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FOREWORD

Dr R. Taureka M.H.A., Minister for Education in Papua New Guinea, has very kindly consented to write a few words to introduce this course to users. Dr Taureka writes (in English and Motu korikori (or 'true' Motu)):

ENGLISH:
I very much appreciate the opportunity to be able to write a preface for a course of this nature.

As Papua New Guinea approaches nationhood we are seeing a reawakening of pride in our traditions.

Hiri Motu had a unique place in Papuan Culture as a unifying force among the peoples of Papua.

Today, when national unity is vital to our progress as a nation, Hiri Motu can maintain this traditional function.

Therefore we appreciate and value the preparation of this course as an important contribution to our country's development.

MOTU:
Lau na moale bada hereamu ina revareva na toreamu ina buka in1 hetomana lalonai.

Papua New Guinea na e tubu daemu, sibo henari daladiai, taunimanima idia heboudia daladiai bena tubuda, seneda edia kara ita esa ma ta havara loumu.

Ina gado Hiri Motu na ma gado ta Papua lalonai badina be ina gado ese Papua ena kone bona gunika taudia e ha heboudiamu.

Hari ina nega ai noho hebou eiava taunimanima idia heboudia karadia na nanamo heherea badina be ina kara ese ita eda tanobada baine ha tubua dae bona Hiri Motu danu do baine mia eda tanobada ai.

Una dainai lau na mai moalegu ida na gwaumu ina buka lalonai e hetore gaudia na babada bona nanamo heherea ita eda tanobada ena tubu iniseni ai.

Dr Reuben Taureka
21.11.74
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AIM

As the title suggests *Beginning Hiri Motu* is an introductory language-learning course in Hiri Motu, the principal lingua franca of Papua. It is a revised version of a series of lessons developed and used for teaching the essential of the language to a group of anthropologists preparing to go to Papua in 1973 but also represents a revision and updating of S.A. Wurm's and J.B. Harris' very popular *Police Motu: An Introduction to the Trade Language of Papua (New Guinea)* for Anthropologists and other Fieldworkers (Linguistic Circle of Canberra, 1963) which was also prepared by scholars at the Australian National University but which was not really designed for modern language-learning\(^1\). As now prepared *Beginning Hiri Motu* has been designed as a basic text or body of materials upon which courses can be based where there are competent instructors and modern language learning facilities available, although it can be, and has been used quite successfully for self-teaching purposes.

The aim of the course is the development of conversational fluency in Hiri Motu, that is, the ability to converse freely and easily with Papuans and New Guineans about everyday events. This is felt to be important, as Hiri Motu is, after all, first and foremost a spoken language and only secondly a written one, although this latter aspect is now becoming increasingly important. Besides, learning to read and write Hiri Motu should not present any difficulties once the first few lessons of the course have been worked through and they can be practised privately once one knows how the language is pronounced and used.

Thus the emphasis in the course is on listening to the language and on speaking it at normal speed, and all the exercises are designed to give the student as much practice as possible in these skills in the time available. There are no reading exercises (except for those in which the student is asked to write down what the speaker is saying on the tape and in which the emphasis is as much on sharpening up the student's powers of discrimination as on giving the student practice in writing) and the student is advised to resist the temptation to "get through" exercises and lessons with the least pain and effort by reading answers from the textbook. This is important because reading the answers

\(^1\) We should like to thank the Australian National University for its support and funds in running this course.
not only destroys effort but ultimately slows down learning. However, most students will find it difficult to do without this crutch at first simply because most of us have become so dependent upon reading and so conditioned to learning through it. But on the other hand this does not mean that the textbook should not be consulted at all—obviously it must be, to understand and learn new vocabulary or structures; to clarify what is being said on the tape and/or to use for practice away from the laboratory after the lesson has first been heard on tape. However, as a general rule, all the learning should be done from the tapes and the student should make every effort to do this according to the general schema set out below in the section entitled "How to Use the Lessons" until he (or his instructor) is satisfied that he has mastered the material presented.

Yet mere working through the materials in the way indicated will in itself not be sufficient to ensure conversational fluency. The student must be prepared to go beyond that and to use what he knows as much as possible and to listen to the language as much as possible; there is no substitute for live practice with fellow learners, and especially with native speakers whenever and wherever possible.

THE LANGUAGE

Hiri Motu is the name currently used to refer to what used to be called "Police Motu" or "Pidgin Motu", a pidgined form of Motu, the Austronesian language spoken around Port Moresby. As already indicated, this language is the principal lingua franca of Papua which is today spoken throughout most of Papua and serves as the unofficial language of administration as well as the principal means of communication between Papuans (and to some extent New Guineans and Europeans) speaking mutually unintelligible languages¹. In recent years it has assumed an increasing importance in national politics in Papua New Guinea and is receiving increasing attention by linguists interested in the formation and development of pidgin languages.

Historically the origin of the language is unknown² but judging by

¹ According to the 1971 census Hiri Motu is spoken by approximately 150,000 persons in Papua New Guinea.

sketchy recorded information that is available it is probably based on, if it is not derived from, one of the varieties of trading languages used by the Motu and their trading partners along the southern Papuan coast between the Gulf of Papua in the west and the Aroma coast just east of Hood Point in the east in pre-European times. All that is known for certain is that by 1904 some observers were complaining about the development of a "pidgin Motu" or "a kind of dog Motu -- hardly intelligible to those who speak Motu as their native language" in the Police Force of the time and which members of the force and others (e.g., retired members and released prisoners) used as a lingua franca amongst themselves and as a language of contact in new areas being opened up by the Government. This language soon became popularly known through its association with this force as "Police Motu" and continued as such until 1971 when there was general agreement amongst those interested in the language and its future that this name should be changed to Hiri Motu following recommendations made at a Conference on Police Motu convened by the Department of Information and Extension Services at Port Moresby in May of that year. This change of name associates Hiri Motu's origin with one specific variety of the trading languages already mentioned, viz. that one used by the Motu on their hiri or annual voyages to the Gulf of Papua to exchange clay pots and other items for sago and other Gulf products. Whether this is in fact so, is a matter for further investigation, but meanwhile it is important to note that through time and the interaction of this new pidgin language with "true Motu" which was widely used throughout Central Papua as a church language this language developed its own series of varieties (distinguishable chiefly by their sound systems and the presence or absence of certain lexical and grammatical forms) representing varying degrees of difference within two dialects - a Central one spoken largely by Austronesian peoples of the central coast around Port Moresby but also by others who have been in contact with the peoples of Moresby area or under the influence of missions using this variety, and a Non-Central one which is spoken elsewhere. The latter variant is much more widespread and several authors have advocated that it (or selected parts of it) should be regarded as the standard variety for purposes of general communication throughout.

1 The first was by F.R. Barton and the second by J.H.P. Murray in annual reports on British New Guinea and Papua for the years ending June, 1904 and 1907 respectively.
Papua. It differs from the Central (or Austronesian) variant in having a number of features that are not typical of that variety. For example, whereas the Central dialect generally follows the "true" Motu manner of indicating possession with parts of the body and kinship terms, as well as its manner of marking pronoun objects in the verb the Non-Central dialect does not. Generally too the phonology and grammar of the Central dialect is closer to "true" Motu. The reason for this lies in the linguistic similarity of the languages around Port Moresby. This area is occupied by Austronesian speakers whose languages are very similar in structure to "true" Motu. It is therefore natural to expect that in using Hiri Motu they will use language forms that are already familiar to them from their own linguistic backgrounds unlike speakers of Non-Austronesian languages to whom these forms are strange. Not only that but as "true" Motu is used as a church language throughout much of Central Papua this also helps to keep speakers oriented towards the "purer" forms.

However, because the Non-Central dialect forms and structures can generally be easily derived from the Central ones, and we expect most learners will be needing the language in Port Moresby and its environs where the Central dialect is used, we have chosen to base this course on the Central dialect and to leave it to the learner to adjust to the Non-Central forms by referring to appropriate footnotes where differences are discussed and by studying the texts given at the end of each of the units and in Unit 12 particularly. For this reason we have also adopted most of the spelling principles of "true" Motu except for the instances noted in the "Conventions" section below.

THE STRUCTURE OF THE COURSE

The basis of Beginning Hiri Motu is the series of tape-recorded units, or lessons, corresponding to those contained in this volume. There are twelve such lessons, each approximately one hour in length. The first ten of these cover the main structures and vocabulary of the language while the eleventh and twelfth are special ones which are designed to give the learner some idea of the variations he is likely to encounter from speaker to speaker across Papua.

Each of the first ten lessons introduces approximately the same amount of new material for the student to learn and use and all are similar in design. Each consists of the following sections recorded on tape:
1. A Conversation
2. Useful Expressions
3. Vocabulary Expansion Exercises
4. Grammar Drills
5. Text

These sections are separated by short excerpts of traditional and modern Papua New Guinea music taken from recordings made by the authors at various times, and each unit ends with something similar. In the first lesson pronunciation is also introduced and drilled.

Each of the tape-recorded sections of the lessons has the following characteristics:

Conversations:
These are of the short question-and-answer type designed to be as natural and topical as possible while controlling the amount of new language material introduced. Each conversation is accompanied by explanatory social and/or linguistic notes. Students should aim at learning each conversation off by heart since each contains all the material upon which the subsequent drills are based. To assist him in this each conversation is presented in the following way on the accompanying tapes:

1. Conversation for Listening
   All the student does is listen to the conversation spoken by the actors.

2. Conversation for Learning
   The sentences of the conversation are repeated slowly by the instructor so that the students can learn them. Short sentences are said straight through. Longer sentences are built up in sections.

3. Conversation for Fluency
   The sentences are again repeated but this time at normal speed so that the student can develop fluency of utterance.

4. Conversation for Comprehension
   The student again listens to the conversation spoken by the actors.
Any section of a conversation can be replayed by the student for further practice and learning. All the conversations were recorded in studios of The National Broadcasting Commission, Port Moresby, by Mr. Tomasi Boko from Hanuabada village, Mr. Mairi Mehutu from Nafenanomu village, Rigo, and one of the authors.

Useful Expressions:
This section contains expressions that are felt to be useful and relevant to the lesson at hand and for conversation generally, but which were otherwise difficult to incorporate into the Conversation.

Vocabulary Expansion Exercises:
These are designed to expand the student's vocabulary. New items are introduced into selected sentences from the conversation the student has already learned at the beginning of the unit. These selected sentences are referred to as "frames" in the drills. Two types of drills are used here and elsewhere--Simple Substitution and Progressive Substitution. In the former the student merely keeps repeating the same sentence material while substituting a new vocabulary item for one nominated in the frame. In the Progressive Substitution drill the student has to remember part of the last sentence he uttered while adding in the new piece given. This latter exercise calls for a greater effort from the student than the former. Each type of exercise is described again by the instructor on the accompanying tape for Unit 1 but the student is thereafter expected to recognize the nature of the drill from its name, which is always given where relevant.

Grammar Drills
These are designed to drill particular grammatical structures already introduced in the conversations and to give flexibility to the student's command of those structures. Many different types of drills are used including the simple and progressive substitution types just described. Each section is introduced with a short description of the grammatical point being drilled and concludes with an evaluation exercise to test the student's control of those points. In general four grammatical points are drilled in each unit.
These are typically short stories in the third person told by informants in actual field situations. Though not always easy to follow nor always on subjects directly related to the conversations they are very good for giving students some idea of the way Hiri Motu is actually used in story telling and how it may vary from speaker to speaker and from that taught in this course. Translations follow the texts in the printed text book. These translations are fairly literal with more literal additions given in brackets to help the student see how the given translation was derived.

HOW TO USE THE LESSONS

Before beginning the actual learning programme, the student should first of all make sure that he has read through the preceding sections of this volume so that he has some idea of what is being attempted and how this is being attempted. Then when he is ready to begin he should do so by working through the Conversation from the tape in the manner indicated under the relevant heading in the section "The Structure of the Course" given above. Having done that he should then proceed immediately to the Useful Expressions and the Vocabulary Expansion Exercises which he should work through several times remembering what has already been said in the "aims" section above about reading the answers from the text book. When he has been through these to his (and/or his instructor's) satisfaction, he should go back to the Conversation and try making up one for himself using some of the new vocabulary he has just learned. Finally, he should make sure that at the very least he knows how to ask the questions and/or give the commands that have been introduced in the Conversation and the Useful Expressions. He should then be ready to proceed to the Grammar Drills.

The Grammar sections contain no new material but merely give the student practice in manipulating what has already been learned. At the beginning of each such section the student should stop his machine and spend some time reading through the grammatical notes provided. These notes do not occur on tape and are not to be learned off by heart--they are there merely to help the student understand how the language "works" and to give him an idea of what aspects of it are being drilled in the exercises that follow. All the grammar sections can be gone through at once but at their completion the student should again return to the Conversation and seek out the structures that have been drilled in those sections. In this way he will begin to appreciate how the conversations
could be varied further, and hopefully, thereby improve his knowledge of the language and of the use of the materials.

When the Text is reached it should be studied carefully--firstly, just by listening to it and seeing how much of it is immediately intelligible, and subsequently, by either attempting to write it down in short bursts or by working through it from the text book. In doing this, however, the student should pay particular attention to how the texts are opened and closed and how sentences are joined together with items like vadaeni, vadan, or vada. When he is thoroughly acquainted with the text the student should then try retelling the story in his own words.

The supplementary texts in Units 11 and 12 can be studied as time and inclination allow and/or worked through with an instructor as relevant. In doing this we hope the vocabulary and index at the back of the volume will provide a quick and useful reference whenever the student needs to check the meanings of items or to locate where they have been discussed in the course. These lists provide the student with a basic vocabulary which he will find adequate for most situations. For those who wish to go beyond this and extend their vocabulary in specific fields, however, we have provided additional vocabulary in the special section entitled USEFUL WORD GROUPS. A short, but comprehensive reading list is also provided at the end of the volume for those interested in expanding their knowledge of the language in other directions or in locating some of the reading materials that are currently available.

CONVENTIONS

In transcribing Hiri Motu material we have, as already noted, generally followed the spelling conventions adopted and used in R. Lister-Turner and J.B. Clark: A Dictionary of the Motu Language of Papua (Sydney: Government Printer - 2nd and revised edition by P. Chatterton) and also in R. Brett, R. and R. Brown, and V. Foreman: A Dictionary of Police Motu (Port Moresby: The Summer Institute of Linguistics and the Department of Information and Extension Services, 1962) even though some forms may be pronounced differently (e.g., gwauraia is often pronounced koraia, inai as inei) by Non-Central dialect speakers. However, there are some cases where there are variant forms which are so regularly used that we have decided to transcribe them as they are pronounced. These are (with the 'basic' form given first):
As Hiri Motu is a living language whose vocabulary is expanding to meet new social needs we were also faced with the task of distinguishing recent borrowings from others which can now be regarded as part of the language. In general we have underlined all recent borrowings and footnoted them where necessary. Excluded from this category, however, are geographical names (e.g., towns, rivers, places), names or titles associated with the administration of the country (e.g., District Commissioner, Local Government Council), and anything else which seemed to us to form part of the background knowledge of the country brought into the discussion or description.

In drawing up the vocabularies at the end of the volume too we have attempted to distinguish between those items which are common to all dialects or varieties of the language and those restricted to the Central or Non-Central dialects. The former are unmarked but the latter two are distinguished by the following abbreviations:

- C Central Dialect only
- NC Non-Central Dialect only
- W Western District
- G Gulf District

When only W and/or G are used, however, this does not mean that the forms so marked are only found in those areas -- it merely means that at this stage they have only been observed or recorded in the Western and/or Gulf Districts and that further research is required to determine if they are more widely distributed.

Finally in transcribing the texts a single dash (—) is used to separate explanations by the speaker, two dashes (---) are used to show corrections, changes of mind etc., two dots (..) are used to show hesitations or longish pauses, and square brackets ([]) are used to enclose asides, editorial comments, or background intrusions. Colons within or following words indicate lengthening or drawing out of the form by the speaker, a device often used to indicate continuation or action or emphasis.
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T.E. Dutton
C.L. Voorhoeve

Canberra
September 1974
UNIT 1

INTRODUCTORY VOCABULARY AND PRONUNCIATION

Each unit in this course contains a conversation featuring the grammatical points which will be drilled. Usually the conversation comes at the beginning and the unit is then built up by expanding the vocabulary used in the conversation and by drilling the new points of grammar introduced in it. In this unit, however, the conversation comes only after you have been introduced to its vocabulary and have been made aware of some difficulties in the pronunciation of Hiri Motu words.

