POLICE MOTU

An introduction to the Trade Language of Papua (New Guinea) for Anthropologists and other fieldworkers

by

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Police Motu - English Vocabulary

English - Police Motu Vocabulary
ERRATA & ADDENDA

Page 2: The consonant chart should read:

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Page 11: line 3 should read: "The -ia and -a suffixes which mark the bulk of the members of this class of bases occur as follows: -ia after stems which themselves end in -a, -a elsewhere."

"14: footnote 14: This footnote should refer only to the fourth sentence *daika ia abia*, which may mean "who got it?" or "whom did he get?"

"30: line 1, the pidgin word for "me" should be spelled mi.

"47: *hevásshia* this should mean "to make fun of" rather than "to flirt"

"47: *hoia*: this should also be glossed as "to sell"

"52: *lóuláia*: this should follow *lou*.

"56: *nëku*: this should read *nëks*.

"66: *catfish nëku* - this should read *nëks*.

"70: *goura pigeon túruma* - this should read *túrumu*.

The following items should be added to the Motu-English vocabulary:

*abáta* a flood, a freshet

*1bunu* galvanised iron
**bunu**  coconut husk, usually in the phrase *niu bunu*

**dalútu**  room, compartment

**gógoa**  to collect

**katóro**  type of pandanus with edible fruit which is widely grown in the high country of Papua, such as the Goilala and Southern Highlands

**popo**  pepper which is eaten with betelnut

**reta**  coconut palm frond, usually in the phrase *niu reta*
INTRODUCTION

This is a brief and tentative sketch of some of the more important features of Police Motu, the lingua franca of Papua. In it we have attempted to represent the actual state of the language as it is spoken widely throughout the territory without reference to the grammar of Hanuabada Motu from which it is of course derived.

Like most pidgin languages, Police Motu has a relatively small working vocabulary, of which the core is derived from Hanuabada Motu but with extensive borrowings. Most of these are from English and describe objects unknown in Papua in pre-European times. Words like raisi 'rice', kago 'cargo', kara 'carrier', hama 'hammer' and motuka 'motorcar' are an integral part of the vocabulary no less than tau 'man', hánua 'village' or vanági 'canoe'. We make no apology for citing them, since our aim is to describe Police Motu as it is actually spoken. The only concession we have made to 'correctness' is in citing lexical items as far as possible in the orthography employed in Lister-Turner and Clark, A Dictionary of the Motu Language of Papua (second edition). Whenever we could not locate a particular form in the dictionary, we simply spelled it as we heard it.

One of the problems of Police Motu is that it is not completely self-consistent, either in grammar or phonology. The exact pronunciation employed varies from area to area. This reflects the phonological habits of different language communities, though it seems that there is some canon of 'correctness' to which good speakers try to conform even when this involves distinctions which are not part of their native linguistic habits. The following rules need to be followed in interpreting the dictionary orthography, which reflects (though inconsistently) the phonology of Hanuabada Motu:

1. ao and au are realized as /au/;
2. ao and ai are realized as /aɪ/;
3. oo and oi are realized as /ɒɪ/;
4. r and l are not distinguished;¹
5. h is often lost except initially;
6. g and ɣ fall together as /g/;
7. kw and gw are realized as /kʊ/ and /ɡʊ/ where ‘ = ’unstressed’;
8. vowel length is not distinctive.

An attempt has been made to indicate the incidence of strongest stress by the use of the acute (‘). We are aware that this is not really satisfactory and that practice varies considerably from place to place.

In the pronunciation presented here, final vowels are only rarely stressed. We have indicated stress on disyllabic words only when it is on the final syllable, and also when perhaps some doubt may arise in the minds of the readers as to its placement.

¹ That is, there are no pairs of words which are distinguished purely by the occurrence of /l/ and /r/ as there are in English: read /riːd/ vs. lead /liːd/.
The consonants of Police Motu then are:

<table>
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<tbody>
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<td>s</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>r</td>
<td></td>
<td></td>
<td></td>
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</tbody>
</table>

The vowels are:

And the diphthongs:

All Police Motu words end in a vowel. There are no consonant clusters, such as occur in English words like STRing, liNKS, etc. Borrowings from English are reformed by unsophisticated speakers in accordance with these rules. Hence forms like lámpa 'lamp', paráma 'aircraft'. (The latter is English flying machine, but nowadays the Pidgin English form is also heard as bálu.)
The kind of Police Motu sentences we will discuss in this sketch must consist of subject + predicate. A subject may consist of a personal pronoun alone; no subject occurs without a personal pronoun:

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>PREDICATE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ia</td>
<td>mahuta</td>
</tr>
<tr>
<td>{ he }</td>
<td>sleeps</td>
</tr>
<tr>
<td>{ she }</td>
<td></td>
</tr>
<tr>
<td>{ it }</td>
<td></td>
</tr>
<tr>
<td>mero ia</td>
<td>mahuta /māuta/</td>
</tr>
<tr>
<td>{ (the) boy }</td>
<td>sleeps</td>
</tr>
</tbody>
</table>

It will be our purpose to examine the ways in which this most simple sentence pronoun + predicate can be expanded into more complex sentences. First learn the personal pronouns themselves:

lau 'I'
oi 'you'
ia 'he, she, it'

The predicates of such simple sentences often consist of words which we have called bases, and which can be translated by English verbs, adjectives or nouns. Thus:

ídia kakáni 'they are girls'
ídia mai 'they are coming'
lau uháu 'I am a single man'
ia námo 'it is good'

The pronominal forms require some explanation for English speakers:

1 The Police Motu personal pronoun never distinguishes sex: hence ia can be translated by 'he', 'she', and 'it'.

2 oi is always singular, úmúi plural.

3 Police Motu has two first person plural personal pronouns, both of which are glossed as 'we' in the above list. Their meanings are, however, very different. If, for example, you wish to say 'we are going to the village', you must first decide whether the person or persons spoken to are included among those going. If they are included, use ita - if not, ai. Similarly if you ask a Papuan a question to which neither of you knows the answer, he may say sedíra, ita dibá lasi, 'We don't know' - sedíra in this case expresses indeterminacy: 'perhaps' is just one possible translation. If you know the answer, but he and his friends do not, he will reply sedíra, ai dibá lasi. In future, ai will be referred to as the exclusive (excl.) first person plural, ita as the inclusive (incl.).

2 Note that there is no consistent way of translating the English word 'the'. mero can mean equally 'a boy', 'the boy' - it depends on context.
(4) The third person plural pronoun idia is sometimes replaced by the third person singular pronoun la in Police Motu.

The following bases frequently occur as predicates in Police Motu:

<table>
<thead>
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<th>Base</th>
<th>Meaning</th>
</tr>
</thead>
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<td>mai</td>
<td>come</td>
</tr>
<tr>
<td>lao</td>
<td>go</td>
</tr>
<tr>
<td>gwau</td>
<td>say</td>
</tr>
<tr>
<td>he'ereva(hereva)</td>
<td>talk</td>
</tr>
<tr>
<td>anaali</td>
<td>dine</td>
</tr>
<tr>
<td>hoihoi</td>
<td>shop</td>
</tr>
<tr>
<td>raka</td>
<td>walk</td>
</tr>
<tr>
<td>g'indenae</td>
<td>arrive</td>
</tr>
<tr>
<td>g'adukara</td>
<td>work</td>
</tr>
<tr>
<td>ha'su</td>
<td>run</td>
</tr>
<tr>
<td>gini</td>
<td>stand</td>
</tr>
<tr>
<td>helai</td>
<td>sit</td>
</tr>
<tr>
<td>hekure</td>
<td>lie down</td>
</tr>
<tr>
<td>massa</td>
<td>die</td>
</tr>
<tr>
<td>d'igu(d'igu)</td>
<td>wash</td>
</tr>
<tr>
<td>tor'esi</td>
<td>get up</td>
</tr>
<tr>
<td>p'adohi</td>
<td>jump, dive into water</td>
</tr>
<tr>
<td>roho</td>
<td>fly</td>
</tr>
<tr>
<td>m'avaru</td>
<td>dance</td>
</tr>
</tbody>
</table>

EXERCISE ONE

(a) Use the pronouns and bases listed to translate the following Police Motu sentences into English:

1. Úmui lao. 2. Ai helai to3 úmui hekure. 3. Ia gwau lau mai. 4. Ídia mase. 5. Ai gini. 6. Ita tor'esi. 7. Úmui mase. 8. Ídia digu. 9. Sedíra ia mase. 10. Oi mai.

(b) Translate the following English sentences into Police Motu:

1. I am going. 2. They are coming. 3. You (pl.) are washing. 4. You (sg.) lie down. 5. She says they are dining. 6. We (incl.) are washing but he is sleeping. 7. They are walking. 8. She says he is coming. 9. You (sg.) are shopping. 10. We (excl.) are standing.

II

In English, we distinguish various kinds of sentences by differences in word order and by the use of characteristic intonation patterns. Note the following sentences:

Statement: 'It's alive'
Question: 'It's alive?'
Question: 'What time is it?'

Note that the first of the questions anticipates a simple yes-or-no answer, whereas the second question demands a statement like 'five-thirty' or 'I don't know'.

In Police Motu, unlike in English, word order is never used to distinguish sentence types like these. Look at these English sentences and their Police Motu equivalents:

'I am going' lau lao —
'Am I going?' lau lao? —
'What's the time?' dina gauna hida? — — — — —

3 to 'but'
By means of such changes of intonation we can convert all the Police Motu sentences of the last exercise into questions; some may also have the function of commands or exhortations:

oi lao! 'go (away)!
iti toróisi! 'let's get up' or 'let's set out'
fdia digu! 'let them wash!'

In English, verbs are partially characterized by the fact that they change for tense: 'I sing' is present tense, but 'I sang' is past. Police Motu has no word class which varies for tense in this way; instead two particles, vadáni and dohóre /dóre/, are employed with pronoun + base sentences to indicate either (i) that an act has been completed (vadáni) or (ii) that it is going to take place in the future (dohóre). Dohóre always occurs before the personal pronoun of the subject, vadáni always occurs after the predicate base. Note the following two sentences:

dohóre + ia + mai 'he will come'
ia + mai + vadáni 'he has come'

Further examples:

ia mass vadáni 'he has died'
dohóre ai máhuta 'we will sleep'
ai toróisi vadáni 'we have got up'
dohóre úmui hasú? 'will you run (away)??'

On the use of vadáni, note that it occurs roughly where in the English equivalent the past participle + 'have' is used as in 'he has died'; it does not, for example, occur in connected narrative, and is optional in other contexts:

ia mass 'he died'
ia mass vadáni 'he has died'

There are some expansions of the personal pronoun subjects such as oi 'you', ai 'we' as phrases:

lau aa héreva 'I said it' (emphasis on the English pronoun)

A kind of a dual construction is formed by personal pronouns + the numeral ruaósi:

oi ruaósi lao {úmui ruaósi lao} 'both of you go!'

Note also the restricting adjuncts tamóna, sibóna:
lau sibóna diba 'only I know'
ia tamóna diba 'only she knows'

All such sentences with sa, sibóna, tamóna, and ruaósi can be regarded as optional variants of sentences which exhibit the order pronoun + base:
lau sa lau héreva 'I said it'
lau sibóna lau diba 'only I know'
`sibóna ia helai` 'she sits by herself'
`sibóna ia helai` 'she only sits - i.e., does nothing else'. In the first case sibóna functions as the subject, see below.

An additional expansion of the predicate-base of the sentence involves the use of sequences of bases. Such sequences are very common in Police Motu; some of the commonest involve the bases `noho` 'exist, be present', `lou` 'return', and `gwauráia` 'talk about'. These are used idiomatically in the following sentences:

- `ia helai lou` 'he is sitting down again'
- `ia helai noho` 'he is still sitting down'
- `ia helai gwauráia` 'he is about to sit down, intends to sit down'

The following base + base predicates are typical of the usage commonly found in Police Motu:

- `ia heáu dáékau` 'he climbs quickly'
- `ia dího mai` 'he is coming down'
- `ia húnia dáékau` 'he climbs stealthily'
- `ia koikoi loáloa` 'he goes around telling lies'
- `ia véria dáékau` 'he pulls it up'
- `ia búbua dího` 'he pours it down'

**EXERCISE TWO**

(a) *Translate the following sentences into English:*

1. Úmui máhuta noho to lau se lau helai. 2. Ídia heáu mai vadáeni. 3. Ai raka gwauráia inai. 4. Lau sibóna lau noho; ia se ia mase vadáeni. 5. Ai boi boi noho inai. 6. Lau sibóna lau gini. 7. Ia ruaósí helai noho. 8. Úmui véria dáékau vadáeni? Oibe, ai véria dáékau vadáeni. 9. Lasi, ai véria dáékau gwauráia inai. 10. Úmui ruaósí koikoi loáloa.

---

4 sibóna ia helai 'she sits by herself' but ia helai sibóna 'she only sits - i.e., does nothing else'. In the first case sibóna functions as the subject, see below.

5 noho in such forms frequently means that the action occurs over a period of time: `dina rua ia helai noho` 'he sat for two days'.

6 inai: This very frequent idiomatic use of the demonstrative is further exemplified in sentences such as `ídia mai inai` 'here they come'. It cannot be easily translated in English. Occasionally, we have rendered it as 'now'.

7 ia ruaósí: may occur for `ídia ruaósí`; remember that `ídia` may sometimes be replaced by ia. See I(4).

8 oibe 'yes'
(b) Translate the following English sentences into Police Motu:

1. She has died.
2. Only he knows.
3. Are you (pl.) still talking? We are not talking; she is talking.
4. Let her sit down.
5. Has he returned?
6. He is still asleep.
7. We (excl.) will arrive.
8. He says he is still sleeping.
9. She says they are going.
10. Let him sleep.

III

The sentence can be further expanded by the use of adjuncts. We have already mentioned the restricting adjunct, sibóna; in addition to this, there are two other adjunct classes. The first class includes such elements as mo 'only', námonámo 'well, carefully', sisíná 'a little' but the second class has only one member, the negative lasí 'not'. The two classes are distinguished by order of occurrence. If one wishes to say 'he is coming slowly, i.e., not quickly', one says la mái háraga lasí. Háraga, a first class adjunct, precedes lasí.

Adjuncts of the first class can be sub-divided into a group which appears only after the predicate-base and a second group which may occur optionally after the predicate-base or before the pronoun-subject. Adjuncts which can occur only after the predicate-base include mo 'only', kávókava, kava 'only' (often in a derogatory sense), and máma 'very much'. Adjuncts which may occur in either position include metátrimetátra 'slowly, carefully', sisíná 'a little'. Note the following sentences:

\[
\begin{align*}
\text{la díba sísíná} & \quad \text{‘he knows a bit’} \\
\text{sisíná la díba} & \quad \text{but:} \\
\text{idía héróvahérvá mo} & \quad \text{‘they are just talking’} \\
\text{la héróvá kava} & \quad \text{‘he is just talking, prattling’}
\end{align*}
\]

The separate status of sibóna ‘only’ is clear from sentences of the following kind in which it follows mo for additional emphasis:

\[
\begin{align*}
\text{la hésá sibóna} & \quad \text{‘he just ran’} \\
\text{la dího mo sibóna} & \quad \text{‘it (rain) just came down (i.e. without ceasing)’}
\end{align*}
\]

The adjunct mómkâni is anomalous. It can function like háraga as class I, as in:

\[
\begin{align*}
\text{la díba mómkâni lasí} & \quad \text{‘he doesn’t really know’} \\
\end{align*}
\]

It can also occur after the negative, as in:

\[
\begin{align*}
\text{la díba lasí mómkâni} & \quad \text{‘he doesn’t know at all’}
\end{align*}
\]

EXERCISE THREE

(a) Translate the following Police Motu sentences into English:

1. Lau máhuta momo lasí.
2. Ai raka sisíná.
3. Dohóre ai helai mo.
4. Ai hitólo momo to ia bógahisihisi lasí.
5. Oi toréisi gwauráia?
7. Idía ruáoísí helai gwauráia to ai boíboi.
8. Ai dáekau
Translate the following English sentences into Police Motu:

1. Don’t just sit.
2. Only he knows.
3. You (sg.) said you knew.
4. We (excl.) will walk.
5. He says they are about to go.
6. He is coming down again.
7. She wants it.
8. We (excl.) have arrived.
9. Are you (pl.) angry?
10. No, we are sad.

IV

As we have seen, the subject of the simplest Police Motu sentence of the kind under discussion is a personal pronoun. Such a subject may be expanded by the addition of a base before the personal pronoun. For example:

- ia namo ‘it is good’
- hothoi ia nemo ‘shopping is good’
- ia dika ‘it is bad’
- aniani ia dika ‘the fool is bad’
- ia massa ‘it is dead’
- bóroma ia massa ‘the pig is dead’

Now learn the following common bases which may figure as subjects:

- Tau man
- Hāhina woman
- Maro boy
- Kakāni girl
- Hānua village
- Ruma house
- Lafi fire
- Au wood, tree
- Ranu water
- Niú coconut
- Biku banana
- Paláoa bread
- Ráhia sago
- Kuku tobacco
- Meláki plate
- Kata knife
- Gatol egg
- Gwárome fish
- Manu bird
- Bóroma pig
- Várávara kinsman
- Fduhu clan, family

Note that Police Motu possesses a particle sa which follows the subject base where necessary and which distinguishes it unambiguously from other bases. We have already noted the use of this sa after the pronoun-subject for purposes of emphasis; it also has this use after subject-bases:

- Tau sa ia massa ‘the man died (and not the woman)’

We have already pointed out that the restrictive adjunct sibéna may function as subject:

- Sibéna ia diba ‘only he knows’

Various other parts of speech which are not bases may also fill this position, namely numerals (ta one, rua two, ibóunaal all, haída some...); interrogatives (daika who, daháka what...); the demonstrative (inaí this, that):

- Daika ia mai? ‘who is coming?’
- Haída ia massa ‘some died’
EXERCISE FOUR

(a) Translate the following Police Motu sentences into English:


(b) Translate the following English sentences into Police Motu:

1. The wood is bad. 2. Is the tobacco good? 3. The man is shopping. 4. The girl has died. 5. The boy is about to sleep. 6. The woman is still washing. 7. The egg is good. 8. The man will go down. 9. The village is bad. 10. The egg is bad.

V

A Learn the following classificatory kinship terms:

- tinâna mother
- tamâna father
- vavâna mother's brother
- kakâna elder sibling of same sex as speaker
- tadîna younger sibling of same sex as speaker
- tãihûna sibling of opposite sex to speaker
- nakîmi brother- or sister-in-law
- ravâna father-in-law
- natûna child
- tubûna grandparent
- adavâna spouse

Note that all these bases (except nakîmi) end in -na in the singular, but -dia in the plural: tamâna father, but tamâdia fathers, etc. Two other Police Motu bases show a distinction between singular and plural, marked by a partial reduplication. These are: mero:memîro boy:boys, tau:tatáu man:men.

The term 'classificatory' employed above has nothing mysterious about it, and 'classificatory' kinship terminology is by no means restricted to Papua.

We say that a kinship term is 'classificatory' if it is used as a cover-designation for two or more relationships which are not genealogically identical. For example, the term 'uncle' in English is classificatory because it is used to designate such different relationships as father's brother, mother's brother and father's sister's husband.

Police Motu speakers, on the other hand, distinguish the mother's brother as vavâna but paternal uncles are designated by the term tamâna.

9 to 'but'

10 ániani: here translate as 'food'.

which we gloss above as (classificatory) 'father'; if it is necessary to
distinguish between father and 'paternal uncle', the latter may be de­
signated as tamána ta or tamána marángi. The same device may be employed
to distinguish 'mother' (sinána) from 'aunt' (sinána ta, sinána marángi).

Some kinship ties are reciprocal, in the sense that people standing in
the relationship involved refer to each other by identical terms; this is
true of people we call 'cousins' in English. In the same way, the word
dañána, glossed above by the not-very-colloquial English expression
'spouse' means either party to the relationship - husband or wife. In
Police Motu, such reciprocal terms take in persons of different gener­
ations. Vavána means both maternal uncle and sister's child, tubúna both
grandparent and grandchild.

The most peculiar feature of the Motu kinship terminology is the use of
terms for (classificatory) siblings. If, for example, a Papuan woman sees
her brother approaching she says:

lau agu tahúna ta mal inai

If a man sees his younger brother approaching, he says:

lau agu tadína ta mal inai

But if he sees his elder brother he will use kakána instead of tadína.
If a woman is approaching, the position is exactly reversed: her
brother will call her tahúna regardless of their relative ages, but her
sister will call her kakána if she is older, tadína if younger. In other
words, these terms must be translated differently in English, depending on
the sex of the person using them.

A good way to resolve the problem of exact relationship and to circum­
vent the ambiguities of both Police Motu and English terminology is by the
use of simple genealogical charts which can be drawn up on the spot with
a bit of patience. You need to bear in mind, too, that different Papuan
groups have different kinship systems and that these may not match the
Motu terms much better than do the English terms. When kinship terms are
partly incommensurable you may expect some vacillation in the use of the
Police Motu words.

