echo subject markers can be used to express either sequential or simultaneous coordinate relationships between the events expressed by two (or more) verbs. When an initial event precedes a second event (or a number of subsequent events) in time, the second verb (and all subsequent verbs) are marked with echo subject prefixes when the subject categories are shared. Thus:

**Enim** qei m-ocsi yau!
2SG:IMP:come here ES-BR:see 1SG
‘Come here and see me!’

**Y-avvyu-venim** m-ocsi qa u-nabon-qa.
3SG:DISTPAST-BR:DESID-BR:come ES-BR:see 2SG LOC-home-2SG
‘(S)he wanted to come and see you at your home.’

**Dalwan c-obahlini-ye sugai arka m-arail.**
‘Dalwan has repaired your house and swept it.’

When an echo verb follows a main verb that requires the modified form of the root, the echo verb also has modified root marking. Thus:

**Ur-ebenim** m-adap.
1PL.INC:FUT-MR:come ES-MR: sit.down
‘We will come and sit down.’

**Yaw-ebenim** m-agsi qa bolvo.
1SG:FUT-MR:come ES-MR:see 2SG tomorrow
‘I will come and see you tomorrow.’

As was mentioned above, echo verbs in Sye vary for the number category of the initial subject. The fact that number is not marked on echo verbs in Ura is indicated by the following example in which the initial verb has non-singular marking, and the echo verb shares the same morphological marking as with the singular:

**Qimir-va m-ovocor arye ra sugai.**
1PL.INC:PAST-BR:go ES-BR:walk outside LOC house
‘We went and walked outside the house.’
While echo subject markers occupy the inflectional slot of the fully inflected initial verb, such verbs are free to be negated independently. Thus:

\[ I-tani \ m-etu-tadumwi \ m-avai-gi \]


ovnalalau mi-va ra nobun qivin nivenu.

PL:child ES-BR:go GOAL head mouth place

'(S)he took the canoe without asking permission and loaded it with children and went to the point.'

It should be pointed out that this example also illustrates the fact that an initial verb can be followed by a series of verbs carrying echo subject marking, and not just a single verb with echo subject markers.

Coordination is not the only function that is performed by the echo verb construction. A wide variety of verbs of motion are also marked with echo subject prefixes when they are used to indicate the directional orientation of an action. In such cases, the verb expressing the main action is marked with initial verb inflections, while the following directional verb is marked with echo subject markers. Thus:

\[ Qimir-ovocor \ metuk \ m-va \ ra \ de. \]

1PL.EXC:PAST-BR:walk slowly ES-BR:go GOAL sea

'We walked slowly (away) to the sea.'

8.4.1.2 Grammaticalised echo verbs

In addition to the constructions described above, in which echo verb constructions involve verbs which have clearly definable lexical functions, there are other verbs carrying echo subject markers in which the verbs perform a range of grammatical or discourse functions.

(i) The verb oco 'say'

The intransitive verb oco 'say' can be followed by an unmarked clausal complement which expresses the direct or indirect complement of a verb of locution. Although the verb oco is performing a grammatical function, it behaves morphologically like an ordinary lexical verb in that it carries echo subject prefixes following a main verb carrying initial subject markers. We therefore find examples such as the following, which illustrate this quotative construction where there is a direct quote:

\[ Y-ovlipohgi \ m-oco: \ Afro, \ navyan-qa \ armai-ves \ bacan. \]

3SG:DISTPAST-BR:tell:3SG ES-BR:say brother voice-2SG good-very only

'He told him: Brother, your voice is very good.'

The quotative construction is also used to introduce indirect speech, e.g.
Who said you should take my food?

This form can also introduce a complement clause to a verb that expresses thinking rather than saying, e.g.

The other chief did not believe that his friend was lying.

His friend knew that it was the branch of a tree.

The verb oco with echo subject marking can also be used to introduce a clause that expresses an event that takes place as a direct result of the event described in the preceding clause containing a verb with initial subject markers. Thus:

The devil went up with the intention that he would eat the goat.

The quotative verb can also introduce a complement to an intransitive verb, such as the following:

I am happy that I am speaking my language.

The form tamli is a lexical verb meaning ‘finish’, which can be used both transitively and intransitively with no change in shape (§6.5.2.1). This form is also encountered in speech with echo subject marking, functioning as a discourse marker indicating that the speaker is now proceeding with the next stage in the story, with the preceding events having been completed, e.g.

The devil went down and ate the food and then he came back.