The instructor will now let you hear the words used in the coming conversation. He will repeat each word once, and give its meaning. Listen carefully to his pronunciation and note the meaning of the words.

\begin{itemize}
  \item \textbf{tau} \quad a man, the man. Note that Hiri Motu has no article comparable to English \textit{a} or \textit{the}.
  \item \textbf{dala} \quad a/the road
  \item \textbf{uma gabu} \quad a/the garden
  \item \textbf{turana} \quad a/the friend, his friend
  \item \textbf{turagu} \quad my friend; friend! (term of address)
  \item \textbf{lau} \quad I
  \item \textbf{oi} \quad you (singular)
  \item \textbf{ia} \quad he/she/it
  \item \textbf{edeseni} \quad where?
  \item \textbf{namo} \quad good, well, all right
  \item \textbf{raka} \quad to walk
  \item \textbf{itaia} \quad to see
  \item \textbf{lao} \quad to go. Note that this word sounds exactly the same as \textit{lau} I, but it is spelled differently.
  \item \textbf{dekenai} \quad to, on, at
  \item \textbf{vadaeni} \quad then, all right
  \item \textbf{banahuta} \quad good-bye
  \item \textbf{io} \quad yes
\end{itemize}

Now repeat the words spoken by the instructor, mimicking his pronunciation carefully. Note that the vowels tend to be short and somewhat tense:

1
You may have noticed that the last word lacks the puff of air which always accompanies it in English at the beginning of a word, thus: tau, not thaau. In English, p and k also have such a puff of air when they stand at the beginning of a word but in Hiri Motu p and k never have this puff of air, just like t. Thus, the English word paper will be pronounced as pepa, and the English word cake as keke. Now try to pronounce these words in the right way, mimicking the instructor:

tau
pepa
keke

Now we come to a few words which present another difficulty: each one contains a flap, that is, a sound in which the tongue touches the roof of the mouth only once and very quickly, very much like the sound one uses in pronouncing Saturday quickly in English:

raka
turana
turagu

This sound is written as r in some words, as l in others; this is purely a matter of spelling convention.1

Another new sound is the sound written as v, which is the first consonant in the word vadaeni. In this sound, the air escapes with some friction between the upper and the lower lip. Listen carefully to the instructor, and mimic him as well as you can:

vadaeni

However, in the speech of many Motu speakers, the sound written as v is pronounced like the English w. Try both ways of pronouncing vadaeni, mimicking the instructor:

vadaeni (1)
vadaeni (2)

Now the last word:

bamahuta

You can also leave the h out and say bamauta. This is because an h between two vowels tends to be dropped. Thus the word hahine, woman, is often pronounced haine. Have another try:

bamahuta (1); bamahuta (2)
hahine (1); hahine (2)

1This is not strictly true for there are some words, like lau I and dala road in which the I seems to be pronounced as I by all speakers.
Exercise 1

Repeat each word after the instructor and say what it means. To allow you to check your answer, the instructor will give the meaning before proceeding to the next word.

namo - edeseni - turana - turagu - raka - itaia - tau - dala - uma gabu -
lau/lao - oi - ia - io - dekenai - vadaeni - bamahuta

CONVERSATION

Dala dekenai

Turana ia itaia

A: Turagu, oi namo?

B: Io, lau namo.

A: Edeseni oi lao?

B: Lau lao uma gabu dekenai.

A: Vadaeni, namo oi lao.

B: Io, lau lao. Bamahuta.

A: Bamahuta.

Vadaeni turana ia lao uma gabu dekenai.

On the road

A man is walking along the road.

He sees a friend.

Friend, how are you?

I am fine.

Where are you going?

I am going to the garden.

OK, that's fine, off you go.

Yes, good-bye.

Good-bye.

His friend then goes on to the garden.

[Music]

1The form dekenai which is being drilled here is the form most commonly used in the central dialect of Hiri Motu. Elsewhere the forms dekena and dekena are more common. These forms have a wide range of meaning and can be rendered in English by various prepositions like: on, in, at, to, from, along, with, for, by. The use of dekenai (dekena, dekena) will be introduced progressively throughout this course.

2Literally: man-he-walks. This construction will be discussed in section 1.3 below. As said before, Hiri Motu nouns are not accompanied by an article (as in English: the, a, an). Thus tau can mean the man as well as a man.

3Literally: His friend-he-sees. In Hiri Motu sentences the object (here: turana) generally precedes the subject (here: ia) and the verb (here: itaia).

4turagu is the common term of address between friends and acquaintances though it is also used as a friendly form of address between strangers.

5oi namo? literally: you good/well?, is the common form of greeting. Notice that the answer is not just yes, but a rephrasing of the question, preceded by the affirmative io, yes.

6lau namo literally: I - well. Hiri Motu lacks a copula corresponding to English be.

7vadaeni as a sentence introducer marks a new step, or a new turn, in the unfolding of the dialogue or narrative. In stories it can often be translated by then. Hiri Motu speakers very often shorten vadaeni to vadan, vaden, or even vada, but the full form vadaeni will be used in all the teaching units of this course.
8. bamahuta is the common form of farewell.

9. The traditional music heard throughout this unit comes from the Mountain Koiari village of Boridi in the mountains inland of Port Moresby. These songs are called xotava but nothing is known of their composition, content, or use.

USEFUL EXPRESSIONS

Here are some more sentences you may find useful but which did not fit easily into the conversation:

Oi diba?  Do you know? Do you understand?
lo, lau diba  Yes, I know; I understand
Lası, lau diba lası  No, I don't know; I don't understand
Oi hereva lou!  Say it again
Oi hereva Motu gado dekenai  Say it in Motu
Oi kamonai  Listen!
Oi toreisi  Stand up!

VOCABULARY EXPANSION EXERCISES

In these exercises you are going to learn new vocabulary by changing old words for new ones given to you by the instructor's voice on the tape. In these exercises the instructor will begin with a sentence which he has taken from the conversation you have just learned, and which he will call a frame. You will repeat this frame after the instructor and then listen to the new words to be given to you as cues. When you hear these cues, repeat the frame and add in the new words for the corresponding ones given in the frame. For example, suppose the instructor begins with the frame lau lao uma gabu dekenai and then gives the cue hanua dekenai your answer should be lau lao hanua dekenai. Exercises of this kind are called simple substitution exercises. Slightly different ones called progressive substitution exercises will be introduced and explained below. Ready?

Exercise 1: Simple Substitution

Frame: tau i a raka dala dekenai  the man is walking along the street
hahine  (the woman)
kekeni  (the girl)
mero i raka dala dekenai. (the boy)
boroma (the pig)
sisia (the dog)
turana (his friend)
tau

Exercise 2: Simple Substitution
Frame: lau lao uma gabu dekenai I am going to the garden
ruma dekenai (to the house)
hanua dekenai (to the village)
tauni dekenai (to the town)
dubu dekenai (to the church)
Mosbi dekenai (to Port Moresby)
uma gabu dekenai

Exercise 3: Simple Substitution
Frame: edeseni oi lao? Where are you going?
mahuta (sleeping)
gini (standing)
helai (sitting)
hekure (lying)
mai (where do you come from?)
noho (where are you staying; where are you?)
lao

Exercise 4: Simple Substitution
Frame: Turana ia lao uma gabu dekenai The friend goes to the garden
mai1 (comes from)
noho (is in)
mahuta (sleep in)
helai (sits in)
gini (stands in)
lao

1Note that amo is often used in the Central dialect of Hiri Motu for from; e.g. Keken ia mai Mosbi amo. The girl is coming/came from Port Moresby.
Exercise 5: Simple Substitution
Frame: Turagu, oî nâmô?  
   gari (afraid)  
   badu (angry)  
   moale (glad)  
   gorere (sick)  
   bogahisi (sad)  
   nâmô

Friend, are you well/how are you?

Exercise 6: Simple Substitution
Frame: Io, lau nâmô.  
   moale (glad)  
   badu (angry)  
   gari (afraid)  
   bogahisi (sad)  
   gorere (ill)  
   nâmô

Yes, I'm fine.

Exercise 7: Repeat the following sentences after the instructor and say what they mean in English.

Keke ni ia mai uma gabu dekenai. The girl is coming from the garden.
Turagu, edeseni oî nôho? Friend, where are you (staying)?
Lau nôho Mosbi dekenai. I am staying in Moresby.
Boroma lau itaia. I see a pig.
Ia mahuta ruma dekenai. He is sleeping at the house.
Motu gado oî dibâ? Do you know Motu?
Lasi, Motu gado lau dibâ lasi. No, I don't know the Motu language.

Exercise 8: Progressive Substitution

In exercises of this kind each new sentence you make becomes a frame for the next substitution. That is, suppose the instructor begins with the frame "Lau lao uma gabu dekenai" followed by the cue "lau mai" your answer should be lau mai uma gabu dekenai. This answer now becomes the frame and when the instructor gives the next cue you substitute that into this new sentence. For example, suppose the instructor's next cue was dubu dekenai your answer should be lau mai dubu dekenai. Ready?

Frame: Lau lao uma gabu dekenai I am going to the garden
   " mai " " " " (coming from)
   " " hanua " (the village)
   " noho " " " (staying in)
   " " ruma " (the house)
   " helai " " "
   " " dubu " (the church)
Exercise 9: Close your book then go through the vocabulary expansion exercises again, and see if you now can understand the new words. Then go back to the conversation and try writing a new story using some of the vocabulary you have just learned.

INTONATION

You will have noticed that statements, questions, and orders have different intonation patterns. If, for instance, we utter the sentence "oi lao," it will depend on the intonation we give it whether the hearer will interpret it as a statement, question, or order:

oi lao Gradually falling pitch: statement; you are going.

oi lao Rising final pitch: question; are you going?

oi lao Steeply falling final pitch: order; go!

Another example:

i a mahuta he is asleep

oi mahuta are you asleep?

oi mahuta go to sleep!

However, when a sentence contains a question word, such as edeseni where, the intonation pattern is that of a statement:

edeseni ia noho Where is he?

Practice Drills

Exercise 1: Listen carefully to and then repeat the sentences spoken by the instructor and say of each sentence whether it is a statement, question, or order:

1.-3. Ia lao hanua dekenai (statement, order, question)
4. Ia gorere (question)
5. Turana ia helai (statement)
6. Oi noho Mosbi dekenai (question)
7. Oi lao uma gabu dekenai (order)

Exercise 2: Now, turn the sentences given by the instructor into a statement, question, or order by changing the intonation, following the cues given:

1. Ia gari (question: ia gari?)
2. Oi helai? (order: oihelai!)
3. Kekeni ia moale? (statement: kekeni ia moale)
4. Oi lao hanua dekenai! (question: oihano hanua dekenai?)
GRAMMAR

1.1 PRONOUNS

The personal pronouns are:

<table>
<thead>
<tr>
<th>Hiri Motu</th>
<th>Refers to</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>lau</td>
<td>the speaker</td>
<td>I</td>
</tr>
<tr>
<td>oi</td>
<td>the person spoken to</td>
<td>you</td>
</tr>
<tr>
<td>ia</td>
<td>the person or thing spoken about</td>
<td>he, she, it</td>
</tr>
<tr>
<td>ita</td>
<td>the speaker and the person or persons spoken to</td>
<td>we (inclusive)</td>
</tr>
<tr>
<td>ai</td>
<td>the speaker and person(s) with him, but not including the person spoken to</td>
<td>we (exclusive)</td>
</tr>
<tr>
<td>umui</td>
<td>the persons spoken to</td>
<td>you (pl)</td>
</tr>
<tr>
<td>idia</td>
<td>the persons spoken about</td>
<td>they</td>
</tr>
</tbody>
</table>

Note that Hiri Motu has no separate pronouns corresponding to English he, she, it.

It is important in Hiri Motu when speaking about one's self and one or more others, to indicate whether the person spoken to is included or not. To give an example: Two people, A, and B, meet a third person, C, on the road and C asks: edeseni umui lao? (Where are you going?). A answers: ai lao uma dekenai We (A and B, but not C) are going to the garden. C then asks: lau danu lau lao I too, I (want to) go, and A replies: ia namo, ita lao it is all right, let us (A,B, and C) go.

Practice Drills

Exercise 1: Simple Substitution

Substitute the new pronouns given for the pronoun in the frame sentence. Note that the verb does not change its form. This point will be discussed later in this unit. Ready?

Frame: Lau lao uma gabu dekenai I am going to the garden
ai (We are)
idia (They are)
oi (You (sg.) are)
umui (You (pl.) are)
ia (He is)
ita (Let us go)
lau

Exercise 2: Simple Substitution

Frame: Edeseni oi mai? Where do you come from?

ia (does he)
umui (do you)
idia (do they)
oi
Exercise 3: Repeat the following sentences and say what they mean in English:

<table>
<thead>
<tr>
<th>Motu Sentence</th>
<th>English Sentence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ai raka dala dekenai</td>
<td>We (excl.) are walking on the road</td>
</tr>
<tr>
<td>Boroma umui itaia?</td>
<td>Do you (pl.) see the pig?</td>
</tr>
<tr>
<td>Idia lao dubu dekenai</td>
<td>They are going to the church</td>
</tr>
<tr>
<td>Mero ia gorere, ia mahuta</td>
<td>The boy is sick, he is sleeping.</td>
</tr>
<tr>
<td>Ita lao tauni dekenai</td>
<td>Let's go to town.</td>
</tr>
<tr>
<td>Motu gado umui dibai?</td>
<td>Do you (pl.) know the Motu language?</td>
</tr>
<tr>
<td>Io, Motu gado ai dibai.</td>
<td>Yes, we know Motu.</td>
</tr>
</tbody>
</table>

Exercise 4: Progressive Substitution

Alternately replace the first and the second word of the frame sentence by the new words given. When the first word is the pronoun oi, or umui, give the sentence question intonation. Say what the sentences mean in English:

Lau namo
ai " (We (excl.) are)
" gorere (sick)
umui "? (Are you (pl.))
" bogahisi? (sad?)
idia " (They are)
" namo (well)
Lau " (I am)

Exercise 5: Give answers to the following questions, using the Hiri Motu cues presented:

1. Edesen o i lao? (tauni) Where are you going?
   Lau lao tauni dekenai. I am going to the town.

2. Edesen o umui mai? (Mosbi) Where do you come from?
   Ai mai Mosbi dekenai. We are coming from Moresby.

3. Edesen o ia noho? (ruma) Where is he/she staying?
   Ia noho ruma dekenai. He/she is at home.

4. Edesen o idia helai? (uma gabu) Where are they sitting?
   Idia helai uma gabu dekenai. They are sitting in the garden.

5. Edesen o ita lao? (hanua) Where are we going?
   Ita lao hanua dekenai. We (incl.) are going to the village.

1.2 VERBS

There are two important differences between the verbs in Hiri Motu and those in English:

1. Verbs in Hiri Motu, as you already have seen, do not change form for different persons. Thus, the same form lao go, is used for all persons, e.g. lau lao I go, ia lao he goes, idia lao they go.
2. Verbs in Hiri Motu do not change form for different tenses. Thus, ia lao can mean he is going, or he went, or he will come, depending on the context.

Practice Drills

Exercise 1: Say what the following sentences mean in English; give more than one answer wherever necessary:

1. Ai raka da la dekenai  
   We walked/are walking/shall walk on the road

2. Keken i ia hekure  
   The girl was/is/will be lying down.

3. Boroma ia mahuta  
   The pig slept/is sleeping/will sleep.

4. Edeseni umui gini?  
   Where did/do/will you (pl.) stand

5. Lau noho Mosbi dekenai.  
   I stayed/am staying/shall stay in Port Moresby.

Exercise 2: Change the verb in the following sentences to those given in English as cues:

1. Ai mai Mosbi dekenai.  
   Ai noho Mosbi dekenai.  
   We come from Port Moresby.  
   (stay in)

2. Edeseni umui lao?  
   Edeseni umui helai?  
   Where are you (pl.) going?  
   (sitting)

3. Idia raka da la dekenai.  
   Idia gini da la dekenai.  
   They are walking on/along the road.  
   (standing)

4. Umui lao hanua dekenai!  
   Umui mahuta hanua dekenai!  
   You (pl.) must go to the village!  
   (sleep)

5. Ita lao!  
   Ita hekure!  
   Let's go!  
   (lie down)

Exercise 3: How do you say the following sentences in Hiri Motu:

1. He is living in Port Moresby.  
   Ia noho Mosbi dekenai.

2. They were walking along the road.  
   Idia raka dala dekenai.

3. We (but not you) have come from the church.  
   Ai mai dubu dekenai.

4. Where shall we (incl.) go?  
   Edeseni ita lao?

5. The boy was asleep in the garden.  
   Mero ia mahuta uma gabu dekenai.

1.3 VERBS WITH NOUN SUBJECTS

We have now come to a point where another important difference between English and Hiri Motu has to be pointed out. This difference is, that in Hiri Motu a verb is always preceded by either ia (he, she, it) or idia (they) when the subject of that verb is a noun. In English one can
say the girl walks, or she walks, but never the girl she walks; in Hiri Motu on the other hand one can say ia raka she walks, and kekeni ia raka the girl-she-walks, but never kekeni raka the girl-walks. In the preceding we have already had several examples of this:

- tau ia raka the man-he-walks: The man walks
- turana ia mai his friend-he-comes: His friend comes
- boroma ia mahuta the pig-it-sleeps: The pig sleeps etc.