August, we have discussed only constructions of the type subject-
base + pronoun-base + predicate base(s). We now wish to form sentences
with object-based forms. A sentence of the first type would be tau ia masse,
'the man is dead'; a sentence of the second type would be tau se háhina ia
boibo, 'the man is calling the woman', where háhina is the object-base.

Objects are of two kinds, direct and indirect. Direct object bases can
occur with constructions consisting of personal pronoun + one of a number
of transitive bases. Such a transitive base is abia 'to get': in the fol­
lowing sentence biku 'banana' occurs as direct object with abia:

subject-base subject-marker direct object pronoun predicate-base
Transitive bases are of three classes: a very small class which has no particular marker, another fairly small class ending in -ia, and the dominant class ending in -a. The -ia and -a suffixes which mark the bulk of the members of this class of bases occur as follows: -ia after stems which themselves end in -a elsewhere. This is clear in the case of causatives such as hadiküla 'to spoil', from dika 'bad'. We will discuss the causatives next.

Learn the following transitive bases, which are divided into classes:

**Class I (no ending)**
- kámonal understand
- ura want, like
- diba know

**Class II (ia-ending)**
- kardía make, do
- itália see
- udália put inside
- hanália cross
- dálalala strike, beat
- máálala bring
- gwaurália talk about
- nía send

**Class III (a-ending)**

1. ábía get
2. ánía eat (cf. ánianal eat, food, which is non-transitive)
3. fnua drink
dória push
vária pull
4. utúa cut
nádua cook
gábuia burn, bake
atóia put, place
davária find
5. nária watch, wait, look after
rakatánia leave
négaia throw, throw away
rósia seize
bóbua pour, spill
húnía give
sóia bail (water)
6. utúa fetch (water)
húnía hide
kádoa dish up, serve
kálaa paddle
tórea write

duália read, count
túria sew
mogea twist, plait, converse
gúia dig
gúria bury
kakémia scrape, scratch
lówia think, think about
gírooa turn
tarálía shoot (with arrow)
pídlia shoot (with gun)
húria wash (clothes)
eíria split
kúia cover, close
káhoa open
moía tread on, squash
gígia squeeze, switch on (a torch)
táhia look for
makémia break
ségia sharpen
lókua roll (a cigarette)
hépapahua argue
hadfnaralía reveal
úbua foster, bring up
fsia husk (a coconut)
In addition to the three classes of transitive bases, there are also two classes of causative bases, corresponding exactly to classes II (a-class) and III (a-class) of the transitives. A causative is formed by suffixing -a or -i to a simple base and by prefixing ha-. Thus from the base di'ba 'know' (transitive class I), the causative hádibāla 'to cause to know, to teach, to inform' is made. Note the following pairs of simple and causative bases:

- ore be finished
  hádore cause to finish, finish
- bole be lost
  habédloa lose
- marére, maréramarera be loose, shaky
  hamarérea shake, loosen
- dikai bad
  hádikai to ruin, make bad
- nómo good
  hamámoa improve, make good
- mass die
  hamásaa kill
- doko quit (a job)
  haddkoa cause to quit, dismiss
- dfgudigu, digu wash (oneself)
  hadfgua wash (another)
- moru fall
  hamórua cause to fall, fell
- gini stand
  hagñiia erect, cause to stand
- máoro, máoromaoro straight
  hamáoroa tell
- vara be born
  hávarai give birth to, originate
- bodo be out (of a light or fire)
  hábodoa put out, switch off

Note also:

- hadárioa swallow
  hakápua join
- hakáua lead
  halúsla lose

The following are some examples of the use of some transitive and
causative bases:

au ia hamórua háruga tau ss the man quickly felled the tree
ruma ai hagfína vadésni we have built a house
háhíne ia ébia she got the woman
hérava haddóka! stop talking!
éniati ia hóora vadasnt he has finished the food
éníati ia ore vadasnt the food is finished
maro ia dígus the boy is washing
maro ia hadígus she is washing the boy
dábua ia húria she is washing the clothes

Learn the following simple bases:

dogóó widower
diba arrow
vabu widow
képánta club
uháu single man
ghá stone club
vanáti canoe
karáudi fishing spear
bara paddle
rake fishing net
hure washed away
kimai fishing tackle
ira axe
kimai anfína fishhook
pava bow
kimai varo fishing line
puse bag, sack
davára sea
gsíapa net bag
tsínavai river
hure washed away
aru flood, current
ira axe
karáudi fishing spear
pava bow
rake fishing net
puse bag, sack
davára sea
gsíapa net bag
karáudi fishing spear
hure washed away
sínavai river

EXERCISE FIVE

(a) Translate the following Police Motu sentences into English:


11 as ‘and’
(b) Translate the following English sentences into Police Motu:

1. The canoe and the paddle were washed away. 2. A flood is going down. 3. Walk slowly. 4. The river is going down. 5. The woman is still sleeping. 6. (My) fathers want tobacco. 7. The boys have gone. 8. The dog is wandering about. 9. Get the bow and arrow. 10. Does he know the path?

VI

Any base, numeral, pronoun or interrogative may occur as a direct object with a transitive base in which case they frequently precede the subject. The third person pronouns ia and idia are represented by zero when functioning as direct object:

- tau 'tau, ia itaia? 'do you see the man?'
- lau 'lau la davaria vadansi 'he has discovered me'
- idia lau davaria vadansi 'I have found you'
- dahaka 'dahaka la abia 'what did he get?'
- ia itaia 'do you see it?'
- idia 'ida itaia? 'did you make it?'

Note especially the form ia itaia, with no indication of the third person object. Indeed, pronoun direct objects are quite frequently left out where no ambiguity will result:

- daika itaia 'who told (you)'
- ia se itaia 'he told (me)'

We have already discussed the use of two bases as predicate in simple sentences of the kind pronoun + base + base:

- la heau lao 'he ran away (he ran went)

We have also seen that a base may occur as subject and as direct object:

- sinana mero se la botia 'the boy hit his mother'

Instead of the simple object and subject-bases, we can have phrases consisting of one or more bases with or without additional words which we call possessive pronouns, adjectives, adjuncts and numerals.

---

12 'and' bona

13 'path' dala

14 These sentences are ambiguous, since tau, lau, umui and dahaka may function either as subject or object. Note the overall tendency in Police Motu for the verb to come last in the sentence. Cf. kuku mailaia 'bring the tobacco', meméro boibo 'call the boys'. 
We can begin by discussing phrases consisting of bases only. Such phrases consist of *attribute + head*. The head is always the last base of the phrase, the attribute everything which precedes it in the phrase. For example:

**gûnîka tauna** bushman

In this phrase, *tauna* is the head, *gûnîka* the attribute. Sometimes, of course, the attribute may consist of more than one word. Here are some base + base phrases:

- *sena tauna* ancestor
- *hânuâa bîagûna* village leader
- *hânuâa polîtîsimani* village policeman
- *iîra matâna* edge of an axe
- *sînvaî dorfîna* source of a river
- *ruma tamâna* house owner
- *uda bôrôma* wild pig
- *nîû gabûna* place of coconuts
- *au huôhuâa* fruit

In some of these expressions, such as *nîû gabûna* and *sînvaî dorfîna*, the head of the phrase is formally marked by the ending *-na* which we have already mentioned. Here is a list of phrases which contain heads so marked. (Note that not all heads end in *-na*; this ending is found only in a relatively few very common forms, such as the kinship terms we have listed and some others, notably *gau* 'thing' and *tau* 'person'.)

**Motu tauna/-dia** Motuan/s
- *hîra gauna/-dia* ornament/s
- *vada gauna/-dia* object/s for sorcery
- *hôrêva gauna/-dia* subject/s of conversation
- *ura gauna/-dia* thing/s wanted
- *dobu gabûna* deep place
- *kâvâkava tauna/-dia* crazy person/people
- *uhûu tauna/-dia* youth/s
- *dîba tauna/-dia* person/people who know/s
- *hoîhot nágâna* shopping time
- *îdûu tauna/-dia* different person/people
- *nîû koukûuna* shell of a coconut

A further expansion of this type of phrase involves the use of base + transitive base for the attribute:

**bôrôma hânana tauna** pig thief

Here, *tauna* is of course the head, *bôrôma hânana* the attribute. Another example:

**Motu dîba tauna** a person who knows Motu

A few common bases show a *locative*, with the meaning 'at, in, on'. Such locatives are usually optional variants of uninflected bases in Police Motu. They are formed by a suffix having the form *-1* after bases ending in *-a*, and *-ai* elsewhere.

Thus for example:

- *uda* bush : *udaî* in the bush
- *hânuâa* village : *hânuâal* in the village
Note also naga (naga: time) in the common interrogative phrase adá naga 'when', and the phrase-head naganai, locative naganai:

adá naga dúmu ruası mai? 'when did you two come?'
mase naganai la boiboi 'when he died he called out'

Váirana 'face' has a locative váiranal 'in front, in front of':

ia noho baréki váiranal 'he was in front of the (government) rest house'

váiranal ia gini 'he stood in front'

Phrases of which the head is an optional locative correspond to English prepositional phrases:

ia noho runa lónalai 'it is inside the house'
oróro atálai ia máhuta 'he slept on top of the hill'
síia húnia sínvai kahánai 'they hid on the (other) side of the river'
níú húnunai ia gini 'he stood under a coconut palm'
vaivai bánalai síia kiki noho 'they were yarning by the foot of a mango tree'

Note that atálai does not show that it is the phrase-head overtly through -na. Some such phrases are never overtly marked as locatives:

ruma múrimuri síia boiboi noho 15 'they were calling out outside the house'

tano bánalai úmi kálos diho 'paddle down close to the bank'

It is important to note that locative forms are frequently optional variants of unmarked forms:

ia noho uda = ia noho udat 'he is in the bush'
ia noho hanua = ia noho hanual 'he is in the village'

It is also important to note that 'locative' forms sometimes occur with the meaning of 'motion towards':

ia lao kahánai 'he went to the other side'
ia noho kahánai 'he was on the other side'

The locative is a 'fossil' form in Police Motu: the suffix occurs only with a few bases of the kind listed. In cases such as kahánai 'side', dabai 'morning' common usage frequently indicates that the locative notion is completely lost.

The most important of all the phrase heads is dékana (locative dékanai/ dékana) which can be variably translated by English prepositional phrases with 'to, by means of, from, about'. We can say that there are two homophonous bases involved:

15 It is important to note that múrimuri means 'outside', múrinai 'behind' or (in an extended sense) 'after'.

16
1 dekéna ‘by means of’
2 dekéna/dékenał ‘to, at, in, from’

2 dekéna occurs optionally with verbs such as lao ‘go’, mai ‘come’, vársal ‘enter’, noho ‘be, exist’. Thus:

\[
\begin{align*}
\text{ita lao hánua} & \quad \{\text{we are going to the village}\} \\
\text{ita lao hánua dekéna} & \quad \{\text{they are coming from the village}\}
\end{align*}
\]

\[
\begin{align*}
\text{fdia mai hánua dekéna} & \quad \{\text{we are going to the village}\} \\
\text{fdia mai hánua} & \quad \{\text{they are coming from the village}\}
\end{align*}
\]

\[
\begin{align*}
\text{tau burúka la noho uda} & \quad \{\text{the old man is in}\} \\
\text{tau burúka la noho udatl} & \quad \{\text{the bush}\}
\end{align*}
\]

1 dekéna must occur when an instrument or means is referred to:

\[
\begin{align*}
\text{ita lao mótuka dekéna} & \quad \{\text{we are going by car}\} \\
\text{vanagai dekéna fdia hanúal} & \quad \{\text{they crossed by canoe}\}
\end{align*}
\]

\[
\begin{align*}
\text{mótuka dekéna al lao hánua} & \quad \{\text{we went to the village by car}\}
\end{align*}
\]

There are a number of expressions of time which are of this locative kind:

\[
\begin{align*}
\text{múrinal la mai} & \quad \{\text{he came afterwards}\} \\
\text{gabaal la boiboil} & \quad \{\text{he called out afterwards}\} \\
\text{dabail la mai} & \quad \{\text{in the morning he came}\} \\
\text{dinal la mai} & \quad \{\text{he came during the day}\}
\end{align*}
\]

On the pattern of these, we classify the following use of bases such as hánua boi ‘night’, adoraal ‘afternoon’, kérugerul ‘tomorrow’, varánl ‘yesterday’, vanegai ‘the other day’, guna ‘in the first place’ as unmarked locatives:

\[
\begin{align*}
\text{hánua boi fdia haalú} & \quad \{\text{during the night they ran away}\} \\
\text{kérugerul al gúnidas} & \quad \{\text{we will arrive tomorrow}\} \\
\text{adoraal la massa} & \quad \{\text{he died in the afternoon}\} \\
\text{vanegai fdia maalovrul} & \quad \{\text{they danced the other day}\}
\end{align*}
\]

The sentence ‘he will come tomorrow’ can be translated variously as

1 (kérugerul la mai) 2 (dohóre kérugerul la mai) 3 (kérugerul dohóre la mai) 4 (la mai kérugerul) 5 (dohóre la mai kérugerul).

Learn the following terms for parts of the body:

<table>
<thead>
<tr>
<th>Head</th>
<th>Ear</th>
<th>Buttocks</th>
</tr>
</thead>
<tbody>
<tr>
<td>hufna</td>
<td>talána</td>
<td>kunúna</td>
</tr>
<tr>
<td>kwarána</td>
<td>ailóna</td>
<td>énsa</td>
</tr>
<tr>
<td>údubauau</td>
<td>pagána</td>
<td>mmúína</td>
</tr>
<tr>
<td>matána</td>
<td>imána arm, hand</td>
<td>turiána</td>
</tr>
<tr>
<td>udúna</td>
<td>komúna</td>
<td>rara</td>
</tr>
<tr>
<td>malána</td>
<td>bogána</td>
<td>kánudi</td>
</tr>
<tr>
<td>bibóna lip</td>
<td>dorúna back</td>
<td>kopéna skin</td>
</tr>
</tbody>
</table>

The following are Police Motu terms for common animals and plants:
<table>
<thead>
<tr>
<th>In Hanuabadan Motu</th>
<th>In English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lóbu mullet</td>
<td>nániga hornet</td>
</tr>
<tr>
<td>bashai shellfish</td>
<td>lao fly</td>
</tr>
<tr>
<td>keva mussel</td>
<td>doma leech</td>
</tr>
<tr>
<td>síro oyster</td>
<td>nemo mosquito</td>
</tr>
<tr>
<td>bava crab</td>
<td>dimáiri ant</td>
</tr>
<tr>
<td>pai shrimp</td>
<td>utu louse</td>
</tr>
<tr>
<td>naik catfish</td>
<td>baubau bamboo</td>
</tr>
<tr>
<td>mináma eel</td>
<td>géregere pandanus</td>
</tr>
<tr>
<td>rul dugong</td>
<td>flimo canoe tree</td>
</tr>
<tr>
<td>kapáka scrub fowl</td>
<td>okári tree with edible fruit or nut</td>
</tr>
<tr>
<td>aba brush turkey</td>
<td>magóro mangrove</td>
</tr>
<tr>
<td>karál white cockatoo</td>
<td>maráva rosewood</td>
</tr>
<tr>
<td>kókokoko cassowary</td>
<td>goru black palm</td>
</tr>
<tr>
<td>lokóhu bird of paradise</td>
<td>vaivali mango</td>
</tr>
<tr>
<td>kókoroku domestic fowl</td>
<td>roku pawpaw</td>
</tr>
<tr>
<td>puna pigeon¹⁶</td>
<td>tohu sugar cane</td>
</tr>
<tr>
<td>túrumu goura pigeon</td>
<td>kdrukuru kunai grass</td>
</tr>
<tr>
<td>bobóro hornbill</td>
<td>rei grass</td>
</tr>
<tr>
<td>máribot flying fox</td>
<td>sfrího reeds</td>
</tr>
<tr>
<td>mátabudi turtle</td>
<td>babága ornamental plant</td>
</tr>
<tr>
<td>sfeta dog</td>
<td>mfmá pitpit (edible)</td>
</tr>
<tr>
<td>vaura cuscus</td>
<td>biri nipa palm</td>
</tr>
<tr>
<td>mada bandicoot</td>
<td>buátau betelnut</td>
</tr>
<tr>
<td>bita rat, mouse</td>
<td>viróro a small betelnut</td>
</tr>
<tr>
<td>magáni wallaby</td>
<td>unu breadfruit</td>
</tr>
<tr>
<td>gai gai snake</td>
<td>sipóro lime (tree and fruit)</td>
</tr>
<tr>
<td>áriha goanna</td>
<td>but abu lime (for use with buátau), also lime gourd</td>
</tr>
</tbody>
</table>

**EXERCISE SIX**

(a) **Translate the following Police Motu sentences into English:**


(b) **Translate the following English sentences into Police Motu:**

1. The woman is splitting the wood. 2. The house-owner isn’t present. 3. He

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¹⁶ In Hanuabadan Motu, this is apparently used only for the Torres Strait Pigeon. See Lister-Turner & Clarke, *pune.* No doubt there are many instances where Motu words are used in Police Motu in this fashion.

¹⁷ The dictionary cites this as námo.
is still wandering. 4. We (excl.) are about to sleep. 5. The decorations are in the village but the village policeman is not present. 6. Kill the pig; we (excl.) want to eat. 7. Split the wood, the fire has gone out. 8. The girl fetched the water this morning. 9. I saw a crocodile in the water. 10. Did you shoot it?

VII

The attribute in any phrase may be a complete clause consisting of personal pronoun + base or any expansion of this. For example:

<table>
<thead>
<tr>
<th>attribute</th>
<th>negána</th>
<th>la kóri lau</th>
<th>'when it came it bit me'</th>
</tr>
</thead>
<tbody>
<tr>
<td>head</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

similarly:

<table>
<thead>
<tr>
<th>úmul máhuta gabúna al davári vadéent</th>
<th>'we found the place where you slept'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ídiai mse garfña la18 bolbot noho</td>
<td>'they kept calling out lest they should die'</td>
</tr>
<tr>
<td></td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>úmul héréva badína úmul dibá</td>
<td>'you know why you spoke'</td>
</tr>
<tr>
<td></td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>tau la mai negána la ruaéi heái iná</td>
<td>'when her husband came they both fought'</td>
</tr>
<tr>
<td></td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>bóromá ábía totóna la lao</td>
<td>'he went in order to get the pig'</td>
</tr>
</tbody>
</table>

These constructions are very common, and should be learnt.

We can regard bases and sequences of bases such as *uda bóromá 'wild pig' and gúnika tauna 'bushman' as nuclei, on to which other elements can be added. Some of these elements elsewhere occupy the positions in the sentence occupied by bases, but in the formation of phrases they are clearly distinguished. For example: the numeral *ta 'one' can occupy the subject position like the base *bóromá 'pig'; in a phrase, numerals follow bases:

<table>
<thead>
<tr>
<th>bóromá la mse</th>
<th>'a pig is dead'</th>
</tr>
</thead>
<tbody>
<tr>
<td>ta la mse</td>
<td>'one is dead'</td>
</tr>
</tbody>
</table>

The main elements we must distinguish on the basis of their order in the phrase are:

18 The inconsistency is deliberate: ía frequently replaces ídia, as pointed out before.
1. possessive pronouns and the demonstrative inai 'this'
2. adjectives
3. adjuncts
4. numerals
5. the restrictive adjunct, aibona

The possessive pronouns consist of the personal pronouns plus the un-stressed elements agu, emu and ena; I write these separately because ena also can occur optionally with nouns.