(iii) Finite auxiliaries

Non-finite auxiliaries are those forms which are inflected like ordinary verbs, yet which express auxiliary-like meanings with respect to a following verb, which itself appears in
nominalised form (§8.4.2). Finite auxiliaries differ from these in that the following verb is instead marked with the appropriate form of the echo subject prefixes.

The finite auxiliary asai 'just do' never functions as a main verb in its own right. The other finite auxiliaries that have been attested, however, have related meanings in their auxiliary and lexical functions, as indicated in Table 8.5. The following examples illustrate this pattern:

<table>
<thead>
<tr>
<th>Finite auxiliary</th>
<th>Lexical meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ir-asai</td>
<td>'try to do'</td>
</tr>
<tr>
<td>Ya-dahmi m-abul</td>
<td>'try'</td>
</tr>
<tr>
<td>Ci-nahribohni mi-naruña</td>
<td>'start'</td>
</tr>
<tr>
<td>K-ada m-agsi novul aryau Ura ra netai</td>
<td>'keep doing'</td>
</tr>
<tr>
<td>Qimrem-edo mi-nobu n-oburak</td>
<td>'stay'</td>
</tr>
</tbody>
</table>

Table 8.5 Lexical verbs functioning as finite auxiliaries

8.4.2 Subordinating prefixes

There are two prefixes attested on Ura verbs as non-finite markers of subordination. Both of these subordinating prefixes perform a semantically related function elsewhere in the morphology, as indicated in the discussion which follows.

(i) Purposive (w)or-

The discussion of nominal derivational morphology in §5.1.2.1.1 referred to a prefix of the shape (w)or- which derives an instrumental noun from a verb. This same prefix can replace the inflectional prefixes of a verb in a subordinate clause to express a purposive relationship between the event expressed in the main clause and the subordinate clause. Thus:
I-venim qei wor-tani nacava.
3SG:DISTPAST-BR:come here PURP-BR:take kava
'(S)he came here to get kava.'

Nagalau wor-iva wor-tani.
difficult PURP-BR:go PURP-BR:get
'It was difficult to go to get it.'

It can also be used to mark a complement clause to ocori 'be able', e.g.
Ya-nocori wor-ovli novul Ura.
1SG:PRES-MR:be.able PURP-BR:speak language Ura
'I can speak Ura.'

Finally, this prefix is also attested in Ura in accompaniment with the preceding purposive subordinator bihni (§8.4.3), e.g.
Ya-dani sai ni bihni wor-ocli nacava.
1SG:FUT-MR:take one stick PURP PURP-BR:dig kava
'I will get a stick to dig kava.'

(ii) Nominalising n-

There is a single verbal form that has been attested so far in Ura which can be referred to as a non-finite auxiliary, i.e. espe 'do reflexively'. This functions as a verb in that it accepts inflectional prefixes just like any other verb. However, it is auxiliary-like in that it cannot be used without a following lexical verb. The main verb which follows this auxiliary must be transitive, and it receives non-finite marking in the form of the nominalising prefix n-(§5.1.2.1.1). The nominalised verb must carry pronominal object marking which is identical to the pronominal category of the grammatical subject of the auxiliary espe. We therefore find constructions such as the following:
Ir-espe n-elei lei!
3PL:PAST-BR:do. reflexively NOM-BR:scratch 3PL
'They scratched themselves.'

On the basis of information provided in textual material gathered by Capell, this form also appears to indicate that an event takes place spontaneously. With such a function, the main verb can be either transitive or intransitive. We therefore find examples such as the following:
Yem-espe n-sari sai yerema.
3SG:DISTPAST-BR:do.spontaneously NOM-follow.closely INDEF person
'(S)he just up and followed closely behind someone.'

While this non-reflexive use of espe has a parallel in Anejom (Lynch, pers.comm.), the cognate form ehpe in Sye has not been attested with this additional function.
In addition to the reflexive non-finite auxiliary, there is also a small set of transitive main verbs which can be used as auxiliaries in the same kind of construction. Table 8.6 sets out the verbs of this type have been attested in Ura. Thus:

Ke-nocori
dani
nup ra
dohmus aryau.
2SG:PRES-MR:can NOM:BR:take yam LOC garden POSS:1SG
‘You can take the yam from my garden.’

Ya-nacaigi
n-oburak ra
kabeni.
1SG:PRES-MR:want NOM:BR:work LOC company
‘I want to work for the company.’

Iyi y-etw-açaigi
n-eni uhnomo.
3SG 3SG:DI STPAST-NEG-BR:want NOM-BR:eat fish
‘(S)he did not want to eat fish.’

Yau-tamli
n-eni neveg.
1SG:RECPAST-BR:finish NOM-BR:eat food
‘I have finished eating the food.’