In all these examples the noun was singular, and the verb was preceded by the 3rd person singular pronoun ia. In the following examples the noun is plural, and now the verb is preceded by the 3rd person plural pronoun idia:

- kekeni idia raka the girls-they-walk: The girls walk
- boroma idia mai the pigs-they-come: The pigs are coming
- sisia idia mahuta the dogs-they-sleep: The dogs are sleeping

The large majority of Hiri Motu nouns do not vary for number; e.g. kekeni can mean girl as well as girls. Only a restricted number of nouns have a special plural form, and these will be introduced later in this course. Thus in many Hiri Motu sentences the use of ia or idia gives you the only clue as to the number of the noun-subject, as for example in boroma ia lao, boroma idia lao, in which ia indicates that boroma should be interpreted as a singular noun, and idia that boroma should be interpreted as a plural noun.

Practice Drill

Exercise: Change the meaning of the noun-subject in the following sentences from singular to plural or vice versa by changing the pronoun ia to idia or vice versa:

1. Boroma ia hekure ruma dekenai. The pig lies at the house.
   idia (The pigs lie...)

2. Kekeni idia noho uma gabu dekenai. The girls are in the garden.
   ia (The girl is...)

3. Sisia ia mahuta dala dekenai. The dog is sleeping on the road.
   idia (The dogs are...)

4. Ruma ia noho dala dekenai. The house is on/at the road.
   idia (The houses are along the road)

1.4 ADJECTIVES (1)

You have learned a few words which in English can be rendered by an adjective: namo good, moahe glad etc., and a few sentences such as oi namo are you well?, and lau moahe I am glad. Now we are going to drill sentences such as the man is good, the men are good, etc. In Hiri Motu, these sentences resemble closely those you have just learned:

- tau ia namo the man-he-well: The man is well.
- kekeni idia namo the girls-they-well: The girls are well.
Practice Drills

Exercise 1: Simple Substitution

Frame: Keken i idia namo  The girls are well/good/beautiful.
boroma (The pigs)
sisia (The dogs)
dala (The roads)
ruma (The houses)
kekeni

Exercise 2: Repeat the following sentences after the instructor and then change their meaning from singular to plural or vice versa by changing the pronoun from ia to idia or vice versa.

1. Sisia ia gar i.  The dog is frightened.
   idia

2. Hahine idia gorere.  The women are ill.
   ia

3. Dala ia namo.  The road is good.
   idia

4. Keken i idia bogahisi.  The girls are sad.
   ia

5. Boroma ia badu.  The pig is angry.
   idia

1.5 EDESENI: 'WHERE?'

So far, you have studied the use of edeseni where in sentences of the type edeseni + pronoun + verb... such as edeseni ia lao? Now notice that in sentences containing a noun-subject, edeseni is placed between the noun and the pronoun: mero edeseni ia lao where is the boy going? The noun-subject and edeseni can be separated from each other by other words, for example by be which will be introduced below, but no words can intervene between edeseni and the pronoun: edeseni always immediately precedes the pronoun. For example:

Hanua edeseni ia noho  Where is the village?
Sisia edeseni idia mahuta  Where are the dogs sleeping?

Practice Drill

Exercise: Progressive Substitution

Frame: Boroma edeseni ia lao  Where is the pig going?
mero " " "  (boy)
" " " helai  (sitting)
ha hine " " "  (woman)
" " " mai  (come from)
boroma " " "  (pig)
" " " lao  (going)
The next sentence type we are going to drill is very simple and consists only of a noun followed by edeseni:

Hanua edeseni? Where is the village?

Practice Drill

Exercise: Simple Substitution

Frame: Turagu, hanua edeseni? Friend, where is the village?

dala

dubu

uma gabu

boroma

hanua

(desa)

(desa)

(desa)

(desa)

(desa)

In the two new sentence types you have drilled, the noun-subject immediately preceded edeseni. Hiru Motu speakers however very often insert a little word be between the noun and edeseni:

Mero be edeseni ia lao. Where is the boy going?

Hanua be edeseni. Where is the village?

The insertion of this be does not make any difference in the meaning of the sentence, except that it focusses the attention on the preceding noun - and therefore on that to which the noun refers. We will call be a focus marker, and note that it always follows the subject. In verbless sentences such as hanua edeseni, hanua be edeseni, the construction with be is the preferred one.

Practice Drills

Exercise I: Change the following questions without be into questions with be; remember that be should be inserted between the noun-subject and edeseni. Also say what the sentences mean in English:

1. Turana edeseni ia noho? Where is his friend staying?
   Turana be edeseni ia noho?

2. Dala edeseni ia lao? Where is the road leading to?
   Dala be edeseni ia lao?

3. Mero, umagabu edeseni? Boy, where is the garden?
   Mero, uma gabu be edeseni?

4. Hahine edeseni idia mai? Where are the women coming from?
   Hahine be edeseni idia mai?

5. Turagu, ruma edeseni? Friend, where is the house?
   Turagu, ruma be edeseni?
Exercise 2: Answer the following questions, using the cue words given in English:

1. Sisia be edeseni idia noho?
   (Sisia) idia noho uma gabu dekenai.  
   Where are the dogs?
   (in the garden)

2. Ruma be edeseni?
   (Ruma) ia noho hanua dekenai.  
   Where is the house?
   (in the village)

   (Kekeni) ia lao Mosbi dekenai.  
   Where is the girl going?
   (to Port Moresby)

4. Turana be edeseni?
   (Turana) ia raka dala dekenai.  
   Where is his friend?
   (walking on the road)

5. Turagu, edeseni oi mai?
   Lau mai tauni dekenai.  
   Friend, where do you come from?
   (from town)

Final exercise:

The following exercise is a variation on the conversation given earlier in this unit. Suppose you have been walking along the road, and have met a friend of yours with whom you have had a short conversation. Now you relate this event to someone else, with direct quotation of what you said and what your friend said. You tell the story in Hiri Motu.

One possible version of this story follows here. The instructor will read it in English, sentence by sentence. After each sentence he will pause to give you time to translate it into Hiri Motu, and then give the translation himself. Ready?

I was walking on the road.  
Lau raka dala dekenai.

I saw a friend.  
Turana lau itaia.

"Friend, how are you?"  
"Turagu, oi namo??"

"I am fine".  
"Io, lau namo".

"Where do you come from?"  
"Edeseni oi mai?"

"I come from Port Moresby; I am going to the village".  
"Lau mai Mosbi dekenai; lau lao hanua dekenai".

"Well, that's fine, go ahead!"  
"Vadaeni, namo, oi lao".

"Yes, good-bye".  
"Io, lau lao; bamahuta".

"Good-bye".  
"Bamahuta".

My friend then went to the village.  
Vadaeni, turana ia lao hanua dekenai.

TEXT

Now listen to the following text and see how much of it you can transcribe and/or translate with the help of the supplementary vocabulary. The speaker is Uriseni from Komaovai village south of Lake Murray in the Western District. His mother tongue is Zimakani. The text is part of a longer story about a man who goes hunting in the Lake Murray area. In this country the main means of transport is the dug-out canoe and it is taken for granted that the listener knows that one needs a canoe to go from the village to the hunting grounds.
Notice the differences between the standardized transcription and the speaker's pronunciation. Uriseni speaks a variant of Hiri Motu which is slightly different from the Hiri Motu taught in this course.

Dina ta, tau ta be.. ia lao uda dekene. Inai be labana totona. Vadan, ia be hahine danu sisia danu ia labana. Vanagi ia atoa, vadan sisia idia diho - idia daekau tano dekenai, ma inai tauna danu diba peva ia abia vadan ia lao, dala dekena.

**TRANSLATION:**

Once a man went to the forest. This was [because he wanted] to go hunting. All right, he went hunting accompanied by his wife and his dogs. He moored the canoe, the dogs went down - they went up on to the land, and the man took his arrows and bow and also went on his way along the track.

**SUPPLEMENTARY VOCABULARY**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dina</td>
<td>day</td>
</tr>
<tr>
<td>dina ta</td>
<td>one day, once</td>
</tr>
<tr>
<td>tau ta</td>
<td>a man, a certain man</td>
</tr>
<tr>
<td>uda</td>
<td>forest</td>
</tr>
<tr>
<td>inai</td>
<td>this</td>
</tr>
<tr>
<td>labana</td>
<td>hunting, the hunt</td>
</tr>
<tr>
<td>totona</td>
<td>in order to</td>
</tr>
<tr>
<td>danu</td>
<td>also, together with, accompanied by</td>
</tr>
<tr>
<td>vanagi</td>
<td>canoe</td>
</tr>
<tr>
<td>atoa</td>
<td>put down; moor (a canoe)</td>
</tr>
<tr>
<td>diho</td>
<td>go down</td>
</tr>
<tr>
<td>daekau</td>
<td>go up</td>
</tr>
<tr>
<td>tano</td>
<td>land, ground</td>
</tr>
<tr>
<td>ma</td>
<td>and</td>
</tr>
<tr>
<td>inai tauna</td>
<td>this man</td>
</tr>
<tr>
<td>diba</td>
<td>arrow</td>
</tr>
<tr>
<td>peva</td>
<td>bow</td>
</tr>
<tr>
<td>abia</td>
<td>take</td>
</tr>
</tbody>
</table>
UNIT 2

CONVERSATION

Au Ginigini

Mero ia helai nadi dekenai laena aena ia dogoatao ma ia tai. Turana ia ginidai ia gwaui:

T: Turagu, dahaka badina oi tai?
M: Badina be laeggu aena ia hisihisi. Au rigna lau moia vadaeni au ginigini ese aena ia gwadaia.

T: Madi! Vadaeni, oi emu aena lau itaia.
M: A! Dahaka oi kaiaia?
T: Au ginigini lau kokia. Vadaeni, oi toreisi. Aena ia namo?
M: Lasi, ia dika.
T: Vadaeni ita lao Rupa dekenai. Muramura ia atoa.
M: Rupa be daika?
T: Oi dibai lasei la be medikolo tauna.
Vadaeni inai mero bona iaena turana idia lao medikolo dekenai.

The Thorn

A boy is sitting on a stone. He is holding his foot and crying. A friend arrives and says:

Friend, why are you crying?
Because my foot's hurting. I stood on a thorn.

Oh dear! Well let's see your foot.

Ouch! What are you doing?
I took the thorn out. All right, stand up. Is your foot all right?
No it's not.
Well then let's go to Rupa. He can put some medicine on it.
Who's Rupa?
Don't you know? He's the medical assistant.
So the boy and his friend went to the medical assistant.

[Musik]

1au ginigini = lit. tree thorn. Note that one cannot just say ginigini for thorn as in English. One must indicate in Hiri Motu what kind of thorn it is. Similarly for au rigina (lit. tree branch) introduced a little later in the conversation.
Note that the translation on for dekenai here is suggested by the verb helai to sit, although there are other ways we could indicate this if it was likely to be ambiguous. Some of these are introduced later.

1aena = his. The possessive pronouns are discussed and drilled in section 2.1 below.

1ma and bona (which occur in the last sentence of this conversation) both mean and but have different uses. These are discussed in section 2.4 below.

5dahaka badina = why but is literally what basis/reason? Other ways of asking the same question are discussed and drilled in section 2.3 below.

6ese indicates that au ginigini is the subject. The use of this marker is discussed and drilled further in section 2.2.

7Note that in English when we say I stood on a thorn it could mean that we simply walked on it lying flat on the ground without suffering any injury. But more generally it means that it was upright and that we suffered some hurt. In Hiri Motu, however, this uncertainty does not arise because one has to spell out the events. Thus the Hiri Motu sentence au rigina lau moia vadaeni au ginigini ese aena ia gwadaia literally means tree-branch I stood upon it (and) tree-thorn foot it speared, that is, I stood on a branch and a thorn pierced my foot. Note here also the use of gwadaia to spear for to pierce. The same concept is used for stubbing one's toe, e.g., nadi ese aena ia gwadaia lit., the stone speared my foot.

8Madi is a common exclamation of pity.

9dika = bad. Lasi, ia dika literally means No, it's bad. One could also say lasi, ia nami lasi no, it's not good.

10Note the order Rupa who? which is the reverse of the English question Who is Rupa?

11medikolo tauna = medical man. Tauna is used with an adjective to indicate occupation e.g., haroro tauna pastor. This usage is discussed further in section 7.2.

12inai mero literally means this boy. Inai (and also hari (lit. now) and unai that) is used in Hiri Motu where in English we use the to refer to the one we are, or have just been, talking about.

13The songs heard throughout this unit are ones sung by the Beami people of the Papuan Plateau in the Western District. The leading singer acts as a medium through which messages are transmitted by spirits and this is why he sings in a falsetto voice. Singing sessions like these are used to obtain news from people back in the village or abroad via the spirits.

USEFUL EXPRESSIONS

Buka o i kehoa! Open the book!
Buka o i koua! Shut the book!
Teperikoda o i kehoa! Switch on the tape recorder.
Teperikoda o i koua! Switch off the tape recorder.
Oiemu hereva be ia hegeregere lasi. What you say is not right. (lit. your speech is equal not)
Oiemu ladana be daika? What's your name? (lit. Your name is who?)

1kehoa and koua apply generally to switching things off and on.
VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution
Frame: ia helai nadi dekenai
He sat on a/the stone
au
(tan) (on a/the tree/wood)
tano
(au rigina)
(au rigina/branch)
(kopukopu)
(on/in the mud)
uma gabu
(in the garden)
sinavai
(in the river)
nadi
(on a/the stone)

Exercise 2: Simple Substitution
Frame: Dahaka badina oi tai?
Why are you crying?
kiri
(laugh)
toreisi
(getting up)
hekure
(lying down)
daekau
(ascend, climb)
hereva lou
(speak again)
tai
(cry)

Exercise 3: Simple Substitution
Frame: Lauegu aena ia hisihisi.
My foot is paining
imana
(arm, hand)
bogana
(belly, stomach)
kwaran
(head)
matana
(eye)
isena
(teeth)
aena
(foot, leg)

Exercise 4: Simple Substitution
Frame: Au rigina lau moia.
I stood on a branch
utua
(out)
negea
(throw away)
abia
(get, take)
malaia
(bring)
davaria
(find)
gabua
(burn, roast)
mola
(stand on)
GRAMMAR

2.1 POSSESSIVE PRONOUNS

The possessive pronouns in Hiri Motu are:¹

- laeugu (< lau + egu) my
- oiemu (< oi + emu) your
- iéna (< ia + ena) his, hers, its
- aiemai (< ai + emai) our (excl.)
- iséda (< ita + eda) our (incl.)
- umuiemui (< umui + emui) your (pl.)
- idiédia (< idia + edia) their

Note that these are formed from the subject pronouns (see section 1.1) in the way indicated but that those for his, hers, its, our (incl.), and their have special pronunciations. That is, ia + ena is pronounced iéna (with stress placement indicated by the acute mark), ita + eda as iséda, and idia + edia as idiédia and this is the way they will be written in this course except where noted in Conventions subsection above.

Note also that the inclusive-exclusive distinction is also preserved in the first person plural form, e.g.:

- aiemai ruma our house, i.e., the house of the speaker and the person(s) with him, but not of the person spoken to
- iséda ruma our house, i.e., the house of the speaker and the person(s) with him, including the person spoken to

Possessive pronouns always precede the possessed noun.

Practice Drills

Exercise 1: Simple Substitution

Frame: Laeugu tano ia nato lasi. (My land is not good.)
(oiemu, iéna, aiemai, iséda, umuiemui, idiédia, laeugu)

Exercise 2: Simple Substitution

Frame: Tau ese laeugu ruma ia karaia.² (The man is building my house.)
(aiemai, iéna, idiédia, oiemu, iséda, laeugu)

Exercise 3: Change the pronoun in the following sentences to those corresponding to the English ones given by the instructor:

Frame: Tau ese laeugu boroma ia gwadaia. (The man speared my pig.)

- idiédia (their)
- aiemai (our, but not yours)
- oiemu (your (sg.))
- iéna (his, her)

¹These are the pronouns used in the Central dialect. In other varieties three of these may also be heard as: aiemai our (excl.), iéna our (incl.), umuiemui your (pl.) and iéna their.