<table>
<thead>
<tr>
<th>Lau agu my</th>
<th>Ita ena²⁰ our (incl.) /itëna/</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ol emu your (sg.)</td>
<td>Unu emu²¹ your (pl.)</td>
</tr>
<tr>
<td>Ina ena his, her, its /iëna/</td>
<td>Idia ena²² their /idiëna/</td>
</tr>
<tr>
<td>Al emu¹⁹ our (excl.)</td>
<td></td>
</tr>
</tbody>
</table>

These possessive pronouns and inai precede the nucleus:

- Lau agu bóroma 'my pig'
- Inai hánus 'this village'
- Inai gúnika tauna 'this bushman'

Hitherto, we have not distinguished adjectives from other bases. Some of the forms already cited, such as namo 'good' and diká 'bad' are adjectives, occurring in phrases between nuclei and adjuncts such as héra. 'very'. Learn the adjectives in the following phrases:

- Bóroma korémakoréma 'dark-coloured pig'
- Tâu kóricki 'real man'
- Tau kwaddákwađogi 'short tree'
- Inai vanágí mátamata 'his new canoe'
- Háhínà burúka 'old woman'
- Ranu sáhù 'hot water'
- Ranu korúma 'cold water'
- Au látalata 'tall tree'
- Rábia mómokani 'real sago'
- Meró marági 'little boy'

Note that some Police Motu adjectives take -na/-dia; they can only be distinguished from bases by the fact that they may occur before adjuncts such as héra, horóhoro - when they lose their endings -na, -dia. Examples:

- Au namóna 'good tree'
- Au namódia 'good trees'
- Au namo héra 'very good tree(s)'
- Kara dikána 'bad custom'
- Kara dikdídia 'bad customs'
- Kara dika horóhoro 'very bad custom(s)'

The second point which seems to be noted is that adjectives may function as the attribute in a phrase:

19 or emai 20 or eda 21 or emui
22 or edia; the footnoted forms are closer to Hanuabadan Motu.
mage gauna 'ripened thing'
but biku mage 'ripened banana'

siâhu tauna 'energetic person'
but tau siâhu màsèmàsi 'very vigorous man'

tidáu tauna 'a different person'
but kara tidáuidau 'different, varying customs'

tidáu nagai 'long since, i.e., at a different time'
auka gauna 'hard thing'
but nadi auka màsèmàsi 'very hard stone'

As we have already shown, adjectives may be followed by adjuncts of manner. The common adjuncts of manner are:

- hórea
- màmòkàni
- horòhorò
- màsèmàsi

The use of these adjuncts seems to be somewhat idiomatic: horòhorò, for example, occurs only after dikà 'bad'. There is a tendency in Police Motu for a very free use of adjuncts of manner, and an additional emphasis is provided by màmòkàni after the adjunct:

tau namòna 'good man'
tau namò hórea 'very good man'
tau namò hórea màmòkàni 'very, very good man'

Finally, numerals occur after adjectives and adjuncts. Example:

tau burúka màmòkàni ta 'a certain very old man'

Common numerals are:

ta 'one, a certain, some (or other)'
tamòna 'only one'
tamòna tamòna 'a few'
ta ta 'a few'
haida 'some'
ibonai 'all'
momo 'many'
rua 'two'
toi 'three'
(numerals above three are English loans)

The restrictive adjunct is sibòna: tau tamòna sibòna 'only one man'.

Learn the following vocabulary:

- ana song
- ana ábia to sing
- tai cry
- kiri laugh
- kavábu bottle
támaka shoes
gaba gauna belt
tainámo mosquito net
Exercise Seven

(a) Translate the following Police Motu sentences into English:
1. Tau burūka oi gwaurāia?
2. Lasi ia hēreva kava.
3. Medu ia diho mo sibōna ma ai pāripari vadāeni.
4. Aru bada hērea ia diho; sīnavai ai hanāia dibd lasi.
5. Dohōre ai māhuta to oi lao hānua tāudia dēbia mai.
6. Hānua dekēna tau tā lau davāria lasi; ibōunai ia lao udā vādāeni.
7. Sedīra lokōhu ñida tāhua.
8. Kērukeru vānegai ñida māvāru gwaurāia
9. Ídīa māvāru gwaurāia? Lasi, hānua tāudia se ñida māvāru gwaurāia ñida hēreva noho.
10. Dohōre ita nāria ñinisēn māvāru itāia gwaurāia.

(b) Translate the following English sentences into Police Motu:
1. Yesterday the villagers danced.
2. When the dance was finished, they slept two days.
3. They slept during the day.
4. They danced again in the afternoon.
5. They intend to kill many pigs and cook them.
6. They will kill the pigs later.
7. He is still sleeping under his mosquito net.
8. The mosquitoes frighten him.
9. There are many leeches in the bush.
10. He has been sick for two days.

VIII

Bases can be linked by the possessive ena, as in ia ena ‘his’:

ia ena bōroma ‘her pig’
hāhine ena bōroma ‘the woman’s pig’
hānua tauna ena sfeta ‘a villager’s dog’

The following are the interrogatives; some have already been mentioned:

daheka what
datka who
edāna which
esesem where
edē nega when

dadēnoto } how, why
edāna bōroma }
edēmota { how, why
esesem where
eesedem which
edē nega when
Note the use of the interrogative as attribute in daháka badína, edána bámona, edá negál: the possessive of daíka is daíka ena 'whose'. Interrogatives may function as subject or predicate base:

ol daíka? 'who are you?'
dai ka is abia? 'who took it?'

The sentence daháka la ábia is ambiguous: daháka may be subject or direct object.

Learn the following useful expressions:

ol emu ladána daíka? 'what's your name?'
daháka bòbòl mño? 'what's all the noise about?'
daíka is háráva? 'who said so?'
daháka la héra va? 'what's he talking about?'
dína gaua hída? 'what's the time?'
davána hída? 'what is the price?'

In the examples and exercises, we have already employed many sentences consisting of two or more complete clauses, i.e., two or more subjects and predicates:

ia maaa 'he is dead'
lau láloa 'I think'
lau gwau 'she said'
lau láloa la gwau la maaa 'I think she said he is dead'.

Bases (including adjectives), pronouns and numerals as well as phrases can be linked by bona 'and', o 'or'. Clauses can be linked by badína 'because', bema 'if', ma 'and', to, a 'but'.

tau bona la ena háhiná fídía mái ma fídía helais
'the man and his wife came and sat'
séla la maaa to bóromá la maaa
'the dog is dead but the pig is all right'
bema la mái dohóre lau hamáoroa
'if he comes I will tell him'

**EXERCISE EIGHT**

(a) **Translate the following Police Motu sentences into English:**

1. Ia ena vavána ia maaa to ia tai lasi. 2. Mase tauna ia noho udai; dohóre ádorahi fídía lao ábia gwauráia fídía hérava. 3. Dohóre fídía gúria? Lasí, dohóre fídía átoa runa lálonai batína háníne ia ura itáia guna. 4. Guri gabúna edeséní? Ia noho sínnavai bádibadi. 5. Vánegai ia lao huála fídía to ta ia davária lasí. 6. Daháka dekéna ia lao? Lasí. 24 ia

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24 lasí 'no' sometimes begins an explanatory reply. Also note that a negative question requires an affirmative answer in cases in which the English equivalent would be a negative reply, e.g., ia mái lasí? 'has he not come?' ío (or oibé) literally 'yes', meaning 'no (he has not)'. Be alone as an answer to a question constitutes an emphatic affirmative retort, e.g., ia mái? 'has he come?' be! 'of course (he has)'; ia mái lasí? 'has he not come?' be! 'of course!' (meaning: 'of course not!').
IX

A second kind of favourite Police Motu sentence type consists of subject + be + predicate:

la be tau namána 'he is a good man'

Subject + be + personal pronoun has especially emphatic significance:

tau be la diba to háhine la diba lasi Motu
'the man knows Motu but the woman doesn't'

lau be lau diba lasi
'I don't know'

One type of complex sentence in Police Motu involves the following elements:

Pronoun + base 1 + base 2 + (gwauráia)

In these sentences, gwauráia is optional. Thus:

boiboi gwauráia la lao
'he went to call out'

base 2 + gwauráia + pronoun + base 1

or: la lao boiboi gwauráia
pronoun + base 1 + base 2 + gwauráia

25 turágu 'my friend!', sinágu e 'oh my mother!', an exclamation equivalent to 'Heavens!'. With tamána 'father', sinána 'mother', kakána 'elder sibling of speaker's sex', tadína 'younger sibling of speaker's sex', tathúna 'sibling of sex opposite to speaker's', adavána 'spouse', and turáná 'friend of speaker's sex' the final -na is replaced by -gu when these words are employed as terms of address: tamágu 'my father' (addressing him), lau egu tamána 'my father' (referring to him, speaking about him).
or: ia lao baibol
pronoun + base 1 + base 2

Examples:

búnta gwauroia ídia dékau úda
'they went up into the bush to hide'

máamea26 karáia gwauroia ídia hëreva
'they spoke about making magic'

ia lao gúnika lokoíu taráktia gwauroia
'he went inland to shoot birds of paradise'

daika ia lao ébia gwauroia?
'who went to fetch him?'

ia lao rósia
'he went and grabbed him'

ia pâudobi karáudí ébia gwauroia
'he dived in to get his fish spear'

EXERCISE NINE

(a) Translate the following Police Motu sentences into English:

(b) Translate the following English sentences into Police Motu:
1. Who is smoking?30 2. I am smoking. 3. Yesterday he went to the village to buy tobacco, but there wasn't any. 4. The village policeman is angry at you two. 5. He says you did not build a new house. 6. We have31 no thatch32 and no posts33 because our brothers were sick. 7. Who sleeps here? 8. Two old men sleep here because they have no house. 9. One is a widower, the other34 is single. 10. Bring my box.35

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26 máamea 'black magic' 27 gufa 'arrest'
28 This repetition of the pronoun in clauses translatable by '(in order) to' is common when the person is not the third person.
29 dúrua 'help' 30 'smoke' kuku ánia
31 'we have' aí dekéna ia noho; see X 32 'thatch' bíri 33 'post' pousi
34 'one...the other' ta...ta 35 'bring' huáia mai, 'box' maua
We have already cited many sentences in which some part of the English verb 'to be' ('is, am, are, were, was...') is employed:

'it is heavy'

la metâu

'I am angry'

lau badu

Only where the English verb 'to be' may be replaced by other verbs such as 'to exist' or 'to stop' does Police Motu have an equivalent verb, and this is noho:

davâra ia noho

'the sea exists'

Compare the following sentences:

kuku ia noho lasti 'there is no tobacco'

hâhine ia noho kava 'the woman is staying without reason'

ráblâ taina ia noho ūmâi dskâna? 'do you have a bit of sago?'

noho is also employed idiomatically in sentences where in English the verb 'to have' = 'to possess' is used. Thus:

lau egu hâma ia noho 'I have a hammer'

ai emu biri ia noho lasti 'We have no thatch'

Alternatively:

hâma ia noho lasti lau dskâna 'I do not have a hammer'

ai dskâna biri ia noho lasti 'We do not have any thatch'
SUPPLEMENTARY TRANSLATION EXERCISE I


SUPPLEMENTARY TRANSLATION EXERCISE II


SUPPLEMENTARY TRANSLATION EXERCISE III

Story told by Papuan in Police Motu:

Lau egu vávarara ia gáukara tau kúroku tu dekéna. Pura hánaihainai 49 raisí bona kuku ia hénia inai tauna se. Gámaní 50 ena taravátu 51 be inai bámona: bema 52 tau ta ia gáukara oí dekéna ia ena ániani dohóre oí se oí hénia.

Vánegai lau egu vávarara héréva ta ia kámonai. Meméro fidia gwau: 'Oi emu adavána ia mase hánua dekéna ma hánua táudia hária fidia karáia. 53 Bóroma bona rábia fidia ánía.'

Vávarara se inai héréva ia kámonai negáína ia nária lasi. Máoromaoro 54 ia riposi 55 ia ena biagúña, ia gwau: 'Táubada, lau egu adavána ia mase

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36 Noté the idiom: literally, 'your name is who?'

37 edeséni oí mai 'where are you from, where are you coming from?'

38 Noté the inconsistent use of the locative, kahání.

39 hida 'how many'

40 bámona 'about', 'approximately'

41 ela bona 'until'

42 daháka daháka 'what things'

43 buátou 'betelnut'

44 danu 'too, also'

45 hánuaiboi be? 'what about night?'

46 kiki 'yarn'

47 geda 'sleeping mat'

48 dábarere 'dawn'

49 pura hánaihainai 'every week'

50 gámaní 'Government'

51 taravátu 'law'

52 bema 'if'

53 hária karáia 'make a feast'

54 máoromaoro 'immediately'

55 ripósi 'report to'
kava hánua dékéna ma hebóghahisihisi dékéna lau ura doko lao hánua.

Tau kúrokuro ia badu inai, ia gwau: 'Be, kuki ta lau davařia?'

**SUPPLEMENTARY TRANSLATION EXERCISE IV**

Story continued:

'Oi be lagání lagání lau egu dáhuba oi húria bona lau egu ániani oi nádua. Oi dékéna lau dagedage lasi. Oi emu ura gáudia lau hénia hánai-hánai.'

Váravara ia toréisi, ia gwau: 'Lasi, oik dékéna lau badu ta lasi. Oi emu kara ibounai ia hégrerére lau dékéna. To hahine ia mase ma bógahisi dékéna lau tai noho.'

Vadáeni, ia doko inai: tau kúrokuro kuki mátamata ia tåhua mase.

To váravara ia sipéli lasi bona matána ia négea kahánai kahánai lasi ela bona Kéréma ia itáia lou. Kéréma dékéna ia ena nakími ta ia noho. 'Nakími! Adavágu ia mase sívaraia lasi lau kámonai ma lau hedu mai inai.'

Nakími tauna ia ánësa ia gwau: 'Io, mómokani o emu adavána ia mase. Dina ta bogána ia gudu dika horóhoro. Ia mumúta ela bona rara ia mai. Ai ábia lao médikoro dékéna to hégrerére lasi; ia mase.'

**SUPPLEMENTARY TRANSLATION EXERCISE V**

Story continued:

'Aí gúria, ma ai háría karáia. Taunimánima haida ídia gwau: 'Edehéto inai hahine mátamata ia mase?' Ma tau burúka ta ia gwau: 'Lasi vada dékéna inai tauna ia mase. Edána dagedage tauna se ia hadikíáia?' Inai negánai, oí ke oí noho oí emu biagúna dékéna ma mase herevána oí kámonai lasi.

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56 be: emphasising word  
57 kuki 'cook'

58 lagání lagání 'for years'  
59 dagedage 'cruel, fierce'

60 badu ta lasi 'I have no complaint against you'

61 hégrerére 'fair, adequate, all right, satisfactory'

62 vadáeni: here used (as commonly in Police Motu) to connect sentences in a lengthy narrative - 'then'

63 mátamata 'new'  
64 tåhua mase 'seek and seek'

65 sipéli 'rest'

66 matána négea kahánai kahánai 'cast glance to left or right'

67 sívaraia 'story'  
68 ánësa 'reply'

69 io 'yes'

70 mumúta 'vomit'  
71 médikoro 'medical assistant'

72 gúria 'bury'

73 taunimánima 'people'  
74 mase herevána 'news of the death': see VI
'Gabeai, hánua táudia ñdia lao Kérema. Gámání tauna se ñdia ena héréva ia kámonai negána ia kíri marági lasi‘75 ia gwau: 'Inai háhine gorére dekéna ia mase.’ Vadaéni, hánua táudia ñdia lou hánua inai.'

Nakími ena héréva ia kámonai negána, varavara ia diho, vanági ta dekéna ia guía76 ma ia lao hánua mómokani.‘77

SUPPLEMENTARY TRANSLATION EXERCISE VI

Story continued:

Ia mai negána, taunimáнима hutyúma78 bada héréa ia háboa79 noho. Ídia itáia negána ñdia boiboí marági lasi badína ia ena varavara lagáni lagáni ñdia itáia lasi. Sinána burúka ta se rábia ia gábuia ábia mai80 ma varavara ia ánía. Rábia mamína81 káhirakahira ia láloa boió vadaéni. Gabeai ia helai ma kuku ia lókua82 ánía80 ma adavána ena mase sfvarai ia kámonai.

Hua rua ia boio83 hánua dékéna ma hua ta ia gíndida inai. Hánaïhanai varavara ia lao háoda gabúna. Ádorahi kaháñai84 tamádia danu ia kiki. Vaivai ia mage negánaia vaivai ia ánía. Nega ta ta ia váreai uda kókokoko bona uda bóroma táhua gwauráia. Háhine ia láloa boió gwauráia.

SUPPLEMENTARY TRANSLATION EXERCISE VII

Story continued:

Vadaéni, nega ta táubada ta ia pátoro mai. Ai emu hánua dékéna ia máhuta. Lau egu sinána ta ena sisíia ia pídia; polísimani ia gwau: 'Inai sisíia ia toto momo’. Polísimani dékéna rábia bona gwárume ai hénia. Dina rua táubada ia noho; hánua táudia ia duhía.85 Dabái ia toréisi gwauráia. Polísimani kare86 ia boiboí to meméro ia noho lasi. Haida ñdia lao háoda. Haida be uda lálonai ñdia heáu edéséni edéséni. Vávarara sibóna ia mai kare gwauráia. Inai táubada ena gau be marági dibá lasi87 to kare tamóna ia nária noho baríki88 vairánai. Tau kúrókuro ia badu inai. 'Bilong

75 ia kíri marági lasi ‘he laughed very much, laughed heartily’ - note the idiom
76 guía ‘to join, get onto’ - also used of other vehicles
77 ia lao hánua mómokani ‘he went right to his (own) village’
78 hutyúma ‘crowd’              79 háboa ‘gather’
80 rábia ia gábuia ábia mai ‘she cooked sago (and) brought it’; kuku ia lókua ánía ‘he rolled a cigarette (and) smoked it’: between bases denoting closely connected actions there is often no connecting word in Police Motu.
81 mamína ‘flavour, taste’       82 lókua ‘roll’       83 boio ‘elapse’
84 ádorahi kaháñai ‘in the evening(s)’ 85 duhía ‘count’ 86 kare ‘carrier’
87 marági dibá lasi ‘huge’
88 baríki ‘government rest house’
wanem kanaka ol i sakim tok bilong me? \(^{89}\) Vadáni, lau egu váravara ia siáia dibúra\(^{90}\) inai. Dibúra lálonai váravara ia hékwarahi\(^{91}\) marági lasi. Dábareere ia toréisi ma ia gáukara lao ela bona ádorahi to davána taina\(^{92}\) ia davária lasi. Rábia kávakava\(^{93}\) ia hadónoa;\(^{94}\) kuku ia ánía negána tábada se ia ena hua ia hábadaia.\(^{95}\) Ia doko negánai máoromaoro ia ena gedá ia lókua ma ia heáu Hánuabadá.

**SUPPLEMENTARY TRANSLATION EXERCISE VIII**

Story concluded:


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89 Pidgin, 'why do the natives all disobey me?'

90 dibúra (ruam) 'gaol'

91 hékwarahi 'hard work, trouble, bother, toil'

92 taina 'a little'

93 kávakava 'only'

94 hadónoa 'swallow'

95 hábadaia 'increase'

96 dogáe 'widower'; 'widow' is vabu

97 noinoi (or noia) 'beg'

98 loáloa 'walk about; go out'

99 kasi 'play cards'
KEY TO EXERCISES

(In a number of cases, two or more equally good translations could be made. Only one translation of each sentence is given here.)

EXERCISE ONE

(a) Police Motu to English:
1. You go. 2. We are sitting but you are lying down. 3. He says I am coming. 4. They are dead. 5. We are standing. 6. We are getting up. 7. You are dead. 8. They are washing. 9. Maybe he is dead. 10. Come (here).

(b) English to Police Motu:
1. Lau lao. 2. Ídia mai. 3. Úmui digu. 4. Oi hekúre. 5. Ia gwau Ídia ániani. 6. Ita digu to ia mâhuta. 7. Ídia raka. 8. Ia gwau ia mai. 9. Oi hoiohoi. 10. Ai gini.

EXERCISE TWO

(a) Police Motu to English:
1. You are still sleeping but I am sitting. 2. They have come (running). 3. We are about to walk. 4. I alone remain; he has died. 5. We are still calling out. 6. I alone am standing. 7. The two of them are still sitting. 8. Have you pulled it up? Yes, we have pulled it up. 9. No, we are going to pull it up now. 10. You two go around telling lies.

(b) English to Police Motu:
1. Ia mase vadaeni. 2. Ia tamóna ia dibä. 3. Úmui hërevahereva noho? Ai se ai hërevahereva lasi; ia se ia hërevahereva. 4. Ia helai. 5. Ia lou mai vadaeni? 6. Ia mâhuta noho. 7. Dohóre ai gínidae. 8. Ia gwau ia mâhuta noho. 9. Ia gwau Ídia lao. 10. Ia mâhuta.

EXERCISE THREE

(a) Police Motu to English:
1. I don't sleep much. 2. We are walking a little. 3. We will just sit. 4. We are very hungry but she isn't sympathetic. 5. Are you going to get up? 6. No, I'm still sleeping. 7. The two of them wanted to sit but we called. 8. We are going to come up. 9. They were still washing and I came. 10. He is just calling out.

(b) English to Police Motu:
1. Oi helai kava lasi. 2. Ia sibóna ia dibä. 3. Oi gwau oí dibä. 4. Dohóre ai raka. 5. Ia gwau Ídia lao gwauráia. 6. Ia diho mai lou.
EXERCISE FOUR

(a) Police Motu to English:
1. The water is bad but the food is good.  2. The woman will be angry.
3. There the bird flies.  4. The pig is hungry.  5. The girl is talking.
6. The man is coming up now.  7. There are fish and birds.  8. The fire
will rise.  9. The girl is climbing quickly.  10. The man is working.

(b) English to Police Motu:
vadáeni.  5. Mero ia máhuta gwauráia.  6. Háhine ia digu noho.  7. Gatoi
ia namo.  8. Tau dohóre ia diho.  9. Hánua ia dika.  10. Gatoi ia dika.

EXERCISE FIVE

(a) Police Motu to English:
1. We were going to wash but rain did not come and the water is finished
now.  2. The sky is bad; rain is about to fall.  3. Did you find the
river?  We didn’t see the river but we found the hills.  4. Bring the
tobacco.  5. The dog is still barking; perhaps it is hungry.  6. The
father is teaching the child.  7. They are not improving the village.
8. The pig is coming.  9. The wind is rising now; perhaps rain will fall.
10. Did the house collapse?  No, a tree fell.