Table 8.6 Lexical verbs functioning as non-finite auxiliaries

<table>
<thead>
<tr>
<th>Lexical meaning</th>
<th>Auxiliary meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ococi</td>
<td>‘know’</td>
</tr>
<tr>
<td>açaigi</td>
<td>‘want, like’</td>
</tr>
<tr>
<td>tamli</td>
<td>‘finish’</td>
</tr>
</tbody>
</table>

8.4.3 Pre-clausal subordinators

A structurally complete subordinate clause can be preceded by any of the free-form subordinators set out in Table 8.7, with their approximate functions indicated by the translation equivalents presented. Of these subordinators, all but one has independent non-subordinating functions in the language, and that is naqo. The behaviour of each of these subordinators is described in turn below, along with an account of the related non-subordinating functions.

Table 8.7 Free-form subordinators

<table>
<thead>
<tr>
<th>Subordinator</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>naqo</td>
<td>‘if, whether’</td>
</tr>
<tr>
<td>nimgen</td>
<td>‘when (irrealis), if’</td>
</tr>
<tr>
<td>nelin</td>
<td>‘when (realis)’</td>
</tr>
<tr>
<td>ra</td>
<td>‘because’</td>
</tr>
<tr>
<td>mefeli - mafeli</td>
<td>‘until’</td>
</tr>
<tr>
<td>bihni</td>
<td>‘in order to’</td>
</tr>
<tr>
<td>behnuri</td>
<td>‘before’</td>
</tr>
</tbody>
</table>
(i) **Conditional naqo**

The form *naqo* marks a conditional clause. The conditional clause marked by *naqo* generally appears first, with the apodosis following this with no overt marking. Thus:

\[
\text{Naqo kam-agli nacava burbut k-abarvu ovon norgen.}
\]


'If you dig the kava too close you will break the roots.'

Although *naqo* has no function other than its use as a conditional subordinator, there is a probable historical connection with the verb *oco* 'say'. The subordinator appears to be derived from the modified form of the verb root, with the prefixed element *n-*. Although there is no synchronic evidence in Ura for such a derivation, we find exactly the same similarity in form between the verb meaning 'say' in Sye and the conditional marker. Also, Lynch (pers.comm.) indicates that there is a formal similarity between the verb meaning 'say' in Lenakel and the conditional subordinator.

(ii) **Temporal nimgen and nelin**

The forms *nimgen* and *nelin* are both free nouns which express the meaning of 'time', and *nelin* additionally means 'day'. Both can also be used as pre-clausal subordinators to indicate a temporal relationship between the events of the main and subordinate clauses. The form *nimgen* is used to refer to an irrealis temporal relationship, as illustrated by the following:

\[
\text{Nimgen kam-damsi nacava k-abarvu norgen mabum.}
\]

when 2SG:PRES-uproot kava 2SG:FUT-MR: break root first

'When you uproot kava, you break the roots first.'

*Nelin*, on the other hand, expresses a realis temporal relationship, e.g.

\[
\text{Nelin k-ocsi yau yamem-ahleiba ra nivlek.}
\]

when 2SG:RECPAST-BR: see 1SG 1SG:DEPPAST-BR: sleep LOC bed

'When you saw me I was sleeping on the bed.'

(iii) **Causal ra**

The preposition *ra* can be used to mark a causal noun phrase (§8.1.3.2.1). The same form can also be used as a pre-clausal subordinate clause marker, in which case it expresses a reason clause. Thus:

\[
\text{Ovnalalau ir-ereg ra ir-emetet.}
\]


'The children cried because they were afraid.'

(iv) **Purposive bihni**

The preposition *bihni* expresses a purposive function with respect to a noun phrase (§8.1.3.2.1). The same preposition, when used to introduce a clause, expresses a purposive
relationship between the events described in the two clauses. The verb of the subordinate clause carries the purposive prefix (w)or- (§5.1.2.1.1). Thus:

Ya-dani sai ni bihni wor-ocli nacava.

1SG:PRES-MR:take INDEF stick PURP PURP-BR:dig kava

'I am taking a stick to dig the kava.'

(v) ‘Until’ mefeli/mafeli

In addition to expressing the temporal relationship of ‘until’ with respect to noun phrases (§8.1.3.2.1), this form expresses the same kind of temporal relationship between two events. Thus:

Iyi c-edā qei mafeli irre-deti.


‘(S)he will stay here until they return.’

(vi) ‘Before’ behnuri

As a preposition, this form expresses the temporal meaning of ‘before’. The same form can be used to introduce a subordinate clause to express the meaning of ‘before’. Thus:

Iyi c-era qei behnuri ih-deti.