²This sentence can also mean He is building a house for me.
Evaluation Exercise

How would you say the following things in Hiri Motu?

1. He turned on my taperecorder.
   Lauengu teperi koda ia kehoa.

2. Bring your book!
   Oiemu buka oi mailaia!

3. Where are their wives sleeping?
   Idiedia hahine be edeseni idia mahuta?

4. She cut her hand.
   Iena imana ia utua.

5. Our friend (i.e., yours and mine) is not sick; he's all right.
   Iseda turana ia gorere lasi; ia namo.

6. His head is paining.
   Iena kwara ni a hisihi.

2.2 TRANSITIVE VERBS

Verbs in Hiri Motu are of two general types: transitive and intransitive.

Transitive verbs are those which take objects, e.g., all the verbs in the following sentences are transitive:

- au riginia lau moia  (object: au riginia)
- muramura ia atoa  (object: muramura)
- oiemu aena idia itaia  (object: oiemu aena)

Intransitive verbs do not take objects, e.g., all the verbs in the following sentences are intransitive:

- lau lao ruma dekenai  I went to the house
- oi toreisi!  You get up!
- kekeni ia helai  The girl is sitting down

Transitive verbs can usually be distinguished from intransitive ones in that they generally (but not always) end in a or ia (e.g., moia, atoa, itaia, gabua, abia). The import of this will be discussed further in section 5.3 below.

More important here, however, is to note that there are two types of sentences containing transitive verbs - those which have nouns as subjects and those which do not. Let's take these in turn:
(1) Sentences with Noun Subjects
In these the subject noun always comes before the object (whether this is a noun or a pronoun) and is marked by ese, e.g.:

sisia ese boroma ia itaia the dog sees/saw the pig
(Subject) (Object) (Verb) (Object)

Thus the order is: Subject + ese - Object - Verb. Note, however, that just as in the case of intransitive verbs the subject noun always has a pronoun subject preceding the verb, which will be ia for singular nouns and idia for plural ones. Consider the following examples:

sisia ese boroma ia itaia the dog saw the pig
sisia ese boroma idia itaia the dogs saw the pig
boroma ese sisia ia itaia the pig saw the dog
boroma ese lau ia itaia the pig saw me
boroma ese lau idia itaia the pigs saw me

(2) Sentences without Noun Subjects
In these sentences the object will naturally occur first and precede the pronoun subject which comes immediately before the verb as in the previous case. For example:

boroma lau itaia I saw the pig(s)
boroma oi itaia You saw the pig(s) or See the pig(s)
boroma idia itaia They saw the pig(s)

Finally note that when the object is a third person pronoun (e.g. ia or idia) this is usually unexpressed and the ese is then "dropped" also. Thus instead of saying boroma ese ia ia itaia the pig saw him/it, one simply says boroma ia itaia. Consequently when there is no object expressed the sentence may sometimes be ambiguous. Thus, for example, boroma ia itaia may be interpreted as he saw the pig or as the pig saw him, though normally the first interpretation would be the one that comes to mind initially.

Practice Drills

Exercise 1: Progressive Substitution
Frame: Tau ese au ia utua. The man cut the wood/tree.
mero ese " " " " (boy)
" " " " gabua (burnt)
kekeni ese " " " " (girl)
" " " " mailaia (brought)
hahine ese " " " " (woman)
" " " " davarua (found)
tau ese " " " " (man)
" " " " utua (cut)

1Except for stylistic reasons and the case noted later, but these will not be drilled in this course.
Exercise 2: Progressive Substitution

Frame: Tau e se n adi ia abia. The man got the stone.
   " " au rigina " (branch)
   " " " dogoatao (held)
   " " muramura " (medicine)
   " " " mailaia (brought)
   " " buka " " (book)
   " " " itaia (saw)
   " " " abia (got)

Exercise 3: Progressive Substitution

Frame: Hahine e se lau ia itaia. The woman saw me
   tau e se " " " (man)
   " " oi " " (you)
   turana e se " " " (friend)
   " " ita " " (us (incl.))
   mero e se " " " (boy)
   " " umui " " (you (pl.))
   hahine e se " " " (woman)
   " " lau " " (me)

2.3 QUESTIONS: DAHAKA, DAIKA, DAHAKA BADINA

In the conversation three new question forms were introduced: dahaka what, daika who, and dahaka badina why. Because the why question form is derived from the what question form let us begin by looking at the what and who forms.

2.3.1 Dahaka and Daika

These can be used either as the subject of a sentence, as in:
   Dahaka ia mai? What is coming?
   Daika ia mai? Who is coming?
Or as object, as in:
   Dahaka oi hereva? What did you say?\(^1\)
   Daika oi itaia? Whom did you see?
Or as predicate, as in:
   Inai be dahaka? What is this?
   Oi (be) daika?\(^2\) Who are you?

\(^1\)Note the difference in meaning between: Dahaka oi hereva? What do/did you say?, and Oiemu hereva be dahaka What do/did you have to say (lit. your speech/talk is/was what?).
\(^2\)When asking for someone's name one says in Hiri Motu: o i be daika or o i daika or oiemu ladana (be) daika (lit. your name is who?). One never says oiemu ladana (be) dahaka?
Note, however, that when dahaka or daika is used as a subject, the verb must be preceded by ia or idia just as when the subject is a noun.

Practice Drills

Exercise 1: Repeat the following sentences, substituting dahaka for daika and vice versa:

1. Dahaka oi itaia? (What did/do you see?)
   Daika oi itaia?

2. Kekeni ese daika ia utua? (Whom did the girl cut?)
   Kekeni ese dahaka ia utua?

3. Medikolo tauna be dahaka? (What's medical assistant?)
   Medikolo tauna be daika?

4. Dahaka ia gini dala dekenai? (What is standing on the road?)
   Daika ia gini dala dekenai?

5. Daika ia mai? (Who is coming?)
   Dahaka ia mai?

Exercise 2: Give answers to the following questions, using the cue words given by the instructor.

1. Daika ia gorere? (kekeni) (Who is sick?)
   Kekeni ia gorere.

2. Dahaka ia hekure? (sisia) (What is lying down?)
   Sisia ia hekure.

3. Daika ia mahuta? (Rupa) (Who is sleeping?)
   Rupa ia mahuta.

4. Daika ia ginidade? (oiemu hahine) (Who is arriving?)
   Oiemu hahine ia ginidade.

5. Tau ese dahaka ia negea? (nadi) (What did the man throw away?)
   Nadi ia negea.

6. Daika lauegu teperikoda ia moia? (kekeni) (Who stood on my tape recorder?)
   Kekeni ese oiemu teperikoda ia moia.

7. Dahaka ia karaia? (dubu) (What's he making?)
   Dubu ia karaia.

8. Hahine ese daika ia dogoatao? (mero) (Whom is the woman holding?)
   (Hahine ese) mero ia dogoatao.
Exercise 3: How would you ask someone the following questions in Hiri Motu?

1. What is this?  
   Inai be dahaka?

2. Who are you (sg.)?  
   Oi be daika? or Oi daika?

3. What is your name?  
   Oiemu ladana (be) daika?

4. Where is your (pl.) village?  
   Umulemu hanua be edeseni?

5. Who is the medical assistant?  
   Medikolo tauna be daika?

6. What are you doing?  
   Dahaka oi/umui karaia?

Exercise 4: Substitute the new vocabulary items given by the instructor in English for the objects in the following sentences. Be careful of the third person object which is not expressed in Hiri Motu. Ready?

Frame: Turana ese lau itai.  
My friend saw me.

au  
(the tree)

ai  
(us, but not you)

buka  
/the book)

-  
(it)

medikolo tauna  
(the medical assistant)

ita  
(us, you and me)

-  
(them)

lau  
(me)

Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?

1. I found a branch.  
   Au rigina lau davaria.

2. He threw away the stone.  
   Nadi ia negea.

3. The medical assistant threw away the medicine.  
   Medikolo tauna ese muramura ia negea.

4. He threw it away.  
   La negea.

5. We (but not you) saw the village.  
   Hanua ai itai.

6. Did you see it?  
   Oi itai?

7. I did not see it.  
   Lau itai lasi.
8. The woman burns the wood.
   Hahine ese au ia gabua.

9. The man removed the stone.
   Tau ese nadi ia kokia.

10. Did the man remove the stone?
    Tau ese nadi ia kokia?

11. No, the girls removed it.
    Lasi, kekeni idia kokia.

12. Where did you see the pig?
    Boroma be edeseni oi itiai?

13. I saw it on the road.
    \{Dala dekenai lau itia.\}
    Lau itia dala dekenai.

14. Why are you frightened?
    Dahaka badina oi gari?

15. I'm not frightened, I'm sick.
    Lau gari lasi, lau gorere.

All right now let us return to the why questions. Open your books and read what is written there in subsection 2.3.2 before beginning the following exercises.

2.3.2 Dahaka Badina and Other 'Why' Questions

There are three ways of asking someone for the cause or reason for something, all of which are based on the question form dahaka what. These are:

dahaka badina   \(\text{(lit. what basis/reason)}\)
dahaka dainai   \(\text{(lit. what on account of)}\)
dahaka totona   \(\text{(lit. what for/in order to do)}\)

All three of these are very common but because totona (which occurs in the last expansion) will be introduced and drilled later (in section 6.1) we shall leave the treatment of dahaka totona till then also. With respect to dahaka badina and dahaka dainai then note that the answers to these questions contain the forms badina and daina respectively and that daina comes at the end of the reason given and not at the beginning as badina (be) does. The following examples illustrate:

Dahaka badina oi mai? \(\text{Why did you come?}\)
Badina be lau gorere. Because I am sick.
Dahaka dainai oi mai? \(\text{Why did you come?}\)
Lau gorere daina. Because I am sick.

Note, however, that answers to dahaka dainai questions may contain badina also. For example:

Dahaka dainai oi mai? \(\text{Why did you come?}\)
Badina be lau gorere daina. Because I am sick.
Practice Drills

Exercise 1: Simple Substitution
Frame: Dahaka badina oienu aena ia hisihisi?
(kwarana, matana, isena, bogana, imana, aena)

Exercise 2: Give answers to the following questions using the cues provided by the instructor. All your answers will begin with badina be. For example, suppose the instructor gives the question Dahaka badina oia tai?, and the cue aena ia dika your answer should be Badina be aena ia dika. Ready?
1. Dahaka badina ia badu? (ienia sisia lau gwadaia)
   Badina be iena sisia lau gwadaia.
2. Dahaka badina ia lao Mosbi dekennai? (ia noho Mosbi dekenai)
   Badina be ia noho Mosbi dekenai.
3. Dahaka badina au umui utua? (au ia dika)
   Badina be au ia dika.
4. Dahaka badina oia gari? (boroma ia mai)
   Badina be boroma ia mai.
5. Dahaka badina idia kiri? (oiemu tau ia mahuta)
   Badina be oiemu tau ia mahuta.

Exercise 3: Simple Substitution
Frame: Dahaka dainai mero ia tai?
(kiri, hereva, badu, moale, bogahisi, gorere, tai)

Exercise 4: Give answers to the following questions using the cues provided by the instructor. All of your answers should contain dainai but you are free to use badina be as well. Ready?
1. Dahaka dainai oia tai? (lau gorere)
   \begin{align*}
   \text{Lau gorere dainai.} \\
   \text{Badina be lau gorere dainai.}
   \end{align*}
2. Dahaka dainai idia gari? (ruma ia dika)
   \begin{align*}
   \text{Ruma ia dika dainai.} \\
   \text{Badina be ruma ia dika dainai.}
   \end{align*}
3. Dahaka dainai umui mai? (dala idia koua)
   \begin{align*}
   \text{Dala idia koua dainai.} \\
   \text{Badina be dala idia koua dainai.}
   \end{align*}
4. Dahaka dainai au idia daekau? (idia gari)
   \begin{align*}
   \text{Idia gari dainai.} \\
   \text{Badina be idia gari dainai.}
   \end{align*}
5. Dahaka daïnai sisia ia hekure? (ienia aëna idia dika)
   iëna aëna idia dika daïnai.
   Badina be iëna aëna idia dika daïnai.

Exercise 5: How would you ask the following questions in Hiri Motu?

1. What is your name?
   - Oi emu ladana (be) daïka?
   - Oi daïka?
   - Oi be daïka?

2. What are you doing in Port Moresby?
   - Dahaka oi karaia Mosbi dekenai?

3. Where is your village?
   - Oi emu hanua be edeseni?

4. What did you say?
   - Dahaka oi hereva?

5. Why are you sad?
   - Dahaka daïnai oi bogahisi?
   - Dahaka baïna daïnai oi bogahisi?

6. Who is happy?
   - Daïka ia moale?

7. Why did he say "goodbye"?
   - Dahaka daïnai ia gwaù 'bamahuta'?
   - Dahaka baïna ia gwaù 'bamahuta'?
   - or the same sentences using hereva instead of gwaù.

8. Where is their garden?
   - Idiedia uma gabu be edeseni?

9. Who threw away my paper?
   - Daïka ese lauegu pepa ia negea?

10. Why are they pulling down the church?
    - Dahaka daïnai dubu idia kokia?
    - Dahaka baïna dubu idia kokia?

2.4 CONJUNCTIONS: MA AND BONA

Ma and bona both correspond to and in English but they are generally used in different contexts. Thus:

(1) ma is generally used to connect clauses (that is, parts of
sentences each containing a subject and a predicate), e.g.:

*ie na aen a ia dogo atao ma ia tai* he held his food and cried.

Note, however, that *ma* is neutral as to the time relation between the action expressed in the first clause (*ie na aen a ia dogo atao*) and that expressed in the second (*ia tai*). Thus the sentence as it stands is not clear as to whether it means that *he held his foot and cried at the same time* or whether it means that *he held his foot and then cried*. However, if one wants to indicate these relationships then one can do so by using *danu* also, *too* or *gabeai* later, afterwards with *ma* as illustrated in the following examples:

*ie na aen a ia dogo atao ma ia tai danu* he held his foot and cried (at the same time)

*ie na aen a ia dogo atao ma gabeai ia tai* he held his foot and then cried.

Further practice in the use of *ma*...*danu* and *ma gabeai* will be given in section 7.4 below but to further complicate the issue at this point, however, note that *ma* (or *ma gabeai*) is often left out when the second clause contains the verb *gwau* to say, e.g.:

*ia ginidae ia gwau ... he arrived and said* ...

Practice Drills

**Exercise 1: Progressive Substitution**

<table>
<thead>
<tr>
<th>Frame: Tau bona hahine idia mai.</th>
<th>The man and the woman came.</th>
</tr>
</thead>
<tbody>
<tr>
<td>mero &quot; &quot; &quot; &quot; &quot; (boy)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; kekeni &quot; &quot; (girl)</td>
<td></td>
</tr>
<tr>
<td>boroma&quot; &quot; &quot; &quot; (pig)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; sisia &quot; &quot; (dog)</td>
<td></td>
</tr>
<tr>
<td>tau &quot; &quot; &quot; &quot; (man)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; hahine &quot; &quot; (woman)</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 2: Progressive Substitution**

<table>
<thead>
<tr>
<th>Frame: Keken i ia hekure ma ia tai.</th>
<th>The girl was lying down and was crying.</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; helai &quot; &quot; &quot; (sitting)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; hereva (talking)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; mai &quot; &quot; &quot; (coming)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; &quot; gwau (saying)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; lao &quot; &quot; &quot; (going)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; &quot; &quot; tai (crying)</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; hekure &quot; &quot; &quot; (lying down)</td>
<td></td>
</tr>
</tbody>
</table>

---

1In the Western District variant of the Non-Central dialect many speakers use *bona* to connect clauses almost to the exclusion of *ma*. 
Exercise 3: Repeat the following sentences after the instructor and then say what they mean in English:

1. Mero ia t'ai ma kekeni ia kiri.
   The boy is crying and the girl is laughing.

2. Tau bona iena hahine idia bogahisi.
   The man and his wife are sad.

3. Au ia daekau ma ia mahuta.
   He climbed the tree and then slept.

4. Boroma bona sisia idia gari.
   The pig and the dog are afraid.

5. Boroma ia hekure kopukopu dekenai ma sisia ia helai nadi dekenai.
   The pig is lying in the mud and the dog is sitting on the stone.

6. Tau ia gwau: "Vadaeni, oi lao medikolo tauna dekenai ma muramura oi abia."
   The man said, "All right go to the medical assistant and get some medicine."

Exercise 4: How would you say the following things in Hiri Motu?