(b) English to Police Motu:
1. Vanági bona bara ia hure.  2. Aru ia diho.  3. Raka metáirametaira.
4. Sínavai ia diho.  5. Háhine ia máhuta noho.  6. Tamádia Idia ura kuku.
10. Dala ia diba?

EXERCISE SIX

(a) Police Motu to English:
1. There is no-one who knows Motu in the village.  2. I looked for cassow-
aries and wild pigs as far as the river.  3. Grandfather is about to die
now.  4. Look for crabs and shrimps; the woman is hungry.  5. There is an
arrow in his chest; he will die.  6. A coconut fell down inside the house
but we did not see it.  7. He came after we two had spoken.  8. Light the
lamp quickly; the sun is about to go down now.  9. I shot a cassowary.
10. The purchaser is coming.

(b) English to Police Motu:
1. Háhine lahi ia fíria.  2. Ruma biagúna ia noho lasi.  3. Ia loáloa
EXERCISE SEVEN
(a) Police Motu to English:
1. Are you talking about the old man? 2. No, he is just talking. 3. The rain fell and we were wet. 4. A very big current is running down; we cannot cross the river. 5. We will sleep but you go and bring the villagers. 6. I found no-one in the village; they have all gone into the bush. 7. Perhaps they are looking for birds of paradise. 8. I heard them talking about dancing in a few days. 9. Are they going to dance? No, the villagers are talking about dancing. 10. We will wait here to see the dance.

(b) English to Police Motu:

EXERCISE EIGHT
(a) Police Motu to English:
1. His uncle is dead but he doesn’t weep. 2. The dead man is in the bush; they say they will go and get him in the afternoon. 3. Will they bury him? No, they will put him in the house because his wife wants to see him first. 4. Where is the burial place? It is near the river. 5. The other day he went to shoot crocodiles but he didn’t find any. 6. What did he go in? No, he went in his canoe. 7. If you see it first call to us because we have many bows. 8. There is a man hiding in the bamboos. 9. What are you looking for? We are looking for cassowaries and wallabies. 10. I want to roll a smoke; wait a bit. 11. My friend! Did you see my pig? 12. Heavens! (lit. oh my mother) What’s all the noise about?

(b) English to Police Motu:

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See footnote 24.

**EXERCISE NINE**

(a) **Police Motu to English:**

1. Whom did you go to fetch? 2. Two policemen went to arrest one of my aunts. 3. We are going to help the man who shot the pig, because the pig is very heavy and he is not sufficient. 4. The dog is lying at the base of the coconut palm. 5. All the villagers are sleeping on account of the heat. 6. We boarded the canoe and we went to the village. 7. We heard word that his father-in-law died. 8. What's the time? I am not certain. 9. Why didn't you sleep at this place? 10. Because we're frightened of sorcery.

(b) **English to Police Motu:**

KEY TO SUPPLEMENTARY EXERCISES

(1) What is your name? My name is Daive. And your father's name? My father's name is Naime. Where are you from? I come from Kerema district. When did you come here? I came a long time ago. How many years? About three years. Are you working or hanging about? No, I work for Burns Philp.

(2) What work do you do? I always go down to the wharf. I (go to) load rubber and copra (there) until afternoon. What do you do when work is finished? Then I go to Koke. What do you look for at Koke? No, I buy bread and fish. Sometimes I find ripe bananas and betelnut at Koke. I sit at the foot of a coconut palm and I eat them. What about night? At night I go to one of my relatives. We yarn a bit, and afterwards we lay down our mats and we sleep till dawn.

(3) My relative works for a white man. Every week this person gives him rice and tobacco. The government law is somehow like this: if a man works for you, you will give him his food.

The other day, my relative heard a rumour. The boys said: 'Your wife has died in the village and the village people have made a feast. They ate pork and sago.'

When (my) kinsman heard this tale he did not linger. He reported immediately to his boss, he said: 'Sir, my wife died in the village and because of my sorrow I want to quit and go to the village.'

The white man was very angry at this, he said: 'Where will I find another cook, then?'

(4) 'You have washed my clothes and cooked my food for years. I did not mis-treat you. I always gave you what you wanted.'

My relative got up and said: 'No, I have no complaint against you. All your behaviour is satisfactory to me. But my wife is dead and I am weeping from sorrow.'

Then he quit; the white man sought and sought for a new cook. But my kinsman did not rest and he did not cast a glance to left or right until he saw Kerema again.

One of his inlaws was at Kerema. 'Brother-in-law! I have heard the story that my wife died and I have come running.'

His brother-in-law answered and said: 'Yes, your wife is truly dead. One day her stomach was very badly swollen. She vomited until blood came. We took her to the medical assistant but it was no good: she died.

(5) We buried her and we made a feast. Some people said: 'Why did this young
woman die?‘ And an old man said: ‘No, this person died from sorcery. What vicious person destroyed her?’ At this time you were with your boss and you didn’t hear word of the death.

Afterwards, the villagers went to Kerema. When the government officer heard their talk, he laughed heartily, he said: ‘This woman died of a sickness.’ Then the villagers returned to the village.

When he heard his brother-in-law’s story, my relative went down, boarded a canoe and went right to his (own) village.

(6) When he came a very big crowd of people was gathered. When they saw him they called loudly because they hadn’t seen their relative in years. One of his old aunts cooked and brought sago and my relative ate it. He had almost forgotten the taste of sago. Afterwards he sat down and he rolled a cigarette and smoked it and he listened to the account of his wife’s death.

Two months passed in the village and then a third (lit. one month, i.e. another one) arrived. Every day my kinsman went fishing (lit. to a fishing spot). In the evenings he yawned with his uncles. When the mangoes were ripe he ate mangoes. Occasionally he went into the bush to look for cassowary and wild pig. He was about to forget his wife.

(7) Once, a European came on patrol. He slept in our village. He shot the dog of one of my aunts; a policeman said: ‘This dog has many sores.’ We gave sago and fish to the police. Taubada stopped two days; he was counting the village people. In the morning he was to leave. The policemen called for carriers but the boys weren’t present. Some had gone fishing. Others had run in all directions in the bush. Only my relative came to carry. This Taubada’s gear was huge, but only one carrier was waiting in front of the rest house. At this the white man was angry. ‘Bilong wanem kanaka ol i sakim tok bilong mi?’ Then he sent my relative off to gaol. In gaol my relative had lots of trouble. At dawn he got up and he went to work through till the afternoon but he did not receive even a little pay. He swallowed only sago. When he smoked, Taubada increased his sentence (lit. his months). When he was discharged he rolled up his sleeping mat forthwith and headed for Hanuabada.

(8) Now my relative stays here. He eats nothing but rice. He hasn’t found a (new) wife. He is a widower. We two do not care for the village; this place is good enough for us. Maybe sometime when I’m old I will go to Kerema, but now I am well settled here. When I’m hungry I beg a little rice from relatives. At night I go out, or I play cards at Hanuabada. Everything is all right with me.

101 See footnote 24.
POLICE MOTU - ENGLISH VOCABULARY

This vocabulary contains many supplementary explanations and illustrative examples to points of the structure of Police Motu which have been treated in I to X in a summary form only. The learner is expected to refer frequently to the vocabulary sections when working through the chapters and exercises. The particles and affixes (prefixes and suffixes) occurring in Police Motu appear as separate entries in the vocabulary for easier reference.

As can be seen from the Police Motu - English section, many bases can be translated by English nouns or verbs, or by English nouns, adjectives or verbs, as in the cases of ānī 'food; to dine' and badu 'anger; angry; to be angry'.

A

a but
abu brush turkey
abia to get, take; to carry (in hand)
abia dīhau mai to bring down (lit. take downwards come)
abia kava to take without asking; abia kava lasi do not take without asking
abia mai to bring (lit. take come)
abialaisi to lift
abitoro to lend; to borrow
abōna scrotum
adavāgu my spouse! (i.e. 'my wife') when said by a man, and 'my husband!' when said by a woman (term of address as opposed to term of reference)
adavanā pl. adavādīna spouse - wife or husband
adēna chin
ādorāhi afternoon; vārāhi ādorāhi law mai I came yesterday afternoon
ādorāhi kahāna in the evening(s)
āna leg, foot
agāva beads
abu lime (for use with buātau, i.e. betelnut); lime gourd

-a! (-a after bases ending in -a) marker of locative (see VI, pp.15, 16). It is restricted to a few common bases: 1. Optionally, but quite frequently, it occurs in udal 'in the bush', hānuāl 'in the village', davarāl 'in the sea', negānal 'when...'. 2. Almost obligatorily it is found in dīnal 'during the day', negāl 'at...time' (as in odā negāl 'when', ādū negāl 'long since'), vaīrāsī in front (of); dōrīna at the headwaters'. 3. It is found in a number of petrified forms which do not occur in Police Motu as bases without the locative suffix. Such forms are: dēnci 'in the morning', kahēnāl 'on the, or: to the) side', lōlōna 'inside; while', atēnāl 'on top of', hānunāl 'underneath', hūnunāl 'between, among', bādināl 'at the foot of (a tree)', mūrināl 'afterwards; behind', gūsāl 'afterwards', and in dēkēnāl which is a variant of ākēnā 'to, at, in'.

Note: with bases which do not take the locative suffix, words like lōlōna 'inside', atēnāl 'on top of', ākēnā 'to, at, in' are used to denote the concept expressed by the locative suffix.
ai we (excl.); us (excl.)
aí emu our (excl.)
alána throat, neck
alivára canoe pole
aláia to kill
alála a war, battle, fight; to fight;
Goilála dekéna ídia alála noho in
the Goilala they are still fighting
ane song
ane ábia to sing (a song)
éness to answer, reply; an answer, reply
ánia to eat; to chew; bóroma huálá
se ia ánia the crocodile is eating
the pig. kuku ia ánia diba lasi he
doesn’t smoke, buátou ia ánia he
is chewing betelnut
ánianí to eat, dine; food
ánína a reason, cause, basis; ínai
hèreva be ánína lasi this talk is
unjustified
áoenga idea, intelligence; to have
intelligence, have brains; úmui
gúnika be ánína lasi you bushmen
have no brains
apéna a wing (of bird)
ará a fence; ara ia makóhia vadváeni
the fence is broken
arália to burn (something); to be
burning; ruma ia arália noho the
house is still burning, lýêpa ia
arália? Lasi, lau gábua lasi is the
lamp burning? No, I didn’t light it
áríha goanna
arú a flood, current
asúna liver
atáiai on, on top of; oróro atáiai
ia máhuta he slept on top of the
hill, ruma atáiai on top of the
house
atóa (or átoa when more emphatic) to
put, place, lay down
átóa (or átoa) dibúra to put in
gao, to gaol, to have gaoled;
méamea tauna ai átoa dibúra we
had the sorcerer gaoled
au wood, tree
au ©húhúna a fruit
au kopína the bark (of tree)
akáa hard, tough; to be hard, tough
aukína jaw
ava a weed; ava ia tubu dimagabú
lálonai weeds were sprouting in
the garden

B
babága ornamental plant
bada (takes -na, -dia) big; to be
big; au baddídia big trees, tau
baddína a senior man
baddíbadi close to; tano baddíbadi
úmui káloa diho paddle down close
to the bank
baddína the reason; because, why...;
i a lao baddína lao diba lasi I
don’t know why he went, ia lao
baddína ia ra lasi hánu a he went
because he didn’t like the village
baddína daháka why?
bádínaí at the foot or base (of a
tree); váivai bádínaí ídia kiki
noho they were yarning at the foot
of a mango tree
badu angry; anger; to be angry (with;
dekéna); badu ia dika anger is bad,
lau dekéna oi badu? are you angry
with me? oi dekéna lau badu ta lasi
I am not in the least angry with you.
I have no complaint against you
bagína forehead
báluei aircraft
bamínhuta! goodbye!
bámona about, approximately; toi
bámona ídia húnia they hid about
three, inai bámona ídia boiboí they
called out like this

bara a paddle

bara dekéná kakásia to paddle (lit.
to scratch with paddle): bara dekéná
ídia kakásia diho they are paddling
down

barfski a Government rest house

baubau bamboo

bava crab

1be of course!, emphatic 'yes!': when
introducing an utterance it adds em­
phasis to a statement; ia mai? Be!
has he come? Of course (he has)',
be, edeszéni kuki ta lau davařia? well
then, where shall I find another
cook?

2be marker of emphasis, see IX, p.24

bema if; bema lai negána, rakátáníia
if (& when) there aren't any, forget
(lit. leave) it, bema lai ia torésí
ita dika inai if a wind springs up
we are done for (lit. bad)

bero a scar

bessái (or bieái) shellfish

biagúna (pl. optionally biagúdia)
owner, boss; ruma biagúña ia noho
lasi the householder is not here,
ídía ena biagúna (or biagúdia)
tibóunai all their bosses

bibína lip; edge

bibo jew's harp; bibo ia botáia
loáloa he goes around playing a
jew's harp

bibo botáia to play (lit. beat) a
jew's harp

biku banana

bini bean

Bipl Burns Philp

bieái variant of bieái shellfish

bita rat, mouse

bobóro hornbill

bodága rotten; to be rotten; au ia
bodága vadáeni the tree is rotten,
bodága gáud’a inmai négea throw
away the bad ones - lit. (some)things

bodo to be out (of a flame, lamp):
lámepa ídáu negai ia bodo vadáeni
the lamp went out long ago

bógabáda a fat man (lit. stomach-
big)

bógahisíisi see habógahisíisi

bogákúnu full, replete (with food,
. i.e. having eaten one's fill); to be
full, replete (lit. stomach-filled;
kunu alone is not found in Police
Motu): ámáu lau ura lasi, lau
bogákúnu vadáeni I do not want food;
I am replete

bogána the stomach, belly

boiboí to call, call out; to bark
(of dog); noise; daháka boiboí momo?
what's all the noise about? sí sia ia
boiboí noho the dog is barking

boio to be lost; to elapse, pass
(said of time); guinka tauna ia boio
uda lálonai the bushman is lost in
the bush, hua rua ia boio two months
passed

bona and; ira bona kaia ídia húnia
they hid the axes and knives

bonáia to smell something; inai
huáua oí bonáia vadáeni? have you
smelled this flower?

bonána a smell, odour

bóroma pig, pork

botáia to hit, beat

bou a shell ornament

buštäu betelnut; buštäu ia ánia he
is chewing betelnut

búbua to pour, spill (something)
bubua diho to pour (it) down
buka a book
buruɑa old; to be old; lau buruɑa
eqngana diho lao Kerema when I
am old I will go to Kerema

dabai (in the) morning; dabai ia mai
he came in the morning
dabarere the dawn; dabarere negana at
torési we got up at dawn
dáuva cloth; clothes, clothing; large
loincloth, laplap
dáuva karáia to put on clothes; dáuva
ia karáia he put on his clothes
dádabaia to strike, beat; au dekéna
ia dádabaia he hit him with a piece
of wood, sísia ia dádabaia marági
lasi he gave the dog a thorough
beating
dádia to snatch
dáka 1. to ascend, go up, come up;
to climb (up); 2. following another
base: direction upwards; ia véria
dáka he pulls it up
dáka lao to go up (away from the
speaker)
dáka mai to come up (towards the
speaker)
dágedage cruel, fierce, savage,
vicious; to be cruel, fierce, savage
(to: dekéna); oi emu sísia ia
dágedage your dog is savage, oi
dekéna lau dágedage lasi I am not
cruel to you, I do not mistreat you,
dágedage tauna a vicious person
dáháka what?, see IV, p.8, and VIII,
pp.22, 23
dáháka badína why?
dáháka daháka what things?
dáika who?, see IV, p.8, and VIII,
pp.22, 23
dáika ana whose?
dáninama dynamite; to dynamite
dala path, track, road; manner; dala
ai lúlua diho sinuva dekéna we
followed the path down to the river,
vanági karáia dala ai diiba lasi we
don't know how to make canoes (i.e.
the manner of making canoes)
danu also, too; together with; lau
danu lao itáia I saw it too, ódorah
kohána tamádia danu ia kiki in the
evenings he yawned with his uncles
darádara doubtful, confused, not
sure; to be doubtful, confused, not
sure; oi itáia? Lasi, lau dáradara
did you see him? No. I am not sure
dárea to tear; ai emu dáuva ia dárea
vadáeni he has torn our cloth
daráma outrigger
danau far, distant; to be far, distant
davána a price; a pay; davána hida?
what is the price? davána taina ia
davária lasi he did not receive
(even) a little pay
davára sea
daváraí in the sea (davára + -1)
davária to find
davaa to wave; imána ia dávea he is
waving (his hand)
1dákéna by means of, with; ira dekéna
ídia stria they split it with an axe
2dákéna to, at, in, from; ai noho
hánua dekéna we are stopping in the
village, ai lao uda dekéna we are
going to the bush, gorére dekéna
kopina ia heúdeheude (my) body (lit.
skin) is quivering from sickness
dákénaí variant of 2dákéna
-dia see -na 1., 2., 3.
diári light (not dark); to be light;
gabu ia diári másemase the place was
diba to know, be able to; to be in the habit of; leta oï tōrea dibai?
can you write a letter? inai tauna oï dibai? do you know this person?
diba tauna a person who knows, a knowledgeable person, kuku ia ánia dibai lasi he doesn’t smoke (i.e. is not in the habit of smoking)
diba arrow; dibai négea lasi! don’t fire the arrow!
dibura darkness, a prison, gaol; to be put in gaol, to be gaoled;
vāravara ia dibura vaddeni (my) relative has been put in gaol, lau egu vāravara ia stáia dibura inai he sent my relative off to gaol
dibura (ruma) a gaol (lit. gaol house), prison
dibura (tauna pl. táudia) prisoner
digára fat (of food), sweet, tasty; to be fat, sweet, tasty; bóroma ia digára másemase the pork is very tasty
digu to wash (oneself); bath (water); oï emu digu ia sidhu inai your bath (water) is hot
digu rann bath water
digu(digu) to wash (oneself); stnavai dekēna idia digudigu noho they are washing in the river
dihó 1. to descend, go down, come down; 2. following another base; direction downwards; ruma dekēna ia diho mai he came down from (his) house, ia būbūa diho he pours it out (down)
dihó lao to go down (away from the speaker)
dihó mai to come down (towards the speaker)
dika (takes -na, -āia) bad; exhausted; to be in a bad way; badness uro dikâdia úmui négea throw away

the bad pots, biku dikâna máriboi se ia ánia a flying fox ate the bad banana, bema lai ia torēisi ita dika inai if a wind springs up we are done for (lit. bad)
dimári ant
dina day; sun; dina ia diho gaurária inai the sun is about to go down, dina sidhu dekēna ai dika we are spent, exhausted (lit. bad) on account of the heat of the sun
dina gauna clock, watch; dina gauna hida? what is the time?
dina sidhu the heat (of the day)
dina tubu midday
dinai during the day; dinai ia mai he came during the day
diráva God, spirit
diâna the elbow
dobu deep; to be deep; dobu gabuna a deep place, davâra ia dobu másemase the sea is very deep
dogâe widower; to be a widower; ia dogâe vaddeni he is a widower, has become a widower
dogatso to hold
dohôre preceding subject pronoun; future action (see II, p.5); dohôre ai máhuta we will sleep
doko to quit; to be released, discharged; tau rua ia doko Bipi dekēna two men quit Burns Philp, ia doko negānai ia hełu Hánuabada when he was discharged he headed (lit. ran) for Hanuabada
dokâna the end
dôma leech
dôre common pronunciation of dohôre
dôria to push; vanagi ûmui dôria! push the canoe!
dorfna (+ locative marker -l : dôrinal) source; headwaters:
taunimáнима ia noho stnavai dórinaí
there are people at the headwaters of
the river
dórinaí at the headwaters (dórinaí-1)
dórúna the back; lau egu dórúna ia
histhisi my back is sore
dudhía to read; to count bóroma ita
dudhía we counted the pigs, buka lau
dudhía diba lasi I cannot read books
dúrál see ídúrál
dubña a tail (of bird)
dárna to help

e marks emphatic address (follows
the base to which it is added):
turágu e! hey, friend! sinágu e!
oh my mother! (an exclamation
equivalent to 'Heavens!')
ada variant of possess marker with
ita we (incl.) (see footnote 20)
adá nagál when, at what time?
edána which, what (kind of)? edána
hánua oí itáia? which village did
you see? edána dágedage tauna se ia
hadikáiía? what vicious person
destroyed her?
edána bámona how, why? edána bámona
ia hénia lasi why didn't he give it
(to you)?
edéheto (or édéheto when more em-
phatic) how, why? édéheto oí diba?
does he know?
edéssái (or édéssái when more em-
phatic) where?
edéssái edéssái here and there, in
all directions; haida be uda lálonai
idía heáu edéssái edéssái some had
run in all directions in the bush
edéssái oí mài where are you from?;
where are you coming from?
edía variant of possess marker
with fdíla they (pl.) (see footnote
22)
ega possession marker with lau I
(see VII, p.20)
ela bona as far as, until; ia káloa
lao ela bona hánua he paddled on as
far as the village, ai màhuta ela
bona dábarere we sleep until dawn
emúl variant of possess marker
with ai we (excl.) (see footnote
19)
emú possession marker with ai you
(sg.), ai we (excl.), ànnl you
(pl.) (see VII, p.20)
ànnl variant of possess marker
with ànnl you (pl.) (see footnote
21)
ana possession marker with ia he,
she, it, íta we (incl.), fdíla they
(see VII, p.20) and with nouns (see
VIII, p.22)