3SG 3SG:RECPAST-BR:stay here before 3PL:PAST-BR:return

‘(S)he stayed here before they returned.’

8.4.4 Relative clauses

A noun phrase can also include a clausal modifier in the form of a relative clause, which follows all other postmodifiers in the phrase (§7.1.2.2). Some zero-marked relative clauses have been attested, with the relativised noun phrase being marked by pronominal copy when it has non-third person singular reference. Note the following example, in which the entire noun phrase is surrounded by square brackets, and Ø indicates the zero-relative clause marker in clause-initial position:

Y-oCSI [ovoremla Ø quram-adap qah-leil].

3SG:DISTPAST-BR:see person:PL REL 1PL.INC:PRES-MR:sit ACC-3PL

‘(S)he saw the people who we are sitting with.’

It is more common, however, for relative clauses to be marked by preposed mori, as well as a pronominal copy left at the point of extraction in the case of non-third person singular relativised noun phrases. However, when the relativised noun phrase is low in animacy, the pronominal copy is generally zero. The remaining material in the noun phrase below, therefore, is the relative clause:
Qimr-ovohgi-] [ovon uhnomu ra ne mori
1PL.EXC:RECPAST-BR:give-3PL PL fish/bird BELONG water REL qimir-tai].
1PL.INC:PAST-BR:catch
‘We gave them the fish that we had caught.’

There can be no zero-copy after the prepositions ra ‘locative’ and gi ‘instrumental’. When these prepositions are stranded as a result of relativisation, the clitic pro-forms -wi and -gi respectively mark the site of the relativised noun phrase (§8.3). Thus:
Ir-ehni [sugai mori namas aryau cem-eda-wi].
‘They burned the house that my clothes are in.’

8.4.5 Coordination

There are three clausal coordinators in Ura: qu ‘or’, kau ‘but’ and im ‘and’. The forms qu ‘or’ and kau ‘but’ appear between coordinated clauses, with repeated underlying material being deleted. There is greater structural diversity, however, in the expression of clauses coordinated by means of im ‘and’. The echo verb construction described in §8.4.1 is the stylistically preferred way of expressing conjunctive clausal coordination when the first and subsequent verbs share the same subject. Thus:
Enim m-arap.
2SG:IMP-BR:come ES-BR:sit
‘Come and sit down.’

However, clauses are conjunctively coordinated by using the free-form coordinator im, with each verb being inflected separately when the initial and subsequent verbs have different subjects. Thus:
I-venim im y-arap.
3SG:DISTPAST-BR:come and 3SG:DISTPAST-BR:sit
‘He came and she sat down.’

8.5 Discourse patterns

Unlike the grammar of Sye (Crowley 1998a), this description of Ura has been based predominantly on elicited data (with the prompt-language generally being Sye, and occasionally Bislama), as it did not prove possible to assemble a large corpus of spontaneous narrative text given the moribund nature of the language. However, in the texts that were recorded, certain observations could be made about discourse patterns, and these will be described briefly in this final section.

The verb tamli is an intransitive verb meaning ‘finish’. With echo subject marking, this can follow a previously mentioned verb to indicate that the preceding event has been
completed, and that the narrative is moving on to the encoding of the subsequent event. Thus:

\[ Yi-va \quad mi-lovus \quad mi-tamli \quad m-alvi \quad mi-seli. \]


‘He went and cleared the undergrowth and then cut it and left it.’

Another pattern that has been observed involves the use of \textit{maryek} (which appears to have no other function in the language), often repeated as \textit{maryek maryek} to indicate that an event takes place iteratively before a subsequent event takes place. We therefore find examples such as the following:

\[ Yavu \quad yi-tani \quad ulakis \quad m-alcai \quad maryek \quad maryek \quad ulakis \]

turtle 3SG: DISTPAST-BR: pick. up rat ES-BR: float iterative iterative rat

\[ yem-elgi \quad soku \quad c-eba \quad u-doburwai. \]

3SG: DEPPAST-BR: feel like 3SG: FUT-MR: go LOC- bush

‘The turtle picked up the rat and floated on and on, and then the rat was feeling like he wanted to defecate.’

This form may have a verbal origin, as suggested by the occasional use of \textit{yaryek maryek} as an equivalent to \textit{maryek maryek}. In this case, the initial \textit{y}- resembles a third person singular distant past subject prefix (§6.2.2.1.1), while the initial \textit{m}- on the second form resembles the echo verb prefix (§6.2.2.1.2).
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