1. My arm and leg are bad.
   Lauegu imana bona lauegu aena idia dika.

2. His teeth and head are hurting.
   Iena isena bona iena kwara a idia hisihisi.

3. He laughed and went.
   Ia kiri ma ia lao.

4. Take a branch and a stone!
   Au rigina bona nadi oi/umui abia!

5. The boy cut the girl and she cried.
   Mero ese kekeni ia utua ma kekeni ia t'ai.

TEXT

Listen to the following text and see how much of it you can transcribe and/or translate with the help of the supplementary vocabulary. It is part of an interview with Mau Ilave, a young man from Auma village near Iho patrol post in the Gulf District. Mau's own language is Orokoro. The topic is the knowledge of Pidgin in Mau's home village.
CLV: Taunimanima\(^1\) momo idia dib a Pidgin - Pidgin gado idia dib a o lasi?  
MI: A, inai be... haida - taunimanima haida bema idia lao idiedia\(^2\)  
turadia danu, Niu Gini\(^3\) kahanai idia noho, sedira hegeregere\(^4\).  
CLV: plentesin gaukara... MI: three... three or four months\(^5\) idiedia\(^2\)  
turadia danu idia noho ma idia giroa mai be idia g - idia hevaseha  
bamona idia karaia.\(^6\) Inai Pidgin be idia... idia hereva do idia kamonai,  
to... Motu be idia laloa be, inai be aiemai gado momokani. Badina  
taunimanima ibounai be inai hanua dekenai oi hereva be Motu gado dekena  
idia giroa. To Pidgin be... sedira hari Pidgin be ai taunimanima  
matamatadia... ai hereva sisina sibona, to... momo lasi.  

**TRANSLATION:**  
CLV: Are there many people who know Pidgin or not? MI: Ah, this... some  
- if some people go away, with their friends, and they and their friends  
stay for about... CLV: working on the plantations? MI: ... three...  
three or four months on the New Guinea side, and they come back, [then]  
they use it to make fun. They speak Pidgin and they will understand it,  
but they think that Motu is our true language. Because all the people  
you talk to in this village, they switch to Motu. But Pidgin... we, the  
younger generation, perhaps speak it a little, but not much.  

**SUPPLEMENTARY VOCABULARY**  

taunimanima peop le  
momo many  
o or  
haida so me  
bema if  
turadia friends (plural of turana)  
danu also, together with  
kahanai (the other) side; area, district  
sedira perhaps, maybe  
hegeregere equal to  

\(^1\) Taunimanima is often shortened to taumanima, or even to taunima.  
\(^2\) The speaker actually says ediedia.  
\(^3\) Niu Gini: the former trust territory of New Guinea where the lingua franca is Pidgin.  
\(^4\) Sedira hegeregere = literally, maybe equal to.  
\(^5\) Hiri Motu speakers often use English or Pidgin loan words when they mention dates,  
time, or numbers. Proper Hiri Motu would be: hua toi o hani.  
\(^6\) Hevaseha bamona idia karaia literally jokes as-it-were they make, i.e. they are using  
Pidgin only for fun, to make jokes.
plentesin  | plantation
---|---
gaukara  | work; to work
giroa mai  | turn-come, i.e. come back
hevaseha  | joke, fun
hevaseha karaia  | make jokes, have fun
do  | marker of future action (see section 3.1)
bamona  | like, similar to
laloa  | think
momokani  | real, true
badina  | cause, reason. In this context: because..
ibounai  | all
giroa  | to turn (something, oneself). In this context: to switch (from one's own language) to (Motu).
to  | but
hari  | now, nowadays
matamatadia  | new, young (plural of matamata)
sisina  | a little bit
sisina sibona  | only a little bit
CONVERSATION

Kuki Gaukara Tauna

Kila ese kuki gaukara ia abia taubada ta dekenai. Dabua ia huria, aniani ia nadua, ma ruma bona uma gabu ia naria. Hari dina dabua ia huria vadaeni ma ia sipeli sisina. Kuku ia lokua ma kuku ia ania. Taubada ia henanadaia:

T: Kila, dabua oi huria vadaeni o...3
K: Io, lau huria vadaeni.
T: To, idia kaukau vadaeni?
K: Lasi, haida be idia kaukau, haida be lasi.
T: Edana negai oi huria1?
K: Harihari sibona lau huria, vadaeni lau sipeli sisina badina4 kopina ia metau5 dainai.4
T: Vadaeni, dabua idia kaukau neganai oi abia lao atoa ruma dekenai, ani6
K: Io, dohore lau atoa pata dekenai.

The Cook Boy

Kila has taken a job as a cookboy with a white man. He washes clothes, cooks food and looks after the house and the garden.

Today he has finished washing the clothes and he takes a short rest. He rolls a cigarette and smokes.

The white man asks him:

Kila, have you washed the clothes?

Yes, I have washed them. But are they dry yet?

No, some are dry but some are not.

When did you wash them?

I washed them just now and I am taking a bit of a rest because I am tired.

All right, when the clothes are dry take them to the house and put them inside, ok?

Yes, I'll put them on the table.

[Musik7]
Note the special meaning of ania to eat when its object is kuku: kuku ania to smoke.

Not said but implied is: ...lasi. Yes-or-no questions usually end in o lasi or not as for example in boroma o itaia o lasi? Did you see the pig or not? Often however, Hiri Motu speakers omit lasi: boroma o itaia o...?

A good example of badina and dainai in the same sentence. See section 2.3.2.

Kopina ia metau literally means: (my) skin is heavy.

Ani will be discussed and drilled further in section 10.1 below. Ani indicates that the speaker expects the answer to be yes.

The traditional music heard throughout this unit is that of the bamboo jew's harp, or bibo in Hiri Motu, which is used both as a serenading and fun instrument and sometimes as an instrument to play off strange spirits when the owner walks into unfamiliar territory.

USEFUL EXPRESSIONS

Umui haorea vadaeni? Have you finished (the exercise)?
Vadaeni, hari be ita sipeli sisina. All right, let's take a bit of a rest.
Kopi ita inua. Let's drink coffee.
Stori/kiki umui duahia. Read the story.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution
Frame: Dabua ia huria vadaeni. He has washed the clothes
piripou (trousers)
sieti (shirt)
meleki (plate)
kapus (cup)
sipunu (spoon)
kaia (knife)
dabua

Exercise 2: Simple Substitution
Frame: Kuki ese aniani ia nadua. The cookboy cooks/boils the food.
raisi (rice)
vamu (meat)
gatoi (eggs)
kokoroku (chicken)
gwarume (fish)
kokokoko (cassowary)
aniani
Exercise 3: Simple Substitution
Frame: Kuki ese kuku ia ania. The cookboy is smoking.
lokua (eating a pawpaw)
biku (banana)
niu (coconut)
siporo (lemon)
kaema (sweet potato)
rabia (eating sago)
kuku (smoking)

Exercise 4: Simple Substitution
Frame: Haida be idia kaukau, haida be lasi. Some are dry, some not.
bada (big)
maragi (small)
metau (heavy)
lata (long, tall)
mase (dead)
kaukau

Exercise 5: Simple Substitution
Frame: Dabua oi atoa pata dekenai. Put the clothes on the table.
pata henunai (under)
pata latanai (on top of)
pata vairanai (in front of)
pata murinai (behind)
ruma lalonai (inside the house)
iniseni (here)
pata dekenai

GRAMMAR
3.1 DOHORE, VADAENI: FUTURE TENSE AND COMPLETED PAST

We have seen that verbs in Hiri Motu do not change for tense, so that a verb may refer to past, present, or future without change of form. However, there are two particles which serve to indicate tense, viz. dohore which refers to the future, and vadaeni which refers to a completed past.

Dohore always immediately precedes the pronoun subject and is generally pronounced dore or even do:
Au dohore lau utua
Au do lau utua } I shall fell the tree.
Dohore ia kaukau
Do ia kaukau \quad \text{It will be dry}

Tau ese/be dohore ia mai hanua dekenai
Tau ese/be do ia mai hanua dekenai \quad \text{The man will come from the village.}

Vadaeni always follows the predicate (and as already noted may be pronounced simply as vadan):

Au lau utua vadaeni. \quad \text{I have already felled the tree.}
Ia kaukau vadaeni. \quad \text{It is already dry.}
Tau ia mai vadaeni hanua dekenai. \quad \text{The man has already come from the village.}

Practice Drills

Exercise 1: Simple Substitution

Frame: Rabia dohore lau ania. \quad \text{I shall eat the sago.}

<table>
<thead>
<tr>
<th>Gabua</th>
<th>Abia lao</th>
<th>Naria</th>
<th>Atoa</th>
<th>Kokia</th>
<th>Ania</th>
</tr>
</thead>
<tbody>
<tr>
<td>(roast)</td>
<td>(take away)</td>
<td>(keep an eye on)</td>
<td>(put down)</td>
<td>(remove)</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 2: Progressive Substitution

Frame: Mero ia bada vadaeni. \quad \text{The boy is already big/(i.e. grown up)}

<table>
<thead>
<tr>
<th>Biku</th>
<th>&quot; &quot;</th>
<th>Dika</th>
<th>&quot; &quot;</th>
<th>Meleki</th>
<th>&quot; &quot;</th>
<th>Kaukau</th>
<th>&quot; &quot;</th>
<th>Sleti</th>
<th>&quot; &quot;</th>
<th>Namo</th>
<th>&quot; &quot;</th>
<th>Boroma</th>
<th>&quot; &quot;</th>
<th>Bada</th>
<th>&quot; &quot;</th>
<th>Mero</th>
<th>&quot; &quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>(banana)</td>
<td>(bad/no good)</td>
<td>(dry)</td>
<td>(plate)</td>
<td>(shirt)</td>
<td>(good)</td>
<td>(pig)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Exercise 3: Substitute vadaeni for dohore in the following sentences; remember that vadaeni always comes after the predicate.

1. Dabua dohore lau huria. \quad \text{I shall wash the clothes.}
Dabua lau huria vadaeni. \quad \text{I have washed the clothes.}

2. Biku dohore ia dika. \quad \text{The banana will be no good.}
Biku ia dika vadaeni. \quad \text{The banana has become bad.}

3. Sisia dohore ia mase. \quad \text{The dog will die.}
Sisia ia mase vadaeni. \quad \text{The dog is already dead.}
4. Medikolo ese muramura dohore ia atoa. Medikolo ese muramura ia atoa vadaeni. The medical assistant will put medicine on it. The medical assistant has already put medicine on it.

5. Haida be dohore idia kaukau. Haida be idia kaukau vadaeni. Some will be dry (presently). Some are already dry.

Exercise 4: Substitute dohore for vadaeni in the following sentences; remember to place dohore before the pronoun subject.

1. Siporo ai abia vadaeni. Siporo dohore ai abia. We have taken the lemon(s). We shall take the lemon(s).

2. Sieti bona piripou idia kaukau vadaeni Sieti bona piripou dohore idia kaukau The shirt and the trousers are already dry. The shirt and the trousers will be dry (presently).

3. Iseda ruma ia dika vadaeni. Iseda ruma dohore ia dika. Our (incl.) house is bad already. Our (incl.) house will be bad.


5. Kuki gaukara ia abia vadaeni taubada dekenai. Kuki gaukara dohore ia abia taubada dekenai. He has already taken a job as a cookboy with a white man. He will take a job as a cookboy with a white man.

Exercise 5: Say what the following sentences mean in English:

1. Sieti bona piripou lau huria vadaeni. I have washed the shirt and the trousers.

2. Meleki bona kapusi dohore lau atoa pata latanai. I shall put the plate and the cup on the table.

3. Kokoroku ia mai ma gatoi ia atoa vadaeni. The chicken has come and laid an egg.

4. Kuki ese gwarume bona raisi dohore ia mailaia. The cookboy will fetch fish and rice.

5. Dahaka badina loku oi negea vadaeni? Why have you thrown away the pawpaw?

6. Badina be ia dika vadaeni. Because it is already rotten.

7. Harihari au ia maragi, dohore ia lata. Now the tree is small, (later) it will be tall.
3.2 DIRECTIONAL VERBS

Directional verbs are verbs which denote a movement in a certain direction. In Hiri Motu they are:

- *lao* — go (movement away from the speaker)
- *mai* — come (movement toward the speaker)
- *diho* — go down (movement downwards)
- *daekau* — go up (movement upwards)
- *loaloa* — go around (perambulating; movement around in no fixed direction)

These verbs have the peculiarity that they can be added to other verbs to specify the direction in which an action takes place relative to the speaker. They also have a restricted internal combinability: *lao* and *mai* can be added to *diho* and *daekau*, but not vice versa. Here are some common combinations:

- **diho mai** — to come from above, descend (towards the speaker)
- **diho lao** — to go away downwards (e.g. down the slope of a hill)
- **daekau mai** — to come from below, ascend (towards the speaker)
- **daekau lao** — to go away upwards (e.g. up the slope of a hill)
- **abia lao** — to take away
- **abia mai** — to take towards the speaker, bring
- **abia diho** — to take down
- **abia daekau** — to take up
- **heau mai** — to come running
- **bubua diho** — to pour out

Hiri Motu speakers much more frequently specify the direction of an action than English speakers do; for instance when we say: take it to the river they will say: *oi abia lao sina vai dekenai*, or *oi abia diho lao sina vai dekenai* emphasizing the movement away from the speaker, or the movement down to the river. *Daekau* and *diho* also serve to indicate movement from and to the sea, or to and from the mountains, or up and down the river respectively. *Daekau* is further used to indicate movement toward a village or station. This use originates from the fact that villages and stations traditionally are situated on elevated spots such as hill tops, ridges, or, in swampy areas, on somewhat higher and drier grounds.

Practice Drills

**Exercise 1:** Say what the following sentences mean in English.

1. *Tau ese ia diho mai.*
   
   A man comes down (towards the speaker).

2. *Keke ni idia heau mai.*
   
   The girls come running (towards the speaker).

3. *Kaema dohore ai abia lao ruma dekenai.*
   
   We shall take the sweet potatoes to the house.
4. Niu oi abia daekau hanua dekenai!
   Take the coconut up to the village.

5. Kopi lau bubua diho vadaeni.
   I have already poured out the coffee (e.g. into the sink)

6. Idia diho lao sinavai dekenai.
   They went down to the river.

7. Ruma umui daekau mai!
   Enter the house! (i.e. ascend the house towards the speaker)

Exercise 2: In the following sentences, substitute new directional verbs for the original ones, using the cues given in English. For example:

   Sisia ia heau mai   Cue: away
   answer: Sisia ia heau lao   Ready?

1. Umui diho lao sinavai dekenai!   Go down towards the river!
   Umui diho mai sinavai dekenai!   (Come towards the speaker)

2. Hahine ese rabia ia abia diho.   The woman takes the sago down.
   Hahine ese rabia ia abia daekau.   (Up to the village)

3. Tau ese dohore ia heau mai.   The man will come running (towards the speaker)
   Tau ese dohore ia heau lao.   (away from the speaker)

4. Gwarume umui abia diho mai!   You (pl.) bring down the fish!
   Gwarume umui abia daekau mai!   (upwards)

Exercise 3: How would you express the following sentences in Hiri Motu:

1. A man has come from the village.
   Tau ia diho mai vadaeni hanua dekenai.

2. The girls will go away to the river.
   Keken dohore idia diho lao sinavai dekenai.

3. The dog has come into the house.
   Sisia ia daekau mai vadaeni ruma lalonai.

4. Bring a knife and a spoon.
   Kaia bona sipunu oi abia mai.

5. The chicken has flown away.
   Kokoroku ia daekau lao vadaeni.

6. Take the clothes to the house.
   Dabua oi abia lao/mai ruma dekenai.
3.3 EDANA NEGAI: 'WHEN?'

Edana negai when like the interrogatives edeseni, dahaka badina, and
dahaka dainai, introduces a clause:

- Edana negai ia mase? When did he die?
- Edana negai tau ia ginidaia? When did the man arrive?
- Edana negai dabua dohore oi huria? When will you wash the clothes?

Practice Drills

Exercise 1: Transform the following sentences into questions by adding
edana negai in the proper place.