G
gaba a drum; gaba botáiia to beat a
drum
gaba gauna a belt (lit. waist thing),
cummerbund
gabana waist
gábaí afterwards; gábaí ia boiboi
he called out afterwards
gabu (takes -na, -díia) a place; gabu
namóna! nice place! dobu gabúna a
deep place
gábu to burn, bake; to light; tuári
táudia ruma rua idía gábuu vadáíni
the warriors burnt down two houses,
oi emu bava lau gábuu inai I am
baking your crabs now
gabúna where...; ùnnl màhuta gabúna
ai davária vadáíni we found the
place where you slept
gadára to play; kekéni táudia ia
gadára koné dekéna the girls are
playing on the beach
gada  language, local language as opposed to Police Motu or Pidgin; gado dekêna  tdia mógea noho  they conversed in (their local native) language
gaddkagadaka  green; blue; to be green; to be blue
gagóva  crooked; to be crooked
gahi  stone club
galgal  a snake
gámaní  Government
gana  armband
gari  frightened; to be frightened; the fear; ai gari mëamea dekêna  we are frightened of sorcery, gari tauna coward
garína  at the end of a sentence 'might'; at the end of a clause 'lest'; dibûra ia heâu garína!  the prisoners might run away!  ia koikoi garína  he might be lying, mûramura ia ore garína lau dûekau Fore  I will go up to Erave lest the medicine runs out
gatol  egg
gau  (takes -na, -dia)  a thing, a something; property, gear, belongings; ia ena ura gauna  what he wants (i.e. the thing of his wanting), tâubâda ena gau be marâgi dibâ lai  the European’s gear was huge
gou lûounsâ  everything
gâukara  to work; the work; a job; lau gâukara Hânuabada dekêna  I work at Hanuabada, gâukara gabûna edesêni?  where is the work place?
goa  guma tree
gobóra  turtleshell earrings
goda  a sleeping mat; ai enai gedâ ai átoa  we lay down our sleeping mats (for sleeping)
gega  to dig; guri tdia geia  they are digging a hole

gâragara  pandanus (fruit on tree)
gfûia  to squeeze; to make sago (rdôbía gûia); to switch on (a flash-light); sipôro momo hêrea ai gûia vaddeni  we have squeezed a lot of siporas, tdia lao rdôbía gûia  they went to make sago, tosi gûia mai inai kohânai flash your torch light over in this direction
gini  to stand
gûnîes  to arrive
gûnîgini  a spike, thorn; rdôbía dekêna gûnîgini momo ia noho  there are many thorns on sago
gîrâî  a fat, oil, margarine; the sap of certain trees
giroa  to turn; ia giroa diba lai  he can’t turn round
giroa mai  to turn and come back, turn back, return; oî giroa mai negûna lau hénia  when you return I’ll give it to you
gódâ  strong; to be strong; strength; gódâ tauna ia noho lai  there is no-one who is strong
góbea  to catch with the hands
gorâî  sick; to be sick; sickness; lau gorâî  I am sick, gorâî dekêna kopîna ia hëdeheude  (my) body (lit. skin) is quivering from sickness
gora  black palm: various kinds are used for making bows, flooring houses, etc.
-gu suffix replacing -na with the following words when they are used as terms of address: tamâna  ‘father’, eindâna  ‘mother’, kakâna  ‘older sibling of speaker’s sex’, tadâna  ‘younger sibling of speaker’s sex’, taîhâna  ‘sibling of sex opposite to speaker’s’, adâvâna  ‘spouse’, and turâna  ‘friend of speaker’s sex’; tamâgu
my father! (addressing him), but "

egu tamána my father (referring to
him, speaking about him)

guba a cloud; sky; guba ia dika, medú
ia mai gwauráia inai the sky is
overcast, it is going to rain

gudu swollen; to be swollen; swelling;
matána i a gudu (my) eye is swollen

gufa to arrest; to board (a canoe or
ship), to get into a vehicle; vonági
ta dekéna ia guta he boarded a canoe

guna once; in the first place, long
ago (usually at the beginning of a
clause); first (following a base de-
noting an action); old (said of
things) (following a base not de-
noting an action; often takes -na,
-dia in this function); guna ia mase
she died long ago, ia mase guna she
died first, runa gunána an old house

gúnika inland; the inland; inlander,
bushman; gúnika tauna a bushman

gurl hole (in the ground)

gurl gabúna burial place

gdría to bury

gúriguri to pray; prayer

gwàdàia to pierce; to dekéna ia
gwàdàia he pierced it with a spear

gwàruma a fish

gwau 1. to say; 2. introduces a
quotation; ia gwau ñmui mai he says
here); ia ónesa ia gwau 'to, ia
mase' he answered (and he said):
'yes, she died'

gwau hónia to abuse, scold

gwauráia 1. to talk about... (often +
héreva to talk); 2. following an-
other base (see II, p.6): intended
action: to be about to; ñdìa maváru
gwauráia ñdìa héreva noho they are
talking about dancing, tau burúka oi
gwauráia? are you talking about the
old man? ia helai gwauráia he is

about to sit down, ia helai gwauráia
inau it is about to escape, run
away

H

ha-. ...-(1) a causative form (see V.
p.12); diba to know, ha-diba-ia to
cause to know, to teach, to inform

hábadáia to increase, to make big;
táuba se ia ena hua ia hábadáia
taubada increased his sentence

háboa to gather, collect (both in the
meaning of collecting something, and
of coming together); lahi au ñdìa
háboa vadáeni they have gathered
some fire wood, hánaa táudia ia háboa
vadáeni the village people have
gathered

hábodoa to put out, extinguish,
switch off; lahi runa dekéna ia
hábodoa he put the fire out with
water

hábóia to lose; lau egu tamáka
daráka bádina oí hábóia? why did
you lose my shoe?

hádíbáia to teach, inform, cause to
know

hádígúa to wash (someone else).
bathe; mero marági lau hádígúa
vadáeni I have washed the small boy

hápikáia (or hádíkáia when more em-
phatic) to ruin, make bad; aí enu
una gabu bóroma se ia hádikáia the
pigs ruined our garden

hádókoa to cause to cease, stop; to
dismiss, cause to quit; hórèva hádókoa!
stop talking! biágúna ia hádókoa aí
our boss dismissed us

hádónoa to swallow; múramura ia
hadónoa vadáeni he has swallowed the
medicine

hagúria to frighten

hagúnia to erect, cause to stand; to
build; runa mátamata ia hagúnia
gwauráia he is going to build a new house
hányua woman; also ‘wife’
hánhua to fill; uro lau hánhua ranu dekéna I filled the pot with water
haida some; haida ia mase, haida ia mauri some died, some survived
hákápua to join something; to come together; sínavaí rua īdia hákápua atáiai two rivers join upstream (lit. above)
hákáua to lead; dibá tauna ta se ia hákáua lao udu dekéna a person who knew led them into the bush
hákwiódua to break something in half, into two pieces
halúsia to lose, squander; oi emu moni ibdunai lau halúsia kasi dekéna I lost all your money at cards
hama a hammer
hamakóhiba to break (something), to smash
hamáoroa to tell; daika se ia hamáoroa? who told you so?
hamarárea to shake; to loosen; vanági hama réreria lasi? don’t shake the canoe!
hamásas to kill
hamórua to cause to fall, fell; au lau hamórua vadaeni I felled the tree
hámuoda to cook on stones
hanáía to cross; sínavaí īdia hanáía gwauráia they are going to cross the river, gau īdia ābia hanáía inai they are taking their property across now
hánhianai every day, always
hánámoa to improve, make good; to applaud
hánína wing, a (of bird)
haa u ma l to come (running)
(ha) bögahisi (hit) sad; to be sad, sympathetic, to be sympathetic; sorrow (lit. stomach-sore); (he)bögahisisi dekéna lau lao la si I did not go because I was sad, bögahisi dekéna lau tai noho I am weeping from sorrow, ait hitólo momo to i a bögahisi- 
that is nothing to be ashamed of, lau hémaraí bada héra I am very ashamed (lit. I shame very big -note the idiom)
héna da a to ask; ia mai gabúna o i hená nadaia? did you ask him where he came from?
hánaa to steal
hánaa tauna pl. táudia thief
hénia to give; kuku daika se i a hénia? who gave you the tobacco?
hénia dáekau go up (by means of ... = .... dáekána) as quickly as one can (lit. give upwards); vanági dekéna i a hénia dáekau he went up (as quickly as he could) by canoe
hélunai underneath; ruma hénunai i a gini he stood underneath the house, vanági hémunai underneath the canoe
hépapahu to argue, quarrel; hóbíne tía hépapahu sipéli la si women are always quarreling
héra ornament, decoration
héra gauna pl. gáudia ornament
héra karáia to put on ornaments, decorate (oneself or someone else); aí hera karáia vaddéni we have decorated ourselves
héraa very; namo hérea very good, namo hérea mómokani very good indeed
hérava (takes -na, though optionally after adjectives) to talk, speak; a talk, rumour; hérava ta lau kámonai I have heard a rumour, mase herevána oí kámonai la si you did not hear word of the death, dika hérava or dika herevána bad talk
hérava(hérava) to talk; ruma lalonaí tía héravaherea noho they were talking inside the house
hérava kava to prattle, just talk
hédóshuda quivering; to be quivering;
goré dekéna kopína ia heidhcheude (my) body (lit. skin) is quivering from sickness

havâsaha to chaff, flirt

hida how many? how much? dîna gauna hida? what is the time? dâvâna hida? what is the price?

hîrîria to blow; kíbi hânuâ tâudia se tâdía hîrîria the village people are blowing the conchshells

hisîhisi sore, painful; to be sore, painful; lau egu kopína ia hisîhisi bada hérea my skin is very sore

hîsîlu a star

hitîlo hungry; to be hungry; hunger; hitîlo se ia ábia lau I became hungry (lit. the hunger takes me), lau hitîlo vaddeni I am hungry

hoâ to be surprised, amazed

hoìa to buy

hoìhôi to shop; hoìhôi tauna a shopper, Koke dekhiâ lau hoìhôi I was shopping at Koke

hônû full, to be full

horôhoro very (only used after dikà bad); kara dikà horôhoro a very bad custom

hua moon, month; a prison sentence (when a matter of months); dîna ia dîho, hua ia dâkeyu! the sun is setting, the moon is rising! hua rua ia boiò two months passed, tâubada se ia ena hua ia hâbâdaia Taubada increased his sentence

1 huuhua a flower, fruit

2 huuhua a cough, cold; to cough; huuhua bada hârea lau davâria vadaéni I have caught a very bad (lit. big) cold

huâtâ to carry (on shoulder)

huâsia mai to bring (carrying on shoulder)

hufìa crocodile

hâduâl between, among; ruma hûânai hóroma ia loâloa the pigs wander among the houses

hufìna hair; feather; manu hufìna dekéna ai hera karâia we made ornaments with feathers

hûnìa to hide (something, or oneself); tâu ta ia hûnìa noho one man is still hiding, lau egu hóroma tâdía hûnìa vaddeni they have hidden my pigs

hûnìa dââkaâu to climb stealthily (lit. to hide upwards)

hûre to be washed away, be adrift; hàwaboi lau egu vanâgi ia hûre during the night my canoe was washed away

hûrehuñu a wave; rough, to be rough (said of the sea); hûrehuñu bada hêrea ia torêtisi very large waves arose

hûría to wash (clothes); dâbua ðmui hûría vaddeni? have you washed the clothes?

hûtûma a crowd

I

-ì marker of locative after bases ending in -a (see -á)

1a he, she, it; him, her, it; sometimes used for fàla they; them

1a âna his, her, its; sometimes used for fàla âna their

ibûnai all, every(one); lau egu moni ibûnai ia boiò all my money is lost

1âdù different; to be different; other; inai bóroma be 1âdù this is a different pig

1âdù negat long since, at a different time

1âdùidau various, varied; kava
idāuidau varied customs
idā they; them
idā edia their (variant of idā ena)
idā ena their
idāna their (common pronunciation of idā ena)
idāara door
(1)duăng1 a comb
duha clan, family
idāna his, her, its (common pronunciation of idā ena)
dkēka a nail
dkēkaa to nail
filmo a canoe tree
ima kwââlikwââli finger
imâna the hand, arm
imai this, that, these, those; also see footnote 6 for its idiomatic use
inisêni (or iniseni when more emphatic) here; vânegai ai kâmepa karâia inisêni the other day we made camp here
inisêniâi variant of inisêni
înu to drink; stnâvai dekâêna idâa
înu they drank at the river, ranu umui înu hârâga drink the water quickly, înu be înu gauna lasi that's not for drinking
1fo a spear
2fo yes (see footnote 24)
îpfia a gun
îra an axe
îra matâna axe blade, cutting edge of axe
îsâna tooth
îsia to husk (e.g. coconuts); niû ruâ ai îsia vâddâni we husked two coconuts
îta we (incl.); us (incl.)
itâ ena our (incl.)
itââna to see, look at; dala itââa! look at the track! bóroma oi itââa? do you see the pig?
itââna our (incl.) (common pronunciation of itâ ena)
lûna a tail (of animal)
lûââna to slice, cut up, incise; bóroma umui lûââa vâddâni? have you cut up the pig?
(1)vûtô hammock
K
kâdâa to serve, dish up; ânitâi kâdâa! dish up the food!
kâmâ sweet potato
kâgo cargo (of a ship); a load
kâgo uddâa to load cargo
kahânâi side; on the (other) side of; with a geographical name preceding: area, district; stnâvai kahânâi on the (other) side of the river, lau mai Kêrema kahânâi I come (or am) from Kerema district
kahânâi kahânâi on both sides; stnâvai kahânâi kahânâi on both sides of the river
kahirâkâhira close, nearby; to be close, nearby; nearly, almost; niû tamôna tamôna ia noho kône kâhirâkâhira there are a few coconuts near the beach, ranu aí kâhirâkâhira vâddâni the village is close now, râbîa mamîna kâhirâkâhira ia láloa boio vâddâni he had almost forgotten the taste of sago
kahu ashes
kâla a knife
kâivâkuku a dancing mask; a fool
kâkâgu my elder sibling of my own sex! (i.e. 'my elder brother!' when said by a man, and 'my elder sister!' when said by a woman) (term of address as
opposed to term of reference)

**káakáka** red

**kakána** _pl._ *kakádiₐ* elder sibling of the same sex as the speaker; a woman’s *kakána* will be her elder sister, a man’s his elder brother

**kakásiₐ** to scratch, scrape

**kakóró** dry (of coconut); to be dry (of coconut); *niú kakóró kóbára karáia gwauráia tía háboa noho* they are collecting dry coconuts to make copra

**káloa** to paddle; *ia káloa lao ela bona háuna* he paddled on and on as far as the village

**kámapa** a camp

**kámanai** to hear, understand

**kámkkan** to touch, come into contact with; *vándgi ia kámkkanu!* bring the canoe alongside! *ita kámkkanu miri dekéna* we are grounded on the sand-bank

**kàndi** spittle

**kàndi** nága to spit

**kapóre** exclamation of surprise

**kaputu** a cup

**kara** custom, behaviour

**kará** white cockatoo

**karáia** to make, do; to put on (clothes); *daháka ídia karáia?* what are they doing? *laiti, vándgi mátamata ídia karáia* no (see footnote 24), they are making a new canoe, *dábuia ia karáia* he put on his clothes

**karáudu** fishing spear

**kara** carrier. e.g. on a patrol; to be a carrier, to carry on patrol; *politsimani kara ia boibo* the policemen called for carriers, *vávarara sibóna ia mai kare gwauráia* only (my) relative came to carry

**karu** green (of a coconut); to be green (of a coconut); *núi karu úmu máilaia* bring some green coconuts

**kaòto** cards; to play cards; *tía kasi ruma lálonai* they play cards in(side) the house

**kaòtû** green, unripe, uncooked; to be unripe, uncooked; *biku ia kastri noho* the bananas are still unripe

**kaókau** dry; to be dry; *dábuia ia kaókau vaddéni?* are the clothes dry yet?

**káunisoro** a council; a village councillor

**kavábu** a bottle

**káva(kava)** mad, crazy, or in some way defective; to be mad, crazy, or defective; *mero ia kávaka vaddéni* the boy has gone mad

**káva(kava)** without reason or purpose, merely, just, only (often in a derogatory sense) (follows a base); *mero ia héreva kava* the boy is just talking, only talking, prattling, *ruma kávaka vaddéni* only the houses were there (i.e., the village was empty), *háhine ia noho kava* the woman is staying without reason, *rábia kávaka vaddéni* he swallowed only sago (i.e., this was all he got)

**kávakava tauna pl. táudiₐ** a crazy person, fool

**káha** to open; *kavábu mátamata kéhoa!* open a new bottle!

**kekú** girl; *kekéni táudiₐ ia gádára konya dekéna* the girls are playing on the beach

**kekú** tauna pl. táudiₐ girl

**kaunana** chest (of person)

**kapáta** a club (for fighting, hitting)

**kapóka** scrub fowl

**káfre** crime, trouble, mistake; wrong, wrongly; to do wrong; *kerére*
ia vara trouble is starting, ia kámonai kerére he didn’t hear right, lau kerére vadayen I have done wrong
keru cold; to be cold; the cold; keru gabúna dekéna ai mâhuta we slept in a cold spot
kerukeru tomorrow; kérkeru dabai ai toréisi guauráia we plan to leave tomorrow morning
kérkeru vánegai in a few days
keráma cold; to be cold; ranu keráma dekéna úmai digu! take a bath in cold water!
keto to fall down (from upright position)
kava mussel
flapa a net bag
kibi conch shell; a bugle
kiki a story, yarn; to yarn; Hido ena kiki be moom héréa ai dekéna among us there are many stories of Hido, hánuaboi ai kiki ela bona dábare re last night we yarne d until dawn
kimai fishing tackle
kimai anfana fishhook
kimai varo fishing line
kimáni (used in the Goilala area only) policeman
kio vagina
kipa the rib of the sago-palm leaf, often used in making walls
kiri to laugh
kiri mase to laugh very much, kill oneself laughing; ia kiri mase she died laughing, laughed very much
kíla to strike (a match)
kóbara copra
kohu wealth, property
koikoí to lie; a lie; oi koikoí lau dekéna! you lied to me!
koikoi loáloa to go about telling lies
koikoi tauna pl. taudia a liar
kokfa to remove; diwa máta dekéna ia kokfa he plucked the arrow from his eye, kuwána kokfa! let go the rope!
kókoko kassowary
kókeroku domestic fowl
komubati (used in the Delta area only) fishing camp
kone a beach, coast
kone tauna pl. taudia coastal person
kopína skin; body; lau egu kopína ia metáu I am tired (lit. my body is heavy)
kopína anína last thin (said of humans) (lit. skin basis not); to be thin
kopína ia metáu tired; to be tired (lit. body - or skin - is heavy); lau egu kopína ia metáu I am tired (lit. my body - or skin - is heavy)
kópukopu mud
kórema(kórema) black, or any dark colour; to be black, or of any dark colour
kóría to bite; to sting (e.g. insects); nánigo ia kória hornets have stung him
kórikori real, genuine; to be real, genuine
koróro dry (of a river); to be dry (of a river)
kóu a cover, close; inai mátauna oi kóu close that hole
koukóuna the shell (of something); niú koukóuna coconut shell
kubórukobóru round; to be round; circular; to be circular
kúdima see taiána kúdima
kudáuna the heart
kuki a cook
kuku tobacco, cigarette
kuku ánía to smoke (lit. eat tobacco)
kukúri excrement; to excrete; bóroma kukúri ia noho hánuá lálonai there are pigs' droppings in the village, uda dékéna ñdí a kukúri they excrete in the bush
kumí a bundle
kumí to wrap, wrap up, bundle up
kunána buttocks
kúrokuro white; to be white; tau kúrokuro white man
kúrúkuru kunai grass
kwadági (kwadogó) short; to be short
kwaído to break in half (by itself)
kwáláhu the smoke; hánuá dékéna kwáláhu ia ñáekau inai there is smoke rising from the village
kwálánu a rope
kwárána the head
kwátua to tie, tie up; vanági kwátua' tie up the canoe!
inai if a wind springs up we are done for (lit. bad)
láloa think (about); láloa lási! don't worry! mase tauna dékéna ia láloa he is thinking about the dead man
láloa boio to forget; adavána ia láloa boio vaddéni he had forgotten (his) wife
lálonai inside; while; ru, ru lálonai inside the house, mawa lálonai inside the box, ia ru, ru he redevahereva lálonai uma gabu biagána ia mai while they were talking the owner of the garden came
lámpa lamp; lámpa góbua! light the lamp!