1. Kuki gaukara ia abia. He took a job as a cookboy.
   Edana negai...

2. Kokokoko dohore ita ania. We (incl.) shall eat cassowary.
   Edana negai...

3. Oiemu sisia ia mase. Your dog died.
   Edana negai...

4. Dohore ai ginidae hanua dekenai. We (excl.) shall arrive at the
   village.
   Edana negai...

5. Aniani ia nadua. He cooked the food.
   Edana negai...

Exercise 2: Translate the following sentences into Hiri Motu:

1. When were you sick?
   Edana negai oi (be) gorere?

2. When did the thorn prick your foot?
   Edana negai au ginigini ese oiemu aena ia gwadaia?

3. When did he find the egg?
   Edana negai gatoi ia davaria?

4. When will we go to the river?
   Edana negai dohore ita diho sinavai dekenai?

5. When will you roast our (incl.) sago?
   Edana negai iseda rabia dohore oi gabua?

3.4 TIME ADVERBS

Time adverbs are words like hari dina today and harihari now in the
conversation above, which specify the time setting of the predicate.
Here is a sample of time adverbs in Hiri Motu:
The preferred placement of the time adverb is at the beginning of the sentence,\textsuperscript{1} this means that it can occur in other places within the sentence as well, but never between the tense markers dohore or vadaeni and the predicate:

1. \texttt{Varani kuki ese raisi ia nadua vadaeni.} \textit{Yesterday the cookboy boiled the rice.}
2. \texttt{Kuki ese varani raisi ia nadua vadaeni.}
3. \texttt{Kuki ese raisi varani ia nadua vadaeni.}
4. \texttt{Kuki ese raisi ia nanua vadaeni, varani.}

These four sentences are all possible, but the first one conforms to the common, or preferred use of the time verb. Definitely unacceptable are sentences such as:

5. \texttt{*Kuki ese raisi ia nadua varani vadaeni.}

and

6. \texttt{*Kuki ese dohore kerukeru raisi ia nadua.}

in which the time adverb is put between the tense marker and the predicate.

Practice Drills

Exercise 1: Simple Substitution

Frame: Dabai ai lao Mosbi dekenai. \textit{In the morning we went to Port Moresby.}
\begin{itemize}
\item \texttt{Varani (yesterday)}
\item \texttt{Adorahi (in the afternoon)}
\end{itemize}

\textsuperscript{1}An exception to this rule is guna meaning \textit{first}, which follows the verb: lau mai guna, ma gabeai turana ia mai \textit{I came first, and my friend came later.}
Adorahi ai lao Mosbi dekenai.
hanuaboi (in the night)
guna (long ago)
nega haida (sometimes)
dabai

Exercise 2: Simple Substitution
Frame: Kerukeru dohore lau lao. Tomorrow I shall go.
hari dina (today)
gabeai (later)
nega ta (another time)
hari hanuaboi (tonight)
kerukeru

Exercise 3: Answer the following questions in Hiri Motu, using the cues provided. For example:
Question: edana negai umui ginidae? When did you (pl.) arrive?
Cue: hari dabai
Answer: hari dabai ai ginidae We arrived this morning.

1. Edana negai oiemu sisia ia mase? When did your dog die?
a. Varani lauegu sisia ia mase. (varani: yesterday)
b. Varani ia mase.

2. Edana negai au ginigini oi moia? When did you step on the thorn?
Hari adorahi au ginigini lau moia.

3. Edana negai tau ese hahine ia itaia? When did the man see the woman?
Guna tau ese hahine ia itaia. (guna: long ago)

4. Edana negai kuki ese dabua dohore ia huria? When will the cookboy wash the clothes?
Kerukeru dabai kuki ese dabua dohore ia huria.

5. Edana negai dohore ita diho lao sinavai dekenai? When shall we go down to the river?
Gabeai dohore ita diho lao. (gabeai: later)

Exercise 4: How would you express the following sentences in Hiri Motu? Put the time adverb in its preferred place.
1. The boy will eat rice and fish today.
   Hari dina mero ese raisi bona gwarume dohore ia ania.
2. The man came to the village long ago.
   Guna tau ia mai hanua dekenai.

3. Sometimes the woman cries.
   Nega haida hahine ia tai.

4. Last night we ate a cassowary.
   Varani hanuaboi kokokoko ai ania.

5. The boy came first, the girl came later.
   Mero ia mai guna, (ma) gabeai kekeni ia mai.

6. What are you cooking now?
   Harihari dahaka oi nadua?

3.5 NEGANAI: 'WHEN'

A further way of specifying the time setting of the predicate is by means of neganai at the time that:

Boroma ia heau mai neganai, ia gari. When the pig came running towards him, he was frightened.

The part of the sentence ending in neganai we call the time clause.

Time clauses in Hiri Motu:
(a) always end in neganai,
(b) have a rising intonation at the end,
(c) never contain the tense markers dohore or vadaeni.

Examples:
Tau ia ginidae neganai, iena ruma lalonai ia helai. When the man arrived he sat down in his house.
Oi emu matana oi kehoa neganai, aiemai hanua dohore oi itaia. When you open your eyes you will see our (excl.) village.

Practice Drills

Exercise 1: Say what the following sentences mean in English:
1. Sisia ia mase neganai, kekeni ia tai.
   When the dog died, the girl cried.

2. Meleki ia kaukau neganai, pata dekenai oi atoa.
   When the plate is dry, put it on the table.

3. Kokokoko ia ania neganai, bogana ia hisihisi.
   When he had eaten the cassowary meat, he got a stomach ache.

1 Many speakers, especially of the Non-Central dialect, use negana instead of neganai.
4. Mero be kopina ia metau neganai, ia helai ma ia sipeli.
   When the boy became tired he sat down and rested.

5. Teperikoda umui koua neganai, buka umui kehoa.
   When you (pl.) have switched off the recorders, you must open your
   books.

Exercise 2: How do you say these things in Hiri Motu:
1. When I am sick I stay home.
   Lau gorere neganai, lau noho ruma dekenai.

2. Who was crying when I went away?
   Lau lao neganai daika ia tai?

3. When I gave him clothes he was glad.
   Dabua lau henia neganai, ia moale.

4. When I get a tooth ache, I'll go to the medical assistant.
   Lauegu isena ia hisihisi neganai, dohore lau lao medikolo dekenai.

5. When I went to the garden I saw a cassowary.
   Uma gabu dekenai lau lao neganai, kokokoko lau itaia.

TEXT

Listen to the following excerpt from an interview in which Gerald
ATOTA tells about how he became a cook and then see how much of it you
can transcribe and/or translate. Gerald comes from Iaudari village near
Ioma Patrol Post in the Northern District of Papua and speaks Binandere
as his mother tongue. Here is the excerpt:

GA: Ia namo. Inai be1 dohore lau kiki lau - edena bamona inai kuk dekena
lau gaukara abia gauna ma inai kuk - kuki dekena lau gaukara gauna ma
dohore lau kiki.2

Guna be lau be mero maragi noho hanua. Ma gabeai lauegu tamana ia
mase vadan inai - lau skul dekena noho ma gabeai lauegu tamana ia mase
vadaeni inai tamana totona skul lau rakatania. Vadan lau noho hanua.
Vadan gabeai inai PWD taubada ta - e3 - biaguna ta inai Mista Kitna inai
ia mai vadan ia be -- danu -- inai gaukara taudia be momo - momo bona idia
be kuki lai. Kuk tamona sibona inai dekena vadan unai tau ta inai Makam
tauna ese ia abia lau vadan ai rauoisi gaukara ia4 noho vadan gabeai inai
tauna be ia transpe daekau5 mai inai stesin dekene vadan lau sibona noho
inai dahaka - estrip dekene. Vadan unuseni gau - daika - biaguna - lauegu
biaguna be ibounai foa. Inai dekena lau sibona lau gaukaraia noho ma
inai dahaka - 1959 dekene. Vadan lau gaukara ia lao ia lao: 6 lau daekau
mai iniseni inai stesin dekene vadan hari be lau noho inai kuk dekena.
1 - lau noho ma lau headava.7 Vadan hari be inai bamona (?) noho in -

[footnotes overleaf]

TED: Namo herea. To oi dibana inai - bema sipsip o bulmakau idia hoia negana be oi om - gabua dibana ma nadua dibana danu - inai dibana danu oi abia vadaeni?

GA: Ilo, inai ibounai be lau dibana vadaeni. Bred karaia o skons o dahaka - bred rol o ibounai aniani dahaka - dahaka lau hereva inai pistrı ah - peistrı bona inai mit pai, inai ibounai be lau dibana haorea vadan. To momokani aniani - tau kuroku ena aniani haida be ia noho inai be dohore lau dibana lasi. Danu inai be lau lao tau dekana gaukara negana be inai aniani gau haida be dohore lau dibana. To inai be uda dekene lau noho dekana hari inai gau haida be dohore lau dibana haorea vadan.

TED: To buk danu oi duahia dibana ma oi itaia ma oi dibana vadaeni?

GA: Ilo, inai be sisina sisina mo lau duahia ma inai gauna o inai be dohore inai bamona lau karaia. Inau bamona dohore lau karaia inai bamona inai buk dekana idia torea ia noho gauna lau itaia vadan inai bamona lau karaia.

TED: Ah lai ia mai inai.

1Notice that be is sometimes pronounced me by this speaker. This is because in Binandere sounds like b, d, g, are said with m, n, and ng preceding them.

2This is quite a complex sentence whose structure will only become clearer when you have studied nominals in section 7.2 below.

3e- is a self-questioning form corresponding approximately to I beg your pardon or What am I saying - that's wrong!

4Notice that this informant has made a transitive verb gaukaraia out of the intransitive one gaukara corresponding to karaia to make or do which would be the more usual form. The same form is used several times later on.

5Gerald is here referring to the making of the airstrip at Ioma Patrol Post which is about three miles away from the rest of the station. This also explains why in the following sentences he talks about transferring up to the station.

6Notice that one can indicate that an action is repeated for an indefinite period by using the verb lao to go. The same effect can be achieved by repeating the main verb e.g., Gerald could have just as well said lau gaukara gaukara gaukara.

7Notice that Gerald pronounces this as hedava. This is quite common amongst speakers of Non-Austronesian languages.

8Inai. See section 7.3 for a discussion of this usage.
TRANSLATION

GA: That's all right. I'll talk about this - how I got work with this cook and - I'll talk about (how) I worked with this cook.

Before I was a small boy staying in the village. And then my father died - I was at school when my father died and because of my father's death I left school. And (then I) stayed in the village. After then this PWD (Public Works Department) European man - I beg your pardon - overseer, Mister Kitchner (?), came and he - what is it? - there were a lot of workers - and they had no cook. There was only one cook and so this Markham chap (came and) got me and we (2) were doing it (i.e. the cooking), and after that this chap transferred up to the station here and I stayed - what is it? - at the airstrip by myself. There the - what is it? - the overseer - I had four overseers (to cook for). Consequently I was working on my own and what is it? - in 1959. I kept on working and (eventually) came up to the station here and now I am still a cook. I - during this time (lit. I stayed) I got married. And I am still doing the same thing - being a cook. I am still doing the same things and have four children. I've never stopped being a cook. When patrol officers come they call out for me and I come up and work for them and I have done so right up till now. I have done so since 1959 when I took up the work until now, 1974. That's all (I have to say). My story is not long, (it's) just like that. Thank you.

TED: Very good. But do you know this - if they buy lamb/mutton or beef do you - know how to grill it and boil it too - do you know these things too?

GA: Yes, I know all those things. (I know how to) make bread or scones or what is it? - bread rolls or all foods what is it? - what did I say pistry ah - pastry and meat pies - I know how to make those things. But it is true that food - there are some European foods that I don't know about. What is it? - (if) I went to town to work I would know, but because I am in the bush I will know all about (only) these few things.

TED: But can you read (cook) books and see and know (how to cook)?

GA: Yes, I (can) read (recipes) but only a little and I (can) do those things like that if I read what is written and see it.

TED: Ah, the wind is coming up.
**SUPPLEMENTARY VOCABULARY**

| edena bamona | how |
| gau, gauna | thing |
| mase vadaeni/vadan | to be dead, to die |
| totona | on account of, for |
| skul, sikulu | school |
| rakatania | to leave |
| blaguna | boss, person in charge, owner |
| danu | also, too, but often used as a hesitation or self-questioning form what is it? or what was I going to say? |
| **inai dekenai/dekena** | consequently, because of that |
| Makam | Markham River |
| ruaosi | together (for two persons) |
| gaukaraia | to do something (rare form) |
| transpe daekau | to transfer up (to a place) |
| stesin | Government station, patrol post |
| ibounai | all |
| headava | to marry |
| inai bamona | like this |
| natu, natuna | child |
| patrol ofisas | patrol officers |
| boiboi | to call out |
| namo herea | very good |
| bema | if |
| sipsip | mutton, sheep |
| bulmakau | cows, beef |
| hoia | to buy |
| bred | bread |
| o | or |
| skons | scones |
| bred rol | bread rolls |
| aniani | food |
| pestri | pastry |
| mit pai | meat pies |
| momokani | true, proper |
| tau kurokuro | European (lit. man white) |
| mo | only |
| toreana | to write, tattoo |
| lai | wind |
CONVERSATION

Digu Neganai

A: Turugu, edeseni oi lao?
B: A, lau lao digu gwauraia.

A: To oiemu sopu bona tauli be edeseni?
B: Lasi, lau abia mai lasi. Lau ura be digu kava sinavai dekenai.
A: Oi diho sinavai lasi! Hula ia noho.
B: Hida idia noho?
A: Sedira, tamona bamona.
B: 0, gau ta lasi, lau lao digu.

Vadaeni ia raka diho sinavai dekenai.

Bathing Time

A man wants to go and bathe, but his friend comes and calls him:
Friend, where are you going?
Ah, I was just going to go and have a bath.
But where is your soap and towel?

Nowhere, I didn't bring them. I just wanted to have a swim in the river without washing with soap.
Don't go down to the river! There are crocodiles there.
How many are there?
I don't know, perhaps one.
Oh, that's nothing to worry about; I'm going.
And so he goes down to the river.

[Musik]
boiria = to call somebody. Many speakers use boibo to call out instead.

gwauria = lit. to speak about, but when used after a verb indicates that an action is about to take place. This is discussed and drilled in section 4.2 below.

Notice that this sentence could have been said as To oiemu sopu bona taulli be edesen ia/idia noho?

Note the speaker's use of lasi here as an answer to indicate nowhere. This is common as there is no word in Hiri Motu for nowhere, nothing etc.

kava (lit. mad, crazy) is used with verbs to indicate that an action is done without reason or in vain. This usage is drilled further in Unit 8.

sedira = perhaps, I don't know, could be, I guess. This is a very common expression in Hiri Motu and is used if the speaker does not want to commit himself to accepting the truth or falsity of what is being said.

bamona = like.

gau talasi (lit. thing-another-not) is an expression of reassurance: it's nothing to worry about or it's something nothing.

The music heard throughout this unit is a selection of church hymns from two areas of Central Papua. The first is sung by the Seventh Day Adventist choir at Bodinumu in the mountains inland of Port Moresby and the second and third are sung by members of the former London Missionary Society (now the United Church) at Barakau just east of Port Moresby.

USEFUL EXPRESSIONS

Davana (be) hida? How much does it cost?
Dina gauna (be) hida? What's the time? (lit. sun-thing how much?)
Gaukara ia ore. The work's finished.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: lena turana ia mai. His friend came.

natuna (child)
tamana (father)
sinana (mother)
tadina (younger brother/sister)
kakana (elder brother/sister)
taihuna (elder sister/brother)
turana

1These are used by siblings of the same sex. For example a boy will call his younger brother tadina and a girl will call her younger sister the same. Similarly for kakana.

2Taihuna is used to refer to siblings of the opposite sex irrespective of the relative ages of speaker and person referred to.
Exercise 2: Simple Substitution

Frame: Huala ia noho. There's a crocodile there.
  gaigai (snake)
  bita (rat)
  taubada (European man)
  sinabada (European woman)
  gwarume (fish)
  kokokoko (cassowary)
  huala

Exercise 3: Simple Substitution

Frame: Oiemu sopu be edeseni? Where's your soap?
  iduari (comb)
  galasi (mirror)
  ira (axe)
  maiua (box, suitcase)
  sihi (male loincloth)
  piripou (trousers)
  rami (dress, laplap)
  davana (money)
  sopu

Exercise 4: Simple Substitution

Frame: Vadaeni ia diho sinavai dekenai. And so he went down to the river.
  uda (bush)
  kone (beach)
  iena gabu (his place)
  ororo (hill, mountain)
  davara (sea)
  idiedia kahana (their side)
  sinavai

Exercise 5: Simple Substitution

Frame: Umuiemui gado lao diba. I know your language.
  kara (custom, way)
  nui (coconut, coconut tree)
  gavmani (Government)
  sivarai (story, news)
  hanua (village)
  gado
Exercise 6: Simple Substitution

Frame: Lau lao digu gwauraia. I'm about to go and have a bath.
meamea karaia (work magic)
loaloa (wander about, walk about)
sopu abia (get soap)
niu kakasia (scrape coconut for adding to rice)
sinavai hanaia (cross over the river)
digu

Exercise 7: Simple Substitution

Frame: Hida idia noho? How many are there?
mahuta (sleep)
huaia (carry on shoulder)
alaia (kill, slaughter)
botaia (hit)
moru (fall)
noho

GRAMMAR

4.1 VERB + GWURAIA: 'ABOUT TO (DO SOMETHING)'

Actions which are about to take place or are on the verge of taking place are expressed in Hiri Motu by placing gwauraia immediately after the verb, e.g.

Lau helai gwauraia. I'm about to sit down or I am going to sit down or I intend to sit down.

Note that lasi not comes after gwauraia:

lau helai gwauraia lasi. I'm not about to sit down.

Note the difference in meaning also between the following two sentences taken from the conversation above:

tau ia ura lao digu the man wants to go and have a bath
tau ia lao digu gwauraia the man is about to go and have a bath

1 gwauraia is often shortened to goraia or gore, especially in the Non-Central dialect of Hiri Motu.
Practice Drills

Exercise 1: Progressive Substitution

Frame: Maua ia huia gwauraia. He's about to carry the box (on his shoulder)

boroma " " " (pig)
" " " alaia " (kill)
kokokoko" " " (cassowary)
" " " gabua " (cook, burn)
uma gabu" " " (cross)
" " " hanaia " (garden)
sinavai " " " (look at)
" " " itaia " (river)
maua " " " uma gabu " (guard)
" " " huiaa "

Exercise 2: Repeat the following sentences after the instructor and say what they mean in English. Ready?

1. Tau ta ia meamea karaia gwauraia oidekena i.
   A man/someone is about to work magic against you.

2. Sinana bona tamana idia lao gwauraia tauni dekenai.
   Mother and father are about to go to town.

3. Lau lao digu gwauraia to tau li lau mailaia lasi.
   I was about to go and have a bath but I did not bring my towel.

4. Oi lao gwauraia neganai, aniani lau henia oidekenai.
   When you are about to go I'll give you some food.

5. Idia giroa lao gwauraia idiedia gabu dekenai.
   They are about to go back to their (own) place.

4.2 URA + VERB: 'TO WANT TO [DO SOMETHING]'

Verbs preceded by ura indicate actions which the subject wants, wishes, or desires to perform:

Lau uri karaia.1 I want to do it.
Sopu lau ura hoia. I want to buy soap.

Note, however, that ura can be used on its own as the verb to want (something) or to like (something) or as a noun meaning want, wish, desire.

1It is possible, though not common usage to repeat the pronoun after ura, e.g., lau ura lau kiki I want to tell a story.
For example:

Lau ura raisi. I want rice. or I like rice.
Lau ura raisi lasi. I don't want rice. or I don't like rice.
Lau ura lasi raisi. What is it that you want? or What's your wish/desire.
Oiemu ura be dahaka? My wish is that you stay. or I want you to stay.
Lau ura be oinohi.

Practice Drills

Exercise 1: Simple Substitution

Frame: Taubada ia ura
lao sinavai dekenai. The European man wants to
go to the river.
loaloa uda lalonai (walk around in the bush)
dig uvava dekenai (bathe in the sea)
mahuta hanua dekenai (sleep in the village)
noho tauni dekenai (stay in the town)
hekuru ruma lalonai (lie down in the room)
lao sinavai dekenai

Exercise 2: Simple Substitution

Frame: Lau ura raisi. I want rice.
(rabia haida, maua ta, oiemu idurai, gwarume ta, iena ira, raisi).

Exercise 3: Repeat the following sentences after the instructor and say what they mean in English. Ready?

1. Sihi idia ura karaia?
   Do they want to make a loincloth?

2. Kekeni be gaigai ia ura itaia.
   The girl wants/wanted to see the snake.

3. Kuku oi ura ania?
   Do you want to smoke?

4. Umuiemui gado lau ura kamonai.
   I want to hear your (pl.) language.

5. Sinabada be sinavai ia ura hanaia.
   The European woman wants to cross the river/creek.
Exercise 4: Answer the following questions using the cues provided. Ready?

1. Dahaka o i ura nadua? (gwarume)
   Gwarume lau ura nadua.

2. Raisi be edesen i taubada ia ura atoa? (maua laalonai)
   Raisi be taubada ia ura atoa maua laalonai.
   Raisi be maua laalonai taubada ia ura atoa.

3. Dahaka umui ura hoia? (iduari ta)
   Iduari ta ai ura hoia.

4. Daika ese au i a ura gabua? (lau)
   Au lau ura gabua.

5. Edana negai o i ura lao Mosbi dekenai? (kerukeru dabai)
   Kerukeru dabai lau ura lao Mosbi dekenai.

Evaluation Exercise

How would you say the following things in Hiri Motu:

1. What do you want/like?
   Dahaka o i ura?

2. Where do you want to go?
   Edesen i o i ura lao?

3. I want to go to the bush.
   Lau ura lao uda dekenai.

4. The Government wants to remove this village.
   Gavmane ese inai hanua idia ura kokia.

5. When do you want to go to the village?
   Edana negai o i ura lao hanua dekenai?

4.3 URA + VERB + GWURAIA

A verb can also be combined with both ura and gwauraia, to express the idea of to want to (do something), to intend to (do something), thus tau ese boroma ia ura ailaia gwauraia, and tau ese boroma ia ura ailaia both mean the man wants/intends to kill the/a pig.

Practice Drills

Exercise 1: Form new sentences from the ones given by the instructor by adding 1) ura, or 2) ura and gwauraia in their appropriate places. Ready?

1. Lau lao digu.
   Lau ura lao (gwauraia).
2. Mero ese sopu ia abia.
   Mero ese sopu ia ura abia (gwauraia).

3. Dahaka umui karaia?
   Dahaka umui ura karaia (gwauraia)?

4. Tau bona hahine sinavai idia hanaia.
   Tau bona hahine sinavai idia ura hanaia (gwauraia).

5. Kuku ai lokua.
   Kuku ai ura lokua (gwauraia).

Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?

1. I want to sleep.
   Lau ura mahuta (gwauraia).

2. I am about to sleep.
   Lau mahuta gwauraia.

3. Heh, look, you are about to step on a snake!
   E, oï itai, gaigaï oï moia gwauraia.

4. I want to buy a shirt.
   Sieti lau ura hoia (gwauraia).

5. I intend to buy a shirt.
   Sieti lau hoia gwauraia.

6. I want to go down to the beach.
   Lau ura diho lao (gwauraia) kone dekenai.

7. Oh, that's nothing to worry about, let's kill it.
   O, gau ta lasi, ita alaia.

8. The snake is about to get the fowl.
   Gaigaï ese kokoroku ia abia gwauraia.

4.4 VERB SEQUENCES

You have already learnt that if a sentence contains two (or more)
clauses, these can be connected by the conjunction ma and:

Idia mai ma lau lao. They came and I went away.
Lau mai ma lau helai. I came and sat down.

However, if the two clauses contain the same information except for
the verb (that is, if the subject, or subject and object, of the two
clauses are the same) then ma and everything else that is the same can be
left out, leaving only the verb, e.g.:
Ia mai ma ia boiria. He came and called him.
Ia mai ia boiria. He came and called him.
Ia mai boiria. He came and called him.
Kokokoko oi huaia mailaia ania. Carry the cassowary on your shoulder, bring it here and eat it./Bring the cassowary here on your shoulder and eat it.

Note that this reduction of the second clause is not possible if the two clauses have different objects, or if one has an object, the other not, although ma itself may be left out:

Mero ese biku ia abia (ma) taitu ia negea.
Tau ia badu (ma) sisia ia botaia.

Practice Drills

Exercise 1: The following sentences all contain two clauses linked by ma. Repeat these sentences and say whether or not ma can be left out and the second clause shortened:

1. Lau mai ma lau helai. (yes)
2. Boroma ia mai ma lau heau. (no)
3. Hahine ia mase ma tau ia tai. (no)
4. Tau ese meleki ia abia ma meleki ia negea. (yes)
5. Tamana ia hekure ma ia mahuta. (yes)
6. Niu ia moru ma sisia ia botaia. (no, only ma can be left out)

Exercise 2: Now repeat the following sentences from exercise 1 and then reduce them, firstly by leaving out ma and then by leaving out ma and those parts of the second clause which repeat information given in the first one. Ready?

1. Lau mai ma lau helai.
   Lau mai lau helai.
   Lau helai.
2. Tau ese meleki ia abia ma meleki ia negea.
   Tau ese meleki ia abia meleki ia negea.
   Tau ese meleki ia abia negea.
3. Tamana ia hekure ma ia mahuia.
   Tamana ia hekure ia mahuia.
   Tamana ia hekure mahuta.¹

4.5 NEGATION

Negative sentences can be derived from positive ones by adding lasi to the predicate:

¹A special type of verb sequence in which the second verb modifies the first one has already been drilled in section 3.2: directional verbs.
Oi lao.
Oi lao lasi!

Dabua idia kaukau.
Dabua idia kaukau lasi.

Tau ese au ia utua.
Tau ese au ia utua lasi.

Lau ura raisi.
Lau ura lasi raisi. or Lau ura raisi lasi.

Lau lao hanua dekenai.
Lau lai lasi hanua dekenai.

Lau namo lasi.
Biku ia dika lasi, ia namo.

Practice Drills

Exercise 1: Change the following positive sentences into negative ones. Ready?
1. la loaloa kone dekenai. (He's wandering about the beach.)
   la loaloa lasi kone dekenai.

2. Davara dekenai oi digu! (Bathe in the sea!)
   Davara dekenai oi digu lasi!

3. Hanuaboi be ai mahuta. (We (excl.) sleep in the night.)
   Hanuaboi be ai mahuta lasi.

4. Oi mai neganai ai moale. (When you come we (excl.) are happy.)
   Oi lasi neganai ai moale lasi!

5. Lau ura gwarume. (I want fish.)
   Lau lasi gwarume. or Lau ura gwarume lasi.

6. Dohore umui kamonai! (You (pl.) will understand.)
   Dohore umui kamonai lasi!

Exercise 2: How would you say the following things in Hiri Motu? Ready?
1. He is not sick.
   la (be) gorere lasi.

2. Don't beat the dog.
   Sisia ois botaia lasi!

3. Why didn't you wash the clothes?
   Dahaka badina dabua ois huria lasi?
   Dahaka dainai dabua ois huria lasi?

2Or: Hanua dekenai lau lao lasi.
4. You did not give (me) my wages.
Lauegu davana oihenia lasi.
Lau dekenai davana oihenia lasi.
Davana oihenia lasi, lau dekenai.

5. I do not know the Motu language.
Motu gado laudiba lasi.

4.6 HIDA: 'HOW MANY', AND HIRI MOTU NUMERALS

Questions involving hida ask for the number of things or the quantity of a substance. Note, however, that hida follows the noun it questions when it occurs. Examples:
Gatoi hida idia noho? How many eggs are there?
Hida idia noho? How many are there?
Hida ia noho? How much is there?

Hida of course may be used by itself when the rest of the sentence is understood:
Hida? How many? or How much?

Answers to hida questions usually involve a numeral of the following kind:

<table>
<thead>
<tr>
<th>Numeral</th>
<th>English Equivalent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>one, another</td>
</tr>
<tr>
<td>rua</td>
<td>two</td>
</tr>
<tr>
<td>toi</td>
<td>three</td>
</tr>
<tr>
<td>hani</td>
<td>four</td>
</tr>
<tr>
<td>ima</td>
<td>five</td>
</tr>
<tr>
<td>tauratoi</td>
<td>six</td>
</tr>
<tr>
<td>hitu</td>
<td>seven</td>
</tr>
<tr>
<td>taurahani</td>
<td>eight</td>
</tr>
<tr>
<td>taurahani-ta</td>
<td>nine</td>
</tr>
<tr>
<td>gwauta</td>
<td>ten</td>
</tr>
<tr>
<td>gwauta-ta</td>
<td>eleven</td>
</tr>
<tr>
<td>gwauta-rua</td>
<td>twelve</td>
</tr>
<tr>
<td>etc.</td>
<td></td>
</tr>
<tr>
<td>ruahui</td>
<td>twenty</td>
</tr>
<tr>
<td>momo</td>
<td>many, a lot</td>
</tr>
<tr>
<td>haida</td>
<td>some</td>
</tr>
<tr>
<td>ibounai</td>
<td>all</td>
</tr>
<tr>
<td>idoinai</td>
<td>the whole</td>
</tr>
<tr>
<td>ta ta</td>
<td>a few</td>
</tr>
<tr>
<td>tamona</td>
<td>only one</td>
</tr>
</tbody>
</table>

Many speakers use the English names for the numbers, and the Pidgin English ones for first, second, third, etc.
Practice Drills

Exercise 1: Repeat the following Hiri Motu numbers 1 to 20 after the instructor and then try counting for yourself. Ready?

<table>
<thead>
<tr>
<th>Number</th>
<th>Hiri Motu Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>ta</td>
</tr>
<tr>
<td>2</td>
<td>rua</td>
</tr>
<tr>
<td>3</td>
<td>toi</td>
</tr>
<tr>
<td>4</td>
<td>hani</td>
</tr>
<tr>
<td>5</td>
<td>ima</td>
</tr>
<tr>
<td>6</td>
<td>tauratoi</td>
</tr>
<tr>
<td>7</td>
<td>hitu</td>
</tr>
<tr>
<td>8</td>
<td>taurahani</td>
</tr>
<tr>
<td>9</td>
<td>taurahani-ta</td>
</tr>
<tr>
<td>10</td>
<td>gwauta</td>
</tr>
<tr>
<td>11</td>
<td>gwauta-ta</td>
</tr>
<tr>
<td>12</td>
<td>gwauta-rua</td>
</tr>
<tr>
<td>13</td>
<td>gwauta-toi</td>
</tr>
<tr>
<td>14</td>
<td>gwauta-hani</td>
</tr>
<tr>
<td>15</td>
<td>gwauta-ima</td>
</tr>
<tr>
<td>16</td>
<td>gwauta-tauratoi</td>
</tr>
<tr>
<td>17</td>
<td>gwauta-hitu</td>
</tr>
<tr>
<td>18</td>
<td>gwauta-taurahani</td>
</tr>
<tr>
<td>19</td>
<td>gwauta-taurahani-ta</td>
</tr>
<tr>
<td>20</td>
<td>ruahui</td>
</tr>
</tbody>
</table>

Exercise 2: Give the English for the following phrases containing some of the numbers you have just learned. Ready?

<table>
<thead>
<tr>
<th>English</th>
<th>Hiri Motu Phrase</th>
</tr>
</thead>
<tbody>
<tr>
<td>three villages</td>
<td>hanua toi</td>
</tr>
<tr>
<td>ten houses</td>
<td>ruma gwauta</td>
</tr>
<tr>
<td>twenty dogs</td>
<td>sisia ruahui</td>
</tr>
<tr>
<td>five towns</td>
<td>tauni ima</td>
</tr>
<tr>
<td>two gardens</td>
<td>uma rua</td>
</tr>
<tr>
<td>eight boxes</td>
<td>maua taurahani</td>
</tr>
<tr>
<td>seven trees</td>
<td>au hitu</td>
</tr>
<tr>
<td>four eggs</td>
<td>gatoi hani</td>
</tr>
<tr>
<td>nine snakes</td>
<td>gaigai taurahani-ta</td>
</tr>
<tr>
<td>fifteen rats</td>
<td>bita gwauta-ima</td>
</tr>
</tbody>
</table>

Exercise 3: Repeat the following numerals after the instructor and then study them before trying the next exercise. Ready?

<table>
<thead>
<tr>
<th>English</th>
<th>Hiri Motu Numeral</th>
</tr>
</thead>
<tbody>
<tr>
<td>many</td>
<td>momo</td>
</tr>
<tr>
<td>some</td>
<td>haida</td>
</tr>
<tr>
<td>all</td>
<td>ibounai</td>
</tr>
<tr>
<td>a few</td>
<td>ta ta</td>
</tr>
<tr>
<td>only one</td>
<td>tamona</td>
</tr>
<tr>
<td>another</td>
<td>ma ta</td>
</tr>
<tr>
<td>a little</td>
<td>taina</td>
</tr>
<tr>
<td>the whole</td>
<td>idoinai</td>
</tr>
<tr>
<td>first</td>
<td>ginigunana/namba wan</td>
</tr>
<tr>
<td>second</td>
<td>iharuana/namba tu</td>
</tr>
<tr>
<td>third</td>
<td>ihatoina/namba tri</td>
</tr>
</tbody>
</table>
Exercise 4: Give the English for the following phrases containing some of the words you have just learned. Ready?

- maua namba tu  the second box
- kokokoko momo  many cassowaries
- nadi ibounai  all the stones
- sinabada tamona  only one European woman
- tano idoinai  the whole land
- ranu taina  a little water
- ira ginigunana  the first axe
- huala ta ta  a few crocodiles
- kaia iharuana  the second knife

Exercise 5: Give the equivalent Hiri Motu forms for the following questions and their answers. Ready?