1lao 1. to go; 2. following another base: direction away from the speaker or from the central figure or locality referred to; 3. action repeated many times over a period of time; ia diho lao he is climbing down (away from the speaker), ia diho lao vo pu dékéna he goes down to the wharf, kóbara lau uddáia lao ela bona ábara I keep on loading copra until afternoon, ia káloa lao ela bona hánuá he paddled on and on as far as the village
2lao a fly; vamu dékéna lao momo ñdí a loáloa many flies were walking about on the meat
lasí no; not (follows the word to which it is added); oi itáía? Lasí did you see it? No. lau itáía lasí I did not see it
lata (takes -na, dia) long, tall; to be long, tall; tau lata hérea a very tall man, au latáía úmwi tóhua! look for tall trees!
láta (lata) long, tall; to be long, tall
lau 1. me; lau i a davária vaddéni! he has discovered me! Úmwi lau
davāria vadāeni! I have found you!

lau agu my
lauma ghost, spirit, spook
lāurabada SE trade wind
lata letter
lóalai to walk around with (carrying or leading something or someone); lau egu ira ia ábia lóalai? was he walking around with my axe?
lóalai to wander, walk about, go out (at night)
lóalai to return, hand back; ai emu dóbuia ia lóalaiia vadāeni? has he returned our clothes?
lóbu mullet
lóhia chief, headman
lokóhu bird of paradise; lokóhu huîna dekēna ai hera karāia we adorned ourselves with bird of paradise plumes
lókua to roll, roll up; kuku taina lókua mai roll a bit of tobacco and pass it to me, geda ia lókua he rolled up the sleeping mat
lou 1. to return; 2. following another base (see II, p.6): action carried out again; ia helai lou he is sitting down again
lólua to pursue, chase, follow; sínavaia tía lólua diho they followed the river down, inai sisia dikēna umui lólua! chase away this bad dog!

M
ma and
mada bandicoot
madì exclamation of pity; madì ia ena tau ia mase! 'alas! her husband is dead!'
máda cooked, done (food); to be cooked, done; gwárume iu máda

vadāeni? is the fish cooked?
magāni wallaby
magánibada ridgepole
mage ripe; to be ripe; biku mage ábia mai! bring ripe bananas!
magdó mangrove
maho yam; Kiriwina dekēna maho be tóhui gauna lasi there are plenty of yams on Kiriwina
máhuta to sleep
maì 1. to come; 2. following another base: direction towards the speaker, or towards the central figure or locality referred to; ia diho mai he is coming down (towards me)
málaia to bring, hand over; kuku máilaia! give me some tobacco. puse máilaia bring the bag
maino peace
mairi pearlshell; a pearlshell ornament
mak mark, boundary; ai emu maka dekēna umui váræai lasi! do not cross our boundary, au dekēna maka ia átoa he put a mark on the tree
makóhia to break, be smashed, go to pieces; inai témuba dohöré ia makóhia diba lasi this timber just won't break
maléna tongue
mama jealous; to be jealous (of: dekēna); adavōna dekēna tau burúka ia mama the old man was jealous of his wife
mamina the taste, flavour; raisi mamina ia dika the flavour of the rice is bad
mamina thigh
masu (used in the Western District only) village policeman
mána tame, gentle; to be tame, gentle
mündika soft, weak; to be soft, weak; ai gündika be goáda táudaia to kone táudaia ia mündika mündikani we bush folk are strong people but the coastal people are very (lit. truly) weak

manu bird

(manu) apóna wing, a (of bird)

(manu) heufna wing, a (of bird)

(manu) hunfa feather

máoro(máoro) straight; to be straight; immediately; dala máoro hérea iá hea dádekau Ok Tedi kahúnaí a very straight track runs up the side of the Ok Tedi, támuba iá máoroaoro vaddení? is the plank straight yet? máoroaoro iá ripósi iá ena biagúna he reported immediately to his boss

marági small, little; to be small, little

marági dibá lasi very much, enormous, huge; táubada ena gai be marági dibá lasi the European's gear was huge

marági lasi very much; iá kiri marági lasi he laughed very much, laughed heartily, iá moále marági lasi he was extremely glad

maráva rosewood; gaba be maráva dekéna iá se iá karáia hánaiháinai we always make drums from rosewood

maráro(maráro) loose, sheky, shaking; to be loose, shaky, shaking; ruma iá maréremarere the house is shaking

máriboi flying fox

máso to die; death; dead; to be dead; adjunct indicating intensity; mase tauna patapata dekéna ídía atáda they put the corpse on a platform, mémea ídía karáia ma iá mase they made sorcery and he died, kuki mátsamaa iá táhua mase he sought and sought for a new cook

másemase extremely; dobu másemase extremely deep, gaba iá diári másemase the place was brilliantly lit

mátsbudi turtle

mátsamaa new, young; to be new, young; hónine mátsamaa a young woman, varági mátsamaa a new canoe

matása eye; edge (of knife, axe); kaia matása edge of knife

matána a hole; au matána dekéna iá váreai he went into a hole in the tree

máus a box

máuri alive, well; to be alive, well

máuta common pronunciation of máhata to sleep

mavauru to dance; a dance; lau ura mavauru itáía I want to see the dance, hónuaboi ídía mavauru they danced during the night

másema sorcery, black magic

másema tauna pl. táudia sorcerer; mémea tauna ai átoa dibúra we had the sorcerer goaled

médikoro medical assistant

medu the rain; medu iá diho mai it is raining

mai urine; to urinate

málkí a plate

mámairo boys, pl. of mero

mero (takes -na, -dia optionally) boy, pl. mámamo; mémero iá loo háuna ta the boys went to another village, dibá mero or dibá mérina a boy who knows, síduh meródia or síduh meméra energetic boys (see -na in the vocabulary)

métárametaira slow; to be slow; slowly; carefully; raka métárametaira! walk slowly!

metáu heavy, difficult, clumsy; to be heavy, difficult, clumsy; inai varági ia metáu másemase this canoe is very heavy, oi emu gado ia metáu your language is difficult

múkisi to mix
mimia edible pitpit; mimia bona
rábia ai kumia we wrapped up pitpit and sago

mirána eel; sínavaí dekéna miníma
rua ai véría we caught two eels in the river

miri sand, sandbank, beach; miri
dekéna Úrama tàudía se hánua
mátamata idia hagínia guauráia the Úrama people plan to build a new village on the beach

míro dirt; dirty; to be dirty; lou
egu kopína ia miro momo my body is very dirty. miro momo ia noho there was a lot of dirt

mo only

mo sibóna only (emphatic); medú ia
diho mo sibóna it rained and rained (i.e. it was doing nothing but raining, there was only rain)

moila glad; to be glad; gladness;
gorére ia ore negání ai moále marági lasí when the sickness ended he was extremely glad

mógaa to twist, plait; to converse;
varo hóhine tàudía se ia mógea the womenfolk twist the thread, gado
dekéna idia mógea noho they conversed in (their native) language

moia to tread on, squash; témuiba
únui moia diho! press down on the plank!

momo many, much; biku momo ia noho
there are plenty of bananas, oi be
kókoi momo tauna you are a great liar

mómokani true, truly; very; emphatic
'very' when after adjuncts of manner
(see VII, p.21); ia lao hánua
mómokani he went right to his (own)
village, oi díba mómokani? do you really know? tau burúka mómokani ta
a certain very old man, tau namo
hérea mómokani a very, very good man

momóru rubbish, crumbs
mone money
moro to fall (from height); to alight;
bólusi ia mo ro vaddéni the plane has landed, mero marági ia mo ro garína!
the little boy might fall, is in danger of falling!

mótaka car
métumotu island
muko handkerchief
mumúta to vomit; the vomit
múramura medicine

músirimü outside; runa músimu ñida
tobóbo noho they were calling out outside the house

múrinaii behind; after; afterwards;
runa múrinai ia noho he is behind the house, heáí múrinai ia màhuta after
the fight he slept, múrinai ia maí he came afterwards

mutu to sink, be sunk; vanági ia mutu
vaddéni the canoe has sunk

N

-na 1. Suffix obligatorily added to the following bases when they are phrase heads (see VI, p.15): tau 'man', gau
'thing, something', gabu 'place',
nega 'time', and optionally to hérea
'talk', and mero 'boy'. In the pl. -na is replaced by -dia; both -na and -dia
cause the main stress to fall on the syllable preceding them: hérea -
havéna. Note: the pl. of tau 'man'
as a phrase head is usually tàudía
though the pl. of the base tau 'man'
itself is tatáu 'men', e.g. sítäa
tàudía 'energetic men'. If stress is
laid on the fact that one is speaking
of men and not just persons, tatáu is
used as a phrase head, without -na,
i.e. sítäa tatáu 'energetic men'. The
situation with mero 'boy' is compara-
able: its pl. is maródia when it is a
phrase head, although the pl. of the base *moro* 'boy' itself is *mamoro* 'boys', i.e. *sidhu mamódi* 'energetic boys'. When stress is laid on each individual boy, rather than on their collective plurality, *mamoro*, without *-na*, is preferred as the phrase head, i.e. *sidhu mamoro* 'energetic boys (i.e. each individual one of the boys is energetic)'.

2. The relationship terms *sinána* 'mother', *tomána* 'father', *pavána* 'mother's brother', *kakána* 'elder sibling of speaker's sex', *tadána* 'younger sibling of speaker's sex', *telhéna* 'sibling of opposite sex to speaker', *pavána* 'father-in-law', *natána* 'child', *tubána* 'grandparent' and *adavána* 'spouse' (see V, p.9), as well as *tauna* 'person' and *biagána* 'owner' always appear with *-na* whether they are phrase heads or not, but *-na* is replaced by *-dia* in the pl., though with *biagána* this is not obligatory. *Taun* 'man' and *tauna* 'person' are indistinguishable as phrase heads (see 1. above): *sidhu tau*-*na* 'energetic man', *sidhu tauna* 'energetic person'. The stress rule mentioned in 1. applies fully to these words.

3. *-na*, pl. *-dia* is obligatorily added to the adjectives *mama* 'good', *dika* 'bad', *beda* 'big' and *letsa* 'long' (but not to *lášána* 'long') and optionally to some other bisyllabic adjectives, especially *gana* 'old (of things)', when these adjectives immediately follow a base (see VII, p.20), e.g. *sn mamána* 'good tree'. The main stress falls on the syllable preceding *-na* or *-dia*. The suffixes are not added to adjectives followed by adjuncts, e.g. *tu mama* *léasa* 'very good tree(s)'. Note: *sáusa* has no *-na* added to it in some petrified base-adjective compounds such as *tubába* 'European' (lit. 'man-big'), *bógobáda* 'fat man' (lit. 'stomach-big').

4. Most names of parts of the body (see VI, p.17), and a few other bases like *kouáuna* 'shell (of)', *darána* 'headwaters' always appear with *-na*, but it is not replaced by *-dia* in the plural. The stress rule mentioned in 1. applies to these words, except for *vulirana* 'face' (but: *vairánal* 'in front'). The suffix *-ao* is absent only in a few compounds like *gaba gana* 'belt' (lit. 'waist-thing'), *bágabáda* 'fat man' (lit. 'stomach-big'), etc.

5. *-na* appears in a number of further words like *tutána* 'in order to', *dákána* 'by means of', *lalána* 'inside', *mdrána* 'afterwards' etc. (see VI, p.19). These words constitute petrified derivations from bases which do not occur in Police Motu without *-na* ± the locative suffix *-(aj)l* (except for *garafa* 'least' whose base *yari* 'fear' is found in Police Motu without *-na*). Note that the stress rule mentioned above in 1. does not fully apply to these petrified forms.

*nádi* a stone; *nádi momo gabána lau ura lasi* I don't like very stony places

*nádi kúrokuro* limestone (lit. white stone)

*nádi matáuna* a cave

*nádua* to cook, heat; *mau egu digu* *rava umui nádua vaddeni?* have you heated my bathwater yet. *biku fáda nádua uro dékéna* they cooked the bananas in a pot

*nchu* to swim; *mau nahu dibá lasi* I can't swim

*nakvalu* in-law of the same generation as the speaker: brother-in-law or sister-in-law. Sometimes used between close friends without real kinship ties

*nem* (takes *-na*, *-dia*) good; to be
good; ia namo that's all right, tau namóna a good man, kara namódia good customs
námonamo well, carefully; iváia námonamo! slice it carefully! lau díba námonamo lasi I am not certain
nánigo hornet; kopína ia gudu bádiña nánigo ia kória his skin is swollen because he was stung by hornets
nário to wait, linger; to look after; nário námonamo! look out! mero marági daika se ia nário? who is looking after the little boy? sinavai dekéna ai nário we waited by the river
natúna pl. natódia child, son or daughter
nega (takes -na, -dia) time; nega momo ia lao háoda many times he went fishing
nega bálda sometimes
nega mamo many times, often
nega ta once; sometime
nega ta ta occasionally
negáal at....time (nega ÷ -1); edá negái when, at what time, idáu negái long since
negán(1) when...., at the time when; oí mai negán(1) lau mábuta when you come I'll sleep, inai negán(1) at this (or: that) time
négea to throw, throw away; to cast (eyes, glances); karáudi négea lasi do not throw the fishing spear, ániani négea kava lasi do not throw away food, kámudi négea lasi do not spit, matáána ia kahání kahání négea lasi he did not cast a glance to left or right
naku catfish
námo mosquito
náhi a dream; to dream
níd coconut, cocopalm
naho 1. to be, exist, be present; 2. following another base (see II, p.6): action still going on, or continued prolonged action, action occurring over a period of time; bóroma ia naho? Ia naho lasi are there any pigs? There aren't any, ia helai naho he is still sitting, dína rua ia helai naho he sat, was sitting, for two days
nái to beg, ask for (the same as noinoi)
nóinoi to beg, ask for (the same as nái); rai taina lau noinoi biagánha dekéna I begged a little rice from the boss
O
o or
oi you (sg.)
oi emu your (sg.)
oiba yes (see footnote 24)
ôkárl tree with edible fruit or nut
omo adze
ora to be finished; ániani ia ore vaddáeni the food is finished
ori cloud, a
ora lawyer cane
oróra hill; Vanápa sinavai oróra huánaia dihó the Vanapa river flows down between hills
P
pagána shoulder; pagána dekéna lau huáia lao I carried it off on my shoulder
pái prawn, shrimp
pala to explode (e.g. dynamite); to fire (a rifle)
pákoel scissors
palaioa bread
parásati aircraft; parásati ia moru vaddeni? has the plane landed?

párapara a frog

paráparau a flower

páripari wet; to be wet; lau egu dóbua ia páripari noho my clothing is still wet

pasi to be stuck, held fast; bara ia pasi kópukopu dékéna the paddle is stuck in the mud

pátapata platform, table

pátoro a patrol; to be on patrol; pátoro ia mai he came on patrol

páudobi to jump; to dive (e.g. into water); sínawai dékéna ai ruósí páudobi the two of us jumped into the river

pava a bow (for shooting)

pídía to shoot (with a gun); ipídi dékéna túrumu rua ia pídía he shot two goura pigeons with a gun

pídipídi to knock; váreai kava lasi: plídipídi guna don't just walk in: knock first

píripou trousers

polísimani a policeman; hánua polísimani ia dibúra vaddeni the village constable has been put in gaol

poréini to fall in, parade; polísimani ia poréini vaddeni the police have fallen in

pousi a post (of a house)

puñal a point, headland

puna pigeon

pura week

pura hánathanai every week; pura hánathanai ia lao gúriguri every week he goes to pray

puse a bag, sack; mátabudi ia noho puse lálonai the turtle is in the bag

R

raba rubber

rábia sago; ídia lao rábia gígia they went to make sago

rábia gígia to make sago

rábiel rubbish

ragáia to pull out; iséna ia ragáia gagura he's going to pull out the tooth, babága ídia ragáia vaddeni they have pulled out the ornamental plants

raisi rice

raka to walk, go; raka metáira-metaira! Ídia itáia garina! walk slowly! They might see us!

rakatánia to leave (something); hánua ai rakatánia vaddeni we have left the village

rami grass skirt

ramúna a root

ranu the water

ranu massa thirsty; to be thirsty

rara the blood; hua rara menstrual blood

rária the sand

rata breast, milk

raursu a leaf; ti rauru ídia négea ranu sidhu dékéna they threw tea leaves into the hot water

ravána pl. ravádia father-in-law (classificatory)

rsála to miss (a shot); ia paia to ia reáia he fired but he missed

regána a sound; óróro dékéna regéna bada hírea ia mai; dánamaka ia paia vaddeni from the hill came a very loud sound; the dynamite had exploded

rei grass; rei lálonai dina ia sidhu másemase in the grass the sun is very hot

reka fishing net
lávarava a writing; a letter
rígúna a branch (of a tree)
ripísí to report to; ia ripísí ia ena biagúna he reported to his boss
rágorogo pregnant; to be pregnant; pregnancy
roho to fly
roku pawpaw
rósia to seize, embrace; magóni ai rósia imána dékena we seized the wallaby with our hands
rua two
ruadósi both of two persons; ai ruadósi ai dibá both of us know
ruháiia to loosen, undo, untie; dábua ia ruháiia he undid his laplap. kwánau ruháiia! undo the rope; let go the rope! vanági ia ruháiia vaddéni? has he untied the canoe?
rul dugong
ruma a house
ruma tamána house owner (lit. house father)

S

ss 1. Following a base it indicates that that base is the subject of the sentence regardless of word order (see IV, p.8); its use is not obligatory. 2. Subject-base + ss. and subject-pronoun + ss + the same pronoun. denote emphasis on the subject; hánhine ia botáia tau se or tau se hánhine ia botáia the man hit the woman; tau se ia mase the man died (and not the woman), lāw se lāw héréva I spoke (i.e. I said it)
sádra perhaps; as the first word in a sentence it often simply indicates indeterminacy (see I. p.3)
sága a clearing for a garden
ségea to sharpen; ira matána úmui
ségea námonamo sharpen the axe blade carefully
sáa to bail (water); ranu úmúi seia háraga bail the water quickly
sáns ancestor
sáns teuna pl. táudí a ancestor
séro a kind of woven wall-covering, made from sago or bamboo; sero túria to plait sero
sévaravera thin; to be thin
síáhu hot, energetic; to be hot, energetic; the heat; tóu burúka ena síáhu ia ore lasi the old man’s energy is not spent, ranu sítóhu ia búbúa kápusi dékena he poured the hot water into the cup, dína sítóhu dékena ai díka we are spent (lit. bad) on account of the heat of the sun
síáia to send; leta úmúi síáia mai send (me) a letter
síbáo only (following a base); by oneself, alone (preceding a pronoun); ia helai sibáo she only sits - i.e. does nothing else, sibáo ia helai she sits by herself, alone
síhi loincloth, g-string; kone dékena hánhine táudí ia rami kwáta to ai emu hánhine se síhi tódia karáia on the coast the women wear grass skirts but our women wear g-strings
sínába white woman (lit. mother-big), usually a woman of senior standing like the wife of an official
sínágu my mother! (term of address as opposed to term of reference)
sínágu e! heavens! (lit. oh my mother!)
sínána pl. sínádia mother (classificatory). aunt
sínána marági maternal aunt; lāw egú sínána marági ta ia mase one of my aunts died
sínána ta maternal aunt
sínavai river
sídum native tobacco; Okání tóudia se sídum tódia ámbia diho mai the Okani people bring down native tobacco
sípelí a break or spell, rest; to rest; tau ia sipéli lasi the man did not rest
sípelí lasi without a break, always; ia loáloa sipéli lasi he walked around without a break
sípóma a skin disease, tinea imbricata
sipóro a native lime (tree and fruit) often referred to as 'sipora' in Territorial English; sipóro momo úmúi gígia ma sígga taina danu úmúi mítisi squeeze many siporas and mix them with a little sugar
síria to split, cut (wood); úmúi loá loáhi au síria go and split fire wood
síriho reeds; síriho lálónai húdla bada hérea ia húnia noho a very big crocodile was hiding among the reeds
síro oyster
sítea a dog
síteba a warning
síteba húnia give a warning, to warn; síteba ia hénia ai dedéna he gave us a warning
sítefa a little; lau díba sítefa I know a little
síuga the sugar
sívarai a story, reputation; Kíba' ena sívarai be bada héroa inai gabu dékenai Kíba' has a great reputation in this area, adavágu ia mase sívarai lau kámonai I have heard the story that my wife died
so a saw
sóbea a survey line or clearing

T

ia mase, ta ia mawri one died, one survived, tau ta ia toréisi a certain man got up. hua rúa ia boio ma hua ta ia gílnidae inai two months passed and another month arrived

ta ta a few
ta....ta one....the other; ta ia dogáe, ta ia wíháa one is a widower, the other is single
tadígu my younger sibling of my own sex! (i.e. 'my younger brother!' when said by a man, and 'my younger sister!' when said by a woman) (term of address as opposed to term of reference)
tadína pl. tadídia younger sibling of the same sex as the speaker; a woman's tadína will be her younger sister, a man's his younger brother
táhua to look for, seek; lau egu sísia lau táhua to lau dawária lasi I looked for my dog but I didn't find it
táhua gauna lasi it is not hard to find, there is plenty of.... (lit. not a thing of searching); tíniseni túrumu be táhua gauna lasi here there are plenty of goura pigeons
táhua mase to seek and seek, seek everywhere
tái to weep, cry; tài danu ia raka diho he walked down weeping (lit. weep also)
talána ear
talána kúdima deaf; to be deaf
talúgu my sibling of the opposite sex! (i.e. 'my sister!' when said by a man, and 'my brother!' when said by a woman) (term of address as opposed to term of reference)
talúna pl. talúdía sibling of the opposite sex to the speaker - a woman's brother (older or younger) and a man's sister (older or younger)
taina a little; raisi taina kádoa mai
dish up a little rice and bring it to me

támáno mosquito net
taltu yam
talo taro
tamágu my father! (term of address as opposed to term of reference)
tamaka a shoe; tamaka bona plripou ia karáia he put on shoes and trousers
tamána pl. tamádia father (classificatory), uncle
tamána marági paternal uncle
tamána ta paternal uncle
tamána only, only one; hida ia noho? how many are there? tamána only one
tamána sibóna only (one) (emphatic); tau tamána sibóna only one man
tamána tamána a few; niú tamána tamána ia noho kone kóhirakahira there are a few coconuts near the beach
tana earth, land, bank of river
tarákia to shoot (with an arrow); táruman rua ai tarákia vadáeni we shot two goura pigeons
taravátu law, regulation, taboo
tari to steer; vonági law tari dibalasi I can’t steer a canoe
tatáu men, pl. of tau
tau (takes -na, -dia) man, pl. tatáu; also ‘husband’; dibá táudia men who know, dibá tatáu men (i.e. not women or just persons) who know (see -na in the vocabulary), tatáu momo many men, tau ia nai negána ia ruadsi heái inai when her husband came they both fought
tau kórokuro white man
táubada white man, European (lit. man-big), usually somebody of senior standing like a patrol officer or other official (‘Taubada’is often used in English by Europeans living in Papua. However, among themselves, Papuans may use the term tau kórokuro, ‘white man’
tauna pl. táudia person; Pápua tauna a Papuan, kotokoi tauna a liar, sene tauna an ancestor

taunimána people
támuba timber, a plank; so dekéna témuba ai stría we are cutting planks with a saw
ti tea
to but; law mai to ia noho I am coming but he is stopping
tóuna appearance, characteristics; inai rábía ena toána be idáu the appearance of this sago is different
tósa shell armband
tobu sugarcane
tol three
tórea to write; ladána tórea íniseni write the name here
toráisi to get up, rise; to depart, leave; kérureru dabai ai toréisi gwauráia we plan to leave tomorrow morning
tol a torch, flashlight
toto a sore; inai tauna ia toto momo this person has many sores
totóna in order to; bóroma ábia totóna ia lao he went in order to get the pig
tuári a fight, battle; to fight
tuári tauna pl. táudia warrior
tubu to sprout, grow

tubána pl. tubádia grandparent; grandchild; tubádia tía dibá to ai láloa boio vadáeni our grandparents knew but we have forgotten
tufáa knee
turágna my friend (of my own sex)
(term of address as opposed to term of reference)
turána friend of speaker's own sex
túria to sew, plait; sero túria to plait sero (see under sero in the vocabulary)
turána a bone
túrumu goura pigeon; îniseni túrumu be tóhuu gaua lasi here there are plenty of goura pigeons

U
úbua to foster, bring up; lau egu natúna taw ta se ia úbua another man brought up my child
uda bush
uda bórana wild pig
uda varo vine
uda in the bush (uda + -1)
uda to put inside, to load; ira uddaia mawu lálonai! put the axe inside the box, kago uddaia háraga! load the cargo quickly!
úduvuabau the nose
údna the mouth
úháu single man; a youth, young person; úháu tǎudia ia lao mánáru the single men have gone to dance
úháu tauna pl. tǎudia single man, a youth, young person
úhëna a seed (for planting)
úmágabu a garden
úmú you (pl.)
úmú amu your (pl.)
úmú amu1 your (pl.) (variant of úmú am)
unai that
unu breadfruit
unuñéni (or únuñéni when more emphatic) there

Ura to want, like, wish; lau ura lasi biku I don't like bananas, ia ena ura gauna ia hedínaraia he revealed what he wanted (lit. the thing of his wanting), ai ura lasi hómua we do not want (or: like) the village, do not care for the village
ura (earthenware) pot
udina penis
utu a louse
1utúa (or útua when more emphatic) to cut; ira dekéna útua lasi don't cut it with an axe
2utúa (or útua when more emphatic) to fetch, draw (water); baubau dekéna rau ídia útua hánaihâni they always get water in bamboos

V
vabu widow
vada sorcery
vada gauna pl. gáudia object for sorcery
vadéni 1. following another base: completed action (see II, p.5); 2. as a connective in a narrative: approximately 'then', see supplementary translation exercise 7; 3. 'all right' (in isolation); ia ãna vaddeni he has eaten it. vaddeni? Lasî, ia kastri noho all right? No, it's still raw
vária a face
vairána1 in front, in front of; vairána1 ia gíni he stood in front, ia nária noho buríki vairána1 he was waiting in front of the (Government) rest house
vaiwai mango (fruit and tree)
vemu flesh, meat
uaná1 canoe
vânegâ! the other day; vânegai dabai ia mase she died the other morning
vara to be born, arise; kerére ia
vara trouble is starting. hánua
dekéna natúna ia vara a child was
born in the village
vare‘a1 yesterday
várávará kinsman, relative
vérali to enter
varo a string, thread
va’ura cuscus
vavéna pl.vavádīa mother’s brother;
sister’s child

véria to pull; catch fish; stínava
dekéna mináma rua ai véria we caught
two eels in the river
véria dáka’au to pull (it) up; vanági
tídia véria dáka’au vada’eni they have
beached the canoes
vira’eo a small betelnut
vitóto see lvitóto
vópu a wharf; bridge, decking of any
kind; oro dékéna vópu tídia koráia
they made a bridge out of cane
ENGLISH - POLICE MOTU VOCABULARY

The user of this section is strongly advised to refer back to the Police Motu-English section for more detailed information on the Police Motu equivalents of the English entries.

A
a certain ta
a few ta ta; tamóna tamóna
able, to be 1diba
about bámona
about; to be - to gwauráia
abuse, to gwau hénia
adequate, to be adequate hegéregere
adrift, to be hure
adze omo
after múrinai
afternoon ádorahi
afterwards gábeai; múrinai
aircraft parámasi; bálusi
alas! madi
alight, to moru
alive; to be alive mauri
all ibóñai
all right (in isolation) vadáeni
all right; to be all right hegéregere
almost káhirakahira
alone sibóna
also danu
always hánaíhónaí; sipéli lasi
amazed, to be amazed hoa
among huánai
ancestor sene (tauna)
and ma; bona
anger badu
angry; to be angry badu
another (one) ta

answer, an ánësa
answer, to ánësa
ant dimáiri
appearance toána
applaud, to hanámoa
approximately bámona
area (with a geographical name preceding) kahóñai
argue, to hépapahua
arise, to vara
arm, the imána
armband gana; téoa (shell armband)
arrest, to guí
arrive, to gínidae
arrow 2diba
as far as ela bona
ascend, to dáekau
ashamed, to be ashamed hémaraí
ashes kahu
ask, to henánadaia
ask for, to noinoi; noia
at 2dekena
at a different time idáu negai
at the foot or base of (a tree)
bádinaí
at.... time negai
at the time when negána(i)
at what time? edá negáí
aunt sinána (classificatory mother);
sinána marági (maternal); sinána ta (maternal)
axe, an ira
<table>
<thead>
<tr>
<th><strong>axe blade</strong></th>
<th><strong>ira matâna</strong></th>
<th><strong>behaviour</strong></th>
<th><strong>kara</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>B</strong></td>
<td><strong>behind</strong></td>
<td><strong>mûrinai</strong></td>
<td></td>
</tr>
<tr>
<td><strong>back, the</strong></td>
<td><strong>dorîna</strong></td>
<td><strong>belly, the</strong></td>
<td><strong>bogâna</strong></td>
</tr>
<tr>
<td><strong>bad, to be bad</strong></td>
<td><strong>dika</strong></td>
<td><strong>belongings</strong></td>
<td><strong>gau</strong></td>
</tr>
<tr>
<td><strong>bad, to make</strong></td>
<td><strong>hadikâia, hádikaia</strong></td>
<td><strong>belt, a</strong></td>
<td><strong>gaba gauâna</strong></td>
</tr>
<tr>
<td><strong>bad way, to be in a</strong></td>
<td><strong>dika</strong></td>
<td><strong>betelnut</strong></td>
<td><strong>buátau; viróro (small)</strong></td>
</tr>
<tr>
<td><strong>badness</strong></td>
<td><strong>dika</strong></td>
<td><strong>between</strong></td>
<td><strong>huánai</strong></td>
</tr>
<tr>
<td><strong>bag, a</strong></td>
<td><strong>puse; klâpa (net bag)</strong></td>
<td><strong>big; to be big</strong></td>
<td><strong>bada</strong></td>
</tr>
<tr>
<td><strong>bail, to</strong></td>
<td><strong>seia</strong></td>
<td><strong>big, to make</strong></td>
<td><strong>hâbadaia</strong></td>
</tr>
<tr>
<td><strong>bake, to</strong></td>
<td><strong>gâbua</strong></td>
<td><strong>bird</strong></td>
<td><strong>manu</strong></td>
</tr>
<tr>
<td><strong>bamboo</strong></td>
<td><strong>baubau</strong></td>
<td><strong>bird of paradise</strong></td>
<td><strong>lokóhu</strong></td>
</tr>
<tr>
<td><strong>banana</strong></td>
<td><strong>biku</strong></td>
<td><strong>birth: to give - to</strong></td>
<td><strong>hâvaraia</strong></td>
</tr>
<tr>
<td><strong>bandicoot</strong></td>
<td><strong>mada</strong></td>
<td><strong>bite, to</strong></td>
<td><strong>kória</strong></td>
</tr>
<tr>
<td><strong>bank of river</strong></td>
<td><strong>tâno</strong></td>
<td><strong>bitter, to be bitter</strong></td>
<td><strong>hegâra</strong></td>
</tr>
<tr>
<td><strong>bark, the (of tree)</strong></td>
<td><strong>au kopîna</strong></td>
<td><strong>black; to be black</strong></td>
<td><strong>korema(korema)</strong></td>
</tr>
<tr>
<td><strong>bark, to</strong></td>
<td><strong>boiboi</strong></td>
<td><strong>black magic</strong></td>
<td><strong>méâmea</strong></td>
</tr>
<tr>
<td><strong>base, at the - of (a tree)</strong></td>
<td><strong>badînai</strong></td>
<td><strong>black palm</strong></td>
<td><strong>goru</strong></td>
</tr>
<tr>
<td><strong>basis</strong></td>
<td><strong>anîna</strong></td>
<td><strong>blade of axe</strong></td>
<td><strong>ira matâna</strong></td>
</tr>
<tr>
<td><strong>bath(water)</strong></td>
<td><strong>digu (ranu)</strong></td>
<td><strong>blood</strong></td>
<td><strong>rara</strong></td>
</tr>
<tr>
<td><strong>bathe, to</strong></td>
<td><strong>hadîgua</strong></td>
<td><strong>blow, to (e.g. a conch shell)</strong></td>
<td><strong>hiriria</strong></td>
</tr>
<tr>
<td><strong>battle, a</strong></td>
<td><strong>tuâri; alàla; heáí</strong></td>
<td><strong>blue, to be blue</strong></td>
<td><strong>gadókagadoka</strong></td>
</tr>
<tr>
<td><strong>be, to (i.e. exist, be present)</strong></td>
<td><strong>noho</strong></td>
<td><strong>board, to (a canoe or ship)</strong></td>
<td><strong>gûla</strong></td>
</tr>
<tr>
<td><strong>be about to, to</strong></td>
<td><strong>gwaurâia</strong></td>
<td><strong>body</strong></td>
<td><strong>kopîna (&quot;skin&quot;)</strong></td>
</tr>
<tr>
<td><strong>be born, to</strong></td>
<td><strong>vara</strong></td>
<td><strong>bone, a</strong></td>
<td><strong>turiána</strong></td>
</tr>
<tr>
<td><strong>be finished, to</strong></td>
<td><strong>ore</strong></td>
<td><strong>book, a</strong></td>
<td><strong>buka</strong></td>
</tr>
<tr>
<td><strong>be held fast, to</strong></td>
<td><strong>pasi</strong></td>
<td><strong>born, to be</strong></td>
<td><strong>vara</strong></td>
</tr>
<tr>
<td><strong>be on patrol, to</strong></td>
<td><strong>pátoro</strong></td>
<td><strong>borrow, to</strong></td>
<td><strong>ðbitoro</strong></td>
</tr>
<tr>
<td><strong>be present, to</strong></td>
<td><strong>noho</strong></td>
<td><strong>boss</strong></td>
<td><strong>biagûna</strong></td>
</tr>
<tr>
<td><strong>be stuck, to</strong></td>
<td><strong>pasi</strong></td>
<td><strong>both of two persons</strong></td>
<td><strong>ruaósi</strong></td>
</tr>
<tr>
<td><strong>beach, a</strong></td>
<td><strong>kone; miri</strong></td>
<td><strong>bother, a</strong></td>
<td><strong>hékwarahi</strong></td>
</tr>
<tr>
<td><strong>beads</strong></td>
<td><strong>agêva</strong></td>
<td><strong>bother, to have</strong></td>
<td><strong>hékwarahi</strong></td>
</tr>
<tr>
<td><strong>bean</strong></td>
<td><strong>bini</strong></td>
<td><strong>bottle, a</strong></td>
<td><strong>kavâbu</strong></td>
</tr>
<tr>
<td><strong>beat, to</strong></td>
<td><strong>dâdabaia; botáia</strong></td>
<td><strong>boundary</strong></td>
<td><strong>maka</strong></td>
</tr>
<tr>
<td><strong>because</strong></td>
<td><strong>badîna</strong></td>
<td><strong>bow, a (for shooting)</strong></td>
<td><strong>peva</strong></td>
</tr>
<tr>
<td><strong>beg, to</strong></td>
<td><strong>noinoi; noia</strong></td>
<td><strong>boy</strong></td>
<td><strong>mero</strong></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>boys</strong></td>
<td><strong>meméro</strong></td>
</tr>
</tbody>
</table>
box, a maua
brains, to have áonega
branch, a (of a tree) régina
bread paláoa
breadfruit unu
break, a (i.e. a rest) sipéli
break, without a sipéli lasi
break in half (by itself) kwáidu
break, to (i.e. go to pieces, be smashed) makóhia
break, to (something) hamakóhia
break something in half, into two pieces hakwáidua
breast rata
breathless; to be breathless lagatíuna
bridge, a vopu
bright; to be bright diári
bring, to máilai; ábia mai; huáia mai (carrying on shoulder)
bring down, to ábia diho mai
bring up, to úbua
brother kakána (man speaking, referring to his elder brother);
kakágu (man speaking, addressing his elder brother); tadiná (man speaking, referring to his younger brother);
tadígu (man speaking, addressing his younger brother);
taihúna (woman speaking, referring to her elder or younger brother);
taihúgu (woman speaking, addressing her elder or younger brother)
brother, mother’s vavána
brother-in-law nakími
brush turkey abá
bugle, a kibi
build, to hagínia
bundle, a kumi
bundle up, to kúmia

burial place guri gabúna
burn, to aráia; gábuá
burning, to be aráia
Burns Philp Bipi
bury, to gúria
bush uda
bush, in the udati
bushman gúnika
but a; to
buttocks kúnána
buy, to hoia
by (means of) 1dekéna
by oneself sibóna

call, to boiboi
call out, to boiboi
camp, a kémepa
camp, fishing kómbati (Delta area)
cane, lawyer oró
canoe vángi

canoe pole aivára
canoe tree llimo
car mótkua
cards; to play cards kasi
carefully nómonámo (well);
metáirametaíra (slowly)
cargo kago
cargo, to load kago udáia
carrier, to be a carrier kare
carry, to (in hand) ábia
carry, to (on patrol) kare
carry, to (on shoulder) huáia
cassowary kókokoko
cast, to (eyes, glances) négea
catch, to (fish) véría
catch, to (with the hands) góbea
catfish neku
cause, a anina
cause to cease, to hadókoa
cause to fall, to hámórua
cause to know, to hápibáia
cause to stand, to hagínía
cave, a nadi matúna
cease, to cause to hadókoa
certain, a ta
chaff, to (i.e. to flirt) heváseha
characteristics toána
chase, to lólua
chest (of person) keména
chew, to ánia
chief lóbia
child natúna
child, sister’s vavána
chin, the adéna
cigarette kuku
circular; to be circular kubóru-kuboru
clan látu

coast, a kone
coastal person kone tauna
cockatoo, white karáí
coconut niú
cocopalm niú
cold, the keru; lhúáhúa (sickness)
cold; to be cold keru, kerúma
collect, to háboa
comb, a (i)dúári
come, to mai
come down, to diho
come down (towards speaker) diho mai
come into contact with kámukamu
come running heáu mai
come together hakápua
come up, to dáekau
come up (towards speaker) dáekau mai
conch shell kibi
confused, to be confused dáradara
contact: to come into - with kámukamu
converse, to mógea
cook, a kuki
cook, to nádua
cook on stones hámudoa
cooked; to be cooked máeda
copra kóbara
cough, a huáhua
cough, to huáhua
council, a káunisoro
councillor, village - káunisoro
count, to duáhía
cover, to kóva
crab bava
crazy; to be crazy lákáva(kava)
crazy person kávakava tauna

clumsy; to be clumsy metáirimetáira
cost, a kone
coastal person kone tauna
cockatoo, white karáí
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cocopalm niú
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cover, to kóva
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crazy person kávakava tauna
crime kerére

crocodile huála

crooked, to be crooked gagéva

cross, to hanáia

crowd, a hutáma

cruel; to be cruel dágédage

crumbs momóru

cry, to tai

cummerbund gaba gauna

cup kápusi

current aru

cuscus vaurra

custom kara

cut, to 1útua (or: 1útua); stria (wood)
cut up, to iváiia
cut wood, to au stria

dance, a maváru
dance, to maváru
dancing mask káivakuku
dark-coloured; to be dark-coloured koréma(korema)
darkness dibúra
daughter natúna
dawn, the dábarere
day dina
day, during the dinai
day, the other vánegai
deaf; to be deaf taiána kúdima
deaf: to be deaf taidína kúdima
death mase
decking of any kind vápu
decorate, to hera karáia
decoration hera
deep, to be deep dobu
defective; to be defective kava(kava)
deport, to toréisi
descend, to diho
die, to mase
different, to be different idáu
difficult; to be difficult metáu
dig, to geia
dine, to ániani
directions, in all edeséni edeséni
dirt miro
dirty; to be dirty miro
discharged, to be doko
dish up, to kádoa
dismiss, to hadókoa
distant, to be distant daudau
district (with a geographical name preceding) kahanai
dive, to pándobi
divide, to, in two haparáraia
division hária
do, to karáia
dog, a sisia
done; to be done (food) máeda
door íduara
doubtful, to be doubtful dáradara
down, to go diho
downwards diho
draw, to (water) útua (or: útua)
dream, a nihi
dream, to nihi
dress, to dábuá karáia
drink, to ínua
drum, a gába
dry; to be dry kaukau; kakóro (coconut); koróro (river)
dugong rut
during the day dinai
dynamite, the dainamaka
dynamite, to dainamaka

E
ear taiína
earth tano
eat, to ánia; ániáni
dynamite. the dainamaka
dynamite, to dainamaka

F
face, a vairána
fair; to be fair hegeregere
fall, to moru (from height); keto
(from upright position)
fell, cause to hamórua
fall in, to (in parade) poréini
family tduhu
far; to be far daudau
fast; to be held - pasi
fat, a girlísí
fat (of food); to be fat digára
fat man, a bögabada
father tamána (term of reference);
tamágu (term of address)
father-in-law ravána
fear, to gari
feast, a hária
feather (manu) hutína
fell, to hamórua
fence, a ara
fetch, to (water) 2utúa (or: 2útua)
few tamóna tamóna
few, a ta ta; tamóna tamóna
few days, in a kérkeru váneígai
fierce; to be fierce dágédage
fight, a heái; alála; tuári
fight, to heái; alála; tuári
fill, to hahónua
find, to dávária
finger, the ima kwákikwaki
finish, to háorea
finished, to be ore
fire, a láhi
fire, to, (a rifle) paia
firewood *au lahi*
first (adverb) *guna*
first place, in the *guna*
fish, a *gwáreme*
fish, to *háoda*
fish, to catch *gwáreme véria*
fishhook *kimai anína*
fishing camp (Delta area) *kómubati*
fishing line *kimai varo*
fishing net *reke*
fishing spear *karáudi*
fishing tackle *kimai*
flavour, a *mamína*
flesh *vamú*
flirt, to *heváseha*
flood *aru*
flower, a *huáhuá; paráuparau*
fly, a *2lao*
fly, to *roho; heáu*
flyng fox *máriboi*
follow, to *lúlua*
food *ánína*
fool, a *kávakava tauna, káivakuku*
foot *áena*
foot, at the - of (a tree) *bádinai*
for years *lagání lagání*
forehead, the *bagúna*
forget, to *láloa boio*
foster, to *úbua*
fowl *kókoroku* (domestic); *képóka* (scrub)
friend (of speaker’s sex) *turána* (term of reference); *turágu* (term of address)
frighten, to *hagária*
frightened; to be frightened *garí*
frog, a *párapara*

from *2dekéna*
front, in; in - of *vairánai*
fruit, a *au 1huáhuá*
full, to be full *honú*
full, to be full (with food, having eaten one’s fill) *bogakdnu*

**G**
g-string *sihi*
game *gadára*
game, flesh *vamú*
gaol, a *dibúra* (*ruma*)
gaol, to *atóa* (or: *atóa*) *dibúra*
gaoled, to be *dibúra*
gaol, to be put in *dibúra*
gaol, to put in *atóa* (or: *atóa*) *dibúra*
gaoled, to have *atóa* (or: *atóa*) *dibúra*
garden, a *úmagabu*
gather, to *hábu-
gear, the *gau*
gentle; to be gentle *mánada*
genuine; to be genuine *kórikíri*
get, to *ábía*
get into (a vehicle) *gúla*
get up, to *toréisi*
ghost *launa*
girl *kekéni* (*tauna*)
give, to *héniá*
give birth to, to *hávaraia*
give warning *sístba héniá*
glad; to be glad *moále*
gladdness *moále*
go, to *1lao; raka*
go down, to *diho*
go down (away from speaker) *diho lao*
go out (at night) loáloa
go to pieces makóhia
go up, to dáekau

have, to; pronoun + possessive marker + base + ia noho; pronoun + dekéna + base + ia noho (see X, p. 26)

have trouble hékwarahi
he ia

head, the kwarána
headland putíni
headman lóhia
headwaters dórína
headwaters, at the dóríniai
hear, to kámónai
heart, the kudóuna
heat, to ndàwa
heat, of day dina síáhu
heavens! sinágu e!
heavy; to be heavy metáu
held fast, to be pasi
help, to dárua
her ia; ia ena, iéna (possessive)
here iniséni (or: iniséni)
here and there edeséni edeséni
hide, to (something or oneself) húnía
hill ordóro
him ia
his ia ena, iéna
hit, to botáia
hold, to dógoatao
hole, a matúna
hornbill bobóró
hornet nánigo
hot; to be hot síáhu
house, a ruma
house owner ruma tamána
how? edehético, édeheto; edána bámóna
how many? hida
how much? hida

habit, to be in the 1diba
hair huíná
hammer, a hama
hammock (i)vitóto
hand, the imána
hand back, to láulaia
hand over, to máilaia
handkerchief muko
happy mólé
hard; to be hard awka
hard work hékwarahi
have trouble hékwarahi
he ia

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how many? hida
how much? hida
huge; to be huge marági diba lasi
hunger hitólo
hungry; to be hungry hitólo
hunt, to labána
husband adavána (term of reference);
adavágu (term of address); tau
husk, to isia

I
I lau
idea ñonega
if bëna
immediately máoro(maoro)
improve, to hanómoa
in -ai, -i; 2dekéna
in a few days kérukeru vánegai
in all directions edeséni edeséni
in the evening(s) ádorahí kahónai
in the first place guna
in front; in - of vairánai
in order to totóna
incise, to iváia
increase, to hábadaia
inform, to hádibaia
inland; the inland gúnika
inland, the gúnika
in-law (of same generation) nakími
inside lálonai
intelligence ñonega
intelligence, to have ñonega
island mótumotu
it ia
itch, an hémahema
itch, to hémahema
itchy; to be itchy hémahema
its ia ena, iéna

J
jaw aukína
jealous; to be jealous máa
jealousy máa
jew's harp bibo
jew's harp, to play a bibo botáia
job gáukara
join, to hakápua
jump, to pátudobi
just (i.e. merely) káva(kava)
just telk héreva kava

K
kill, to aláia; hámásea
kinsman váravara
knee, the tulna
knife kaia
knock, to ptdipidi
know lóbiba
know, to cause to hádibaia
kunai grass kúrukuru

L
lamp lámepa
land tano
land, to moru
language gado
laplap dóbua
laugh, to kiri; kiri mase (laugh very
much, kill oneself laughing)
law taravatu
lawyer cane oro
lead, to hakáwa
leaf, a raurau
leave, to rakátánia (something);
torëisi (go away)
leech doma
leg áena
lend, to ábitoro
lest garína
letter, a révareva; leta
lier koikoi taua
lie, a koikoi
lie, to (i.e. tell a lie) koikoi;
koikoi loáloa (go about telling
lies)
lie down, to hekúre
lift, to ábiaisi
light, to gábua
light; to be light (not dark) diári
light (not heavy); to be light
háraga
like, to ura
like (something else) bámona
inai bámona like this
lime (for use with betelnut) ahu
lime (fruit and tree) sipóro
lime gourd ahu
limestone nadi kúrokuro
line (survey -) sóbea
linger, to nária
lip bibína
little; to be little marági
little, a sisína; taina
liver, the aséna
load, a kago
load, to udáia
load cargo, to kago udáia
loincloth sihi; dábua
long; to be long láta(lata)
long ago guna
long since ídáu negai
look after, to nária
look at, to itáia

look for, to tóhua
loose; to be loose marére(marere)
loosen, to ruháia; hámárea
lose, to habóioa, halúsia
lost, to be boio
louse, a utu

mad; to be mad 1káva(kava)
magic, black mémea
make, to karáia
make bad hadikáia, hádikaia
make big hàbadaia
make good háamoa
make sago rábia gígia
man tau
man, single uháu; uháu taua
mango (fruit and tree) vaivai
mangrove magóro
manner dala
many momo
many times nega momo
margarine girísi
mark, a maka
mask, for dancing káivakuku
mat (for sleeping) geda
maternal aunt sinána maraígi; sinána
ta
me lau
means: by - of 1dekena
meat vamu
medical assistant médikoro
medicine múramura
men tatáu
merely káva(kava)
midday dína tubu
might.... garína
milk rata
miss, to (a shot) reáia
mistake, a kerére
mix, to milikisi
money moni
month hua
moon hua
morning dabai
morning, in the dabai
mosquito nemo
mosquito net tainámo
mother sinána (term of reference);
singáu (term of address)
mother’s brother vavána
mouse bita
mouth, the udána
much momo
much, very marági dibá lasi
mud kópukupu
mullet lobu
mussel keva
my lau egu; -gu with some terms of
relationship in the address form

N
nail, a ikóko
nail, to ikókoa
name, a ladána
native tobacco sidumu
nearby; to be nearby káhirakohira
nearly káhirakohira
neck, the aidána
nephew (sister’s child) vavána
net bag ki apa
new; to be new mátamata
niece (sister’s child) vavána
night hánuaaboi

nipa palm biri
no lasi
noise boiboi
north-west trade wind lahára
nose, the utáubauba
not lasi
not sure; to be not sure dáradara
now hari(hari)

O
object for sorcery vada gauna
occasionally nega ta ta
ocean davára
odour, an bonána
of course! be
often nega momo
oil, an girlíi
old; to be old burdika (of people);
guna (of things)
on atáiai
on both sides kahánai kahánai
on the (other) side of kahánai
on top of atáiai
once guna (a long time ago); nega
ta (at some time)
one ta
one.... the other ta.... ta
only wó; sibóna; mo sibóna (emphat-
ic); tamóna; káva(hava) (often in a
derogatory sense)
only one tamóna; tamóna sibóna (em-
phatic)
open, to kéhoa
or o
order: in - to totóna
originate, to hávaraia
ornament, an hera (gauna)
ornamental plant babága
ornaments, to put on hera karáia
other idáu
other: the - day vánegai
our ita ena, iténa, ita eda (incl.);
ai emu, ai emai (excl.)
out, to be (of fire, lamp) bodo
outrigger dárima
outside mürimuri
owner biagáuna
oyster siro

P
paddle, a bara
paddle, to káloa, bara dekéna
kakásia
painful; to be painful histhisi
palm, black goru
palm, coconut niú
pandanus (fruit and tree) géregere
panting; to be panting lagatúna
parade, to poréini
pass, to (said of time) boio
paternal uncle tamána marági;
tamána ta
pawpaw roku
patrol: to be on - pátoro
patrol, a pátoro
path dala
pay, a davána
peace maino
pearlshell; pearlshell ornament mairi
penis usína
people taunimáнима
perhaps seditra
person táuna
person, young uháu (tauná)
pierce, to gwadáia
pig bóroma; uda bóroma (wild pig)
pigeon pune; túrumu (goura pigeon)
pigeon, goura túrumu
pitpit (edible) nímia
pity! madi
place, a gabu
place, to atóa (or: átoa)
plait, to mógea; túria
plane parámisi; bálusi
plank, a témuba
plant, ornamental babága
plate meléki
platform pátapata
play, to gadára
play a jew's harp bibo botáia
play cards kasi
plenty of, there is tábua gauna laisi
point, a puíni
policeman polísimani; kimáni (Goilala area)
pork bóroma
post, a (of a house) pousi
pot (earthenware) uro
pour, to búbua
pour down, to búbua diho
prattle, to héréva kava
prawn pai
pray, to gdriguri
prayer gdriguri
pregnancy rógorogo
pregnant; to be pregnant rógorogo
present, to be noho
price davána
prison dibúra (urma)
prison sentence hua
prisoner dibúra (tauna)
property kohú, gau
pull, to véria
pull out, to ragáia
pull (it) up, to véria dáekau
pursue, to lúlua
push, to dória
put, to atóa (or: átoa)
put: to be - in gaol dibúra
put in gaol atóa (or: átoa) dibúra
put inside, to udáia
put on clothes dábua karáia
put on ornaments hera karáia
put out, to hábodoa

Q
quarrel, to hépapahua
quick, quickly háraga
quit, to doko
quivering; to be quivering heddeheude

R
rain, the medu
rain, to medu ia diho
raintree 2lagáni
rat bita
read, to duámia
real; to be real kórikori; mómokani
reason, a antína; badína
red kákakaka
reeds striho
referred to, the one hari
regulation taravátu
relative váravara
released, to be doko
remove, to kokía
replete, to be replete (having eaten one’s fill) bogakúnu
reply, a ánesa
reply, to ánesa
report to, to ripósi
reputation stívarai
resign, to doko
return, to gíroa mai
rest, a sipéli
rest, to sipéli
resthouse baríki
return, to lou; lóulaia (hand back)
reveal, to hedínaraia
rib, of sago-palm leaf kípa
rice raisi
ridgepole magónibada
ripe; to be ripe mage
rise, to toréisi
river sínavai
river bank tano
road dala
roll, to; roll up lókua
root, a ramúna
rope, a kwánau
rosewood maráva
rotten; to be rotten bodága
rough; to be rough (the sea) húrehure
round; to be round kubórikuboru
rubber raba
rubbish rábisi; momóru
ruin, to hadikáiia, hódikaia
rumour, a héréva
run, to héu
run away, to héu lao
run up(wards) héu dáekau

S
sack, a puse
sacred; to be sacred helága
sad; to be sad (he)bóghishishi
sago rábia
gpa
sago, to make rábía gígia
sand mii; rária
sandbank mii
sapi of (certain) trees girisi
satisfactory; to be satisfactory
hegèregere
savage; to be savage dágadage
saw, a so
say, to gwau
scar bero
scissors pákosi
scold, to gwau héntia
scrape, to kakásia
scratch, to kakásia
scrotum abóna
scrub fowl kepóka
sea davaára
sea, in the davairái
see, to itáiá
seed, a (for planting) uhéna
seek, to tóhúu
seek everywhere, seek and seek tóhúu mase
seize, to róshía
send, to síáía
sentence (i.e. prison sentence) hua
séro seró
serve, to kádoa
settled, to be helái
sow, to túria
shake, to hamarérea
shaky, shaking; to be shaky, shaking marére(marere)
shame, the hémarai

sharpen, to ségea
she ia
shell (of coconut etc.) koukóuna
shell armband tóeá
shell ornament bóu
shellfish bestsi (or bijiti)
shoe, a támaka
shoot, to tarókia (with an arrow);
pítia (with a gun)
shop, to hoíhoí
shopping hoíhoí
short; to be short kwadógi(kwadogi)
shoulder pagánya
shrimp pai
sibling kakána (of same sex as, and older than speaker, term of reference);
kokágu (of same sex as, and older than speaker, term of address); tátína
(of same sex as, and younger than speaker, term of reference); tátígu
(of same sex as and younger than speaker, term of address); taihúña
(of sex opposite to speaker’s, age irrelevant, term of reference);
taihúgu (of sex opposite to speaker’s, age irrelevant, term of address)
sick; to be sick gorére
sickness gorére
side, the kahána
side, on the (other) of kahána
sides, on both kahána kahána
sinew varo
sing, to (a song) ane ábía
single man uháu (tauna)
sink, to (by itself) mutu
sipora (a native lime) sipóro
sister kakána (woman speaking, referring to her elder sister);
kokágu (woman speaking, addressing her elder sister); tátína (woman speaking,
referring to her younger sister; tadígu (woman speaking, addressing her younger sister); taihúna (man speaking, referring to his elder or younger sister); taihúgu (man speaking, addressing his elder or younger sister)
sister’s child vavána
sister-in-law nakími
sit, to helai
sit down, to helai
skin, the kopíña
skin disease, a (tinea, imbricata) sipóna
sky guba
sleep, to máchuta
sleeping mat gedá
slice, to iváia
slow; to be slow; slowly metáirametaira
small; to be small marági
smash, to hamakóhia
smashed, to be makóhia
smell, a bonaína
smell, to bonáia
smoke, the kwaláhu
smoke, to (tobacco) kuku ánia
snake, a gaigai
snatch, to dádia
soft; to be soft mánoka
some haida
sometimes nega ta
sometimes nega haida
son natúna
song one
sorcerer mémea tauna
sorcery mémea; vada
sorcery, object for vada gauna
sore; to be sore hísthisi
sore, a toto
sorrow (he) bógháisi(hísi)
sound, a regéna
source (of river) dorína
south-east trade wind lóurabáda
speak, to héréva(héréva)
spear, fishing karáudi
spear, a to, karáudi (fishing)
spell, a (i.e. rest) sipéli
spike, a ginigini
spill something, to búbua
spirit diráva; launá
spit, to kánudi négea
spittle kánudi
split, to stría
spook, a launá
spouse odávána (term of reference); odávágu (term of address)
sprout, to tubu
squander, to halúsia
squash, to moia
squeeze, to gélia
stand, to gini
stand, to cause to hagínia
star, a hisiu
steal, to hénœoa
steer, to tari
sting, to kória
stomach bogána
stone, a nadi
stone club gahi
stop, to (something) hadókooa
story kiki; sivarai
straight; to be straight móró(máoro)
strength gódda
strike, to ddáda; botáia; kisía (a match)
string, a varo
strong; to be strong goáda
stuck, to be pasi
sufficient; to be sufficient hegéregere
sugar, the siúga
sugarcane tohu
sun dina
sunk, to be mutu
surprise, exclamation of kapóre
surprised; to be surprised hoa
survey line sóbea
swallow, to hadóanoa
sweet; to be sweet digára
sweet potato káema
swelling, a gudu
swim, to nahu
switch off, to hábodoa
switch on, to (a flashlight) gígia
swollen; to be swollen gudu
sympathetic; to be sympathetic (he)bógahisi(hisi)

taro talo
taste, the mánina
tasty; to be tasty digára
tea ti
teach, to hádibaia
tear, to dárea
tell, to hamáoroa
that inai; unai
thatch, a biri
the one referred to hari
the other day vánegai
their idia ena, idiena; idia edia; ia ena
them idia; ia
then (as a connective in a narrative) vądáeni
there unuséni (or: únuseni)
there is plenty of tóhua gauna lasi
these inai
they idia, ia
thief hénaoa tauna
thigh mánina
thin; to be thin séverasevera; of humans, kopína anína lasi
thing gau
think, to (about) láloa
thirsty; to be thirsty ranu mase
this inai; hari
thorn gíngíngí
those inai; unai
thread, a varo
three toi
throat atína
throw, to négea
throw away, to négea
tie, to; tie up kwátua
timber témuba
time nega
time, at... negai
time, at a different iddu negai
time: at the - when negána(i)
time, at what? edá negái
tired; to be tired kopína ia metáu
to 2dekéna
tobacco kuku; sióm (native tobacco)
today hari dina
together with danu
tomorrow kéruckeru
tongue malána
tonight hari hnauaboí
too danu
tooth iséna
top: on - of atáiai
torch, a tosí
touch, to kómukamu
tough; to be tough auka
track, a dala
trade wind, NW lahára .
trade wind, SE lárurabáda
tread on, to moía
tree au
tree with edible fruit or nut okári
trouble, a hékwarhi; kerére
trouble, to have hékwarhi
trousers píripou
true; to be true mómoláni
truly mómoláni
turkey, brush aba
turn, to gíroa
turn back (having gone away) gíroa mai
turn and come back gíroa mai
turtle mátabudi
turtleshell earrings gebdre
twist, to mógea
two rua
two, both of - persons ruási
U
uncle tamána (classificatory father);
tamána marági (paternal); tamána ta
(paternal); vánána (mother's brother)
uncooked; to be uncooked kasíri
underneath hélémai
understand, to kémonei
undo, to ruháia
unripe; to be unripe kasíri
untie, to ruháia
until ela bona
up, to come dáekau (mai)
up, to go dáekau (lao)
upwards dáekau
urinate mei
urine mei
us ita (incl.); ai (excl.)
V
vagina kio
varied idáuidau
various idáuidau
very hóra; mésémesé; horóhoro (after
díka bad); mómoláni (emphatic, after
adjuncts of manner, see VII, p.21)
very much; to be very much marági
díba lasí
village hánuá
village, in the hánui
village councillor kánisoro
village leader hánuá biaáguna
village policeman hánui polísímani;
mámúsi (Western District)
vine uda varó
vomit, the; to vomit múnúta
waist **gabána**
wait, to **nária**
waken, to **hada**
walk, to **raka**
walk about **loáloa**
walk around with (carrying or leading something or someone) **lóalóia**
wall covering, woven, from sago or bamboo **sero**
wallaby **magáni**
wander, to **loáloa**
want, to **ura**
wear **alála**
warn, to **sístba hénia**
warning, a **sístba**
warning, to give **sístba hénia**
warrior **tuári tauna**
wash, to (clothes) **húria**
wash, to (oneself) **digu(digu)**
wash, to (someone else) **hadígua**
washed away, to be **hure**
watch (clock), a **dina gauna**
water, the **ranu**
water, to fetch, draw **ranu 2utda** (or: **2útua**)
wave, a **húrehure**
wave, to **dávea**
we **ita** (incl.); **ai** (excl.)
weak; to be weak **mánoka**
wealth **koku**
weed, a **ava**
week **pura**
week, every **pura hónaihanai**
weep, to **tai**
well **námonamo**
well; to be well (i.e. alive, in good health) **máuri**
wet; to be wet **páripari**
wharf, a **vopu**
what? **daháka**
what (kind of)? **edána**
what things? **daháka daháka**
when? **edá negái**
when... **negána(i)**
where? **edeséni** (or: **édeséni**) where.... **gabána**
where are you from? **edeséni oí mai**
which? **edána**
while **lálonai**
white; to be white **kúrokuro**
white cockatoo **karái**
white man **tau kúrokuro; tábada** (of senior standing)
white woman (of senior standing) **sínabada**
who? **daika**
whose? **daika ena**
why? **edéheto** (or: **édéheto**); **edána**
why.... **bádina**
widow **vabu**
widower; to be a widower **dogáe**
wife **adavána** (term of reference);
**adavágú** (term of address); **háhine**
wild pig **uda bóróma**
wind **lái**
wind, NW trade **láhára**
wind, SE trade **láurabada**
wing, a (of bird) (**manu** hánina, **manu** **apéna**
wish, to **ura**
with (by means of) **1dekéna**
with (together with) **dánu**
without a break sipéli lasi
without reason or purpose 2káva(káva)
woman háhine
wood au
work, the; to work gáukara
work, hard hékwarahi
wrap, to; wrap up kúmia
write, to tórea
writing, a révareva
wrong, wrongly kerére
wrong, to do kerére

Y

yam maho; taitu
yarn, a (i.e. a talk); to yam kiki
year 1lagáni
years, for lagáni lagáni
yellow; to be yellow labórálabora
yes to; oibe; be (emphatic)
yesterday varáni
you oi (sg.); umui (pl.)
young; to be young mátamata
young person uháu (tauna)
your oi emu (sg.); umui emu, umui emui (pl.)
youth, a uháu (tauna)