1. How many girls are there?
   Kekeni hida idia noho?
   Answer: Seven girls.
   Kekeni hitu.

2. How many rats have you killed?
   Bita hida oia alai a vadaeni?
   Answer: Nineteen rats.
   Bita gwauta-taurahani-ta.

3. How much sago did you eat?
   Rabia hida oia ania?
   Answer: A little bit of sago.
   Rabia taina.

4. How many rivers will we cross?
   Sinavai hida dohore ita hanai a?
   Answer: Many rivers.
   Sinavai momo.

5. How many places have you seen?
   Gabu hida oia itai a vadaeni?
   Answer: The whole land.
   Tano idoinai.

4.7 BE: FOCUS MARKER

Be was introduced in Unit 1 as a focus marker following the subject in questions with edesenia, and was also used after badina in answers to questions with dahaka badina. The actual use of be, however, is much wider than that as you have probably noticed from other examples, but
whenever it is used its function seems to be to focus attention on those parts of the sentence that may precede it, notably subjects, objects, various sorts of adverbs, and certain verbs. The following examples will illustrate:

After the subject:
1. Tau be ia dib a to lau be lau dib a lasi. The man knows it, but I don't.
2. Tamana be kuku ia ania lasi. Father doesn’t smoke.
3. Bibo be edeseni? Where is Bibo? or Where are the Bibo people?
4. Inai be kara lasi. This is no (good) custom.

Note that in the sentences with verbs the personal pronoun subject is repeated after be (example 1), and that the subject marker ese is replaced by be (example 2). In verbless sentences as in examples 3 and 4, be may or may not be used although it generally seems to be so.

After the object:
Idiedia vairana be ai dib a. We know them (lit. we know their faces)

After the time adverb:
Gavmani gunaguna be inai gabu idia naria lasi. Formerly the government did not look after this area.

After the place adverb:
Siu kahana dekena i be Gebusi o lasi? Are there Gebusi people on the Siu River side or not?

After certain verbs:
Be appears to come after verbs like speak, think, know in contexts which can be translated into English as: say that..., think that..., know that..., e.g.:
Ai dib a be tau toi. We know that there are three men (involved).
Ia mase negana idia laloa be tau la buruka ese meamea ia karaia. When he died, they thought that the old man had worked magic.
Ia hereva be iena natuna rua idia ania gwauraia. He said that they intended to eat his two children.

Practice Drills
Exercise 1: Repeat the following sentences after the instructor and add in be after the subject. Ready?
1. Hanua edeseni? (Where is the village?) Hanua be edeseni?
2. Oi daika? (Who are you?) Oi be daika?
3. Lau dib a lasi. (I don't know.) Lau be lau dib a lasi.
4. Medikolo ia namo lasi.  (The medical orderly is not good.)
   Medikolo be ia namo lasi.

5. Kuki ese dabua ia kokia!
   Kuki be dabua ia kokia!
   (The cookboy has to take away the clothes!)

Exercise 2: Repeat the following sentences after the instructor and add be after the object. Ready?
1. Iena natuna dohore ai alaia.  (We'll kill his child.)
   Iena natuna be dohore ai alaia.

2. Hanua idia gabua vadaeni.
   Hanua be idia gabua vadaeni.
   (They have burned the village.)

   Kuki ese dabua be ia kokia.
   (The cookboy removed the clothes.)

Exercise 3: Repeat the following sentences after the instructor and add be after the time adverb. Ready?
1. Guna Motu gado lau diba lasi.
   (Formerly I didn't know Motu.)
   Guna be Motu gado lau diba lasi.

2. Idau negai dohore lau mai.
   (I'll come another time.)
   Idau negai be dohore lau mai.

3. Kerukeru sinavai ita hanaia!
   (Let's cross the river tomorrow!)
   Kerukeru be sinavai ita hanaia!

Exercise 4: Repeat the following sentences after the instructor and add be after the place adverb. Ready?
1. Siu kahana dekenai Gebusi o lasi?  (Are there Gebusi people on the other side of the Siu river?)
   Siu kahana dekenai be Gebusi o lasi?

2. Ruma henunai ia mahuta.
   (He slept under the house.)
   Ruma henunai be ia mahuta.

3. Au badinai maua lau atoa.
   (I put the box at the foot of the tree.)
   Au badinai be maua lau atoa.

Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?
1. The European woman wants to scrape the coconut.
   Sinabada be niu ia ura kakasia.

2. They said that my father was ill.
   Idia hereva be lauegu tamana ia gorere.
3. His wish is that you boil some sago.
   Lena ura be rabia oi nadua.

4. I thought that he had made magic.
   Lau laoloa be meamea ia karai.

5. Where is your mother going?
   Oiemu sinana be edeseni ia lao?

6. I know that cassowaries live in Papua New Guinea.
   Lau diba be kokokoko idia noho Papua Niu Gini dekenai.

7. Come and take this axe and give it to the European man.
   Oi mai ma inai ira oi abia lao henia taubada dekenai.

8. I know that you do not like bananas.
   \[ \begin{align*}
   & \text{Lau diba be biku oi ura lasi.} \\
   & \text{Lau diba be oi ura biku lasi.}
   \end{align*} \]

9. Why did the chicken cross the creek?
   \[ \begin{align*}
   & \text{Dahaka badina kokoroku be sinavai ia hania?} \\
   & \text{Kokoroku be dahaka badina sinavai ia hania?}
   \end{align*} \]

10. What are they saying?
    \[ \begin{align*}
    & \text{Idia be dahaka idia hereva?} \\
    & \text{Dahaka idia hereva?}
    \end{align*} \]

TEXT

Now listen to the following text and see how much of it you can transcribe and/or translate with the help of the supplementary vocabulary. The speaker is Soba Samai, a young man from Mati village, north of Kikori in the Gulf District, who speaks Kairi as his mother tongue. Soba tells about the type of environment found in the Kikori Sub-District.

SS: Kikori Sub-District inai Gulf District lalonai be, taunimanima \(^1\) momo idia gwau be... Kikori Sub-District medu momo gabuna. Inai dainai be, \(^2\) nega ibounai - nega momo Kikori Sub-District lalonai be medu momo ia diho hanaihanai. \(^3\) Unai dainai, bema \(^4\) oi \(^5\) lao Kikori negana, \(^4\) do oi

\(^1\) Notice that Soba actually says taune momo.
\(^2\) An error; what Soba means to say is: badina be... this is because...
\(^3\) Soba says hahanai; this form is common in the Gulf and Western Districts.
\(^4\) bema oi lao Kikori negana; if you go to Kikori. The construction bema... negana(i) will be drilled in section 8.1.
\(^5\) oi, i.e. the interviewer, who had told Soba that he was going to visit Kikori Station.
The Kikori Sub-District lies within the Gulf District; many people say that the Kikori Sub-District is a place where it rains much. For this reason, all the time - often it rains heavily for days on end in the Kikori Sub-District. Therefore, if you go to Kikori you will see that it rains all the time. And there is also [often] a flood coming down from the upper reaches of the Kikori River. And when you see the people who are living there, [you will see that] they always go by canoe, because it is an area with many rivers.

I know that.

Therefore [they use] only canoes... but if you look at this place: they walk about on foot. This is because there are no rivers; they go along the beach to their friends in other villages. But with us in Kikori it's not like this. If you want to go to another village, you'll [have to] go by canoe.

SUPPLEMENTARY VOCABULARY

| medu     | rain       |
| medu ia diho | it rains   |
| gabu     | place     |
| medu gabuna | a place where it rains |
| abata    | flood     |
| abata ia diho mai | a flood comes down (from the headwaters) |
| dorina  | source, headwaters |
| inai dainai | for this reason |
| unai dainai | for that reason |

1Soba uses the form habada, common in the Gulf and Western Districts.
2Notice that Soba uses the central dialect form amo from after dorina, though what can be heard is only dorinam.
<table>
<thead>
<tr>
<th>Word(s)</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>hanaihanai</td>
<td>always, every day</td>
</tr>
<tr>
<td>nega ibounai</td>
<td>all the time</td>
</tr>
<tr>
<td>unuseni</td>
<td>there</td>
</tr>
<tr>
<td>loaloa</td>
<td>move about, walk about, wander</td>
</tr>
<tr>
<td>raka loaloa</td>
<td>walk about</td>
</tr>
<tr>
<td>miri</td>
<td>sand, beach</td>
</tr>
<tr>
<td>ta ta</td>
<td>other, several</td>
</tr>
<tr>
<td>inai bamona</td>
<td>like this, in this way.</td>
</tr>
</tbody>
</table>
CONVERSATION

Hanua dekenai
Kaunisolo ta ia loaloa hanua ta ta dekenai. Adorahi kahanai 1 ia ginidae hanua ta 2 dekenai. Tau buruka ta ia itaia:
C: Tau buruka, hanua taudia be edeseni idia lao?
TB: O turagu, idia lao gabu ta 2 dekenai.
C: Hahine taudia danu 3 nega tamona? 4
TB: Io, hahine taudia, tatau, memero, kekeni taudia - ibounai idia lao vadaeni.
C: To oi be edana bamona? 5
TB: O turagu lauegu aena ia dika vadaeni. Lau raka hegeregere 6 lasi.
C: O madi, to, hari dina lau raka sipeli lasi. Vadaeni, kopina ia metau. Lau ura mahuta. Bariki ia noho o...?
TB: Lasi. Oi mahuta lauegu natuna ena ruma 7 lalonai.
C: Namo, to iena ruma oi hadibagu. 8
TB: Gauna inai. 9
[footnotes overleaf]

To the village
A councillor makes a trip to several villages. Towards the afternoon he arrives in a certain village. He sees an old man:
Old man, where are the village people?
They have gone elsewhere, my friend.
Did the women go with them too?
Yes, the women, men, boys and girls, they have all gone.
But what about you?
My legs have become weak, my friend; I am not able to walk.
Oh sorry; but I have been walking today without rest, and I am tired. I want to sleep; is there a guest-house?
No. You can sleep in my son's house.
Good! But you have to show me his house.
That's the one!
C: Namo. Dohore davana sisina lau karaia ia namo?

TB: Namo herea.

Vadaeni, kaunisolo be ruma dekenai ia lao, vareai mahuta.

Good; I'll give you some payment for it, all right?

Very good!

The councillor then goes to the house, enters it and goes to sleep.

[Music]

1 Ladorahi kahanai: notice the way of saying towards such-and-such a time with the help of kahanai on the side (of): dabai kahanai, adorahi kahanai, hanuabo kahanai.

2 Ta can also mean a certain and another; thus, hanua ta can mean a village, a certain village, another village. Note also: inai be ta (with emphasis on ta): this is something else.

3 Note that danu also also means together with; an example of this we already found in the text of unit 1: ia be hahine danu, sisia danu ia labana. When added to a verb, danu can indicate simultaneous action, as for instance: ia mai tai danu he came while crying.

4 Nega tamona literally time-one only = at the same time, together.

5 Edana bamona literally which-like = how. Constructions with edana bamona will be discussed and drilled in section 5.4 below.

6 Hegeregere adequate, equal; when following a verb, hegeregere indicates ability to perform the action denoted by the verb. This construction will be discussed and drilled in section 5.5 below.

7 Iauengu natuna ena ruma my child's house; this possessive construction will be discussed and drilled in section 5.2 below.

8 Hadibagu show me, inform me of..., let me know is a so-called 'causative' verb containing an object suffix -gu me. The object suffixes will be discussed and drilled in section 5.3 below. Causative verbs will be discussed and drilled in section 10.3.

9 Gauna inai literally thing-this, is a very common expression used to point out things, or even persons, or the way in which something is done: Medikolo oi hadibagu (Show me the medical assistant) - Gauna inai! (That's him!). Edana bamona oi karaia? (How do you make it?) - Gauna inai (In this way.).

10 Note the expression davana karaia, literally payment-make = pay for service rendered, but also to equalize a debt.

11 The songs heard throughout this unit are traditional ones of the Awin or Aekyom people who live in the north-west of the Western District. The accompanying instruments are drum and rattle, the last one made of the pincers of crayfish. These songs are similar to the ones sung in the Nomad area further east, some examples of which you will hear in Unit 7.
VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution
Frame: Oi mahuta lauegu natuna ena ruma dekenai.
  ravana  (father-in-law)
adavana  (husband/wife)
nakimi   (brother or sister-in-law)
tubuna   (grandfather/grandchild)
vavana   (mother's brother/sister's child)
natuna

Exercise 2: Simple Substitution
Frame: Bariki ia noho o...
  traka       (truck)
motuka      (car)
polisimani  (policeman)
sikulu      (school)
diba        (arrow)
peva        (bow)
diba peva   (bow and arrows)
varo        (string, rope)
peva varo   (bowstring)
bariki

Exercise 3: Simple Substitution
Frame: Memero ibounai idia lao.
labana      (go hunting, hunt)
gadara      (play)
mavaru      (dance)
boio        (be lost)
raka daudau (walked far away)
moru        (fall)
hitolo      (hungry)
lao

Exercise 4: Simple Substitution
Frame: Kaunisolo ese boroma ia alaia. The councillor kills the pig.
  kwatua      (ties up)
lulua        (chases)
Kaunisolo ese boroma ia lulu.

iivia (cuts up)
guia (trusses ¼, ties up by hands
and feet)¹
alaia

GRAMMAR

5.1 SINGULAR AND PLURAL NUMBER IN NOUNS

Most nouns in Hiri Motu do not show a distinction between singular
and plural forms, as you have learnt in Unit 1. Only a very small number
show this distinction. Since they form a restricted set you just have
to learn them all. Therefore read carefully through the following
description before going on to the practice drills. Ready?

The nouns which have a separate form in the plural fall into two
groups: the first group consists almost solely of kinship terms; its
members have a singular form ending in -na and a plural form ending in
-dia. They are:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>adavana</td>
<td>adavadia</td>
</tr>
<tr>
<td>sinana</td>
<td>sinadia</td>
</tr>
<tr>
<td>tamana</td>
<td>tamadia</td>
</tr>
<tr>
<td>tainuna</td>
<td>taihudia</td>
</tr>
<tr>
<td>kakana</td>
<td>kakadia</td>
</tr>
<tr>
<td>tadina</td>
<td>tadidia</td>
</tr>
<tr>
<td>natuna</td>
<td>natudia</td>
</tr>
<tr>
<td>turana</td>
<td>turadia</td>
</tr>
<tr>
<td>ravana</td>
<td>ravadia</td>
</tr>
<tr>
<td>tubuna</td>
<td>tubudia</td>
</tr>
<tr>
<td>vavana</td>
<td>vavadia</td>
</tr>
</tbody>
</table>

husband/wife²
mother
father
sibling of opposite sex of the speaker
older sibling of the same sex as the speaker
younger sibling of the same sex as the speaker
child
friend
father-in-law
grandparent, ancestor
mother's brother/sister's child³

Note that all of these have an addition a 'vocative' form used as a
term of address. The vocative form is marked by -gu: adavagu, sinagu,
tamagu, taihugu, kakagu, tadigu, turagu: husband!, wife!, father!, etc.
The term turagu was introduced in Unit 1.

The second group consists of five nouns: gau thing, gabu place, nega
time, tau man, person, and mero boy. These also have a singular form
ending in -na and a plural form in -dia but only when they come at the
end of a construction which as a whole functions as a noun. These
constructions will be more fully introduced in section 7.2 under the
heading 'nominals'. In the conversation above we already have had several
'nominals':

¹guia can also mean: to arrest somebody, or to board (a plane).
²This term is a reciprocal one, that is, husband and wife refer to each other by
this term.
³Reciprocal term: a man and his sister's child both use the term vavana when referring
to each other, and vavagu when addressing each other.
hanua taudia  village people
hahine taudia  womenfolk, the women
kekeni taudia  the girls\(^1\)

Others are:

mahuta gabuna  sleeping place, bed
henaoa tauna  thief
hera gauna  ornament
hoiloi negana  shopping time

Two of the members of this group have in addition a reduplicated plural form which is used in other constructions than the 'nominal' one; they are:

- tau plural: tatau
- mero plural: memero

For example: Tatau idia daekau; memero idia diho.

Thus:

<table>
<thead>
<tr>
<th></th>
<th>non-nominal</th>
<th>nominal</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>sg.</td>
<td>pl.</td>
</tr>
<tr>
<td>gabu</td>
<td>gabuna</td>
<td>gabudia</td>
</tr>
<tr>
<td>gau</td>
<td>gauna</td>
<td>gaudia</td>
</tr>
<tr>
<td>nega</td>
<td>negana</td>
<td>negadia</td>
</tr>
<tr>
<td>tau</td>
<td>tatau</td>
<td>taudia</td>
</tr>
<tr>
<td>mero</td>
<td>memero</td>
<td>merodia</td>
</tr>
</tbody>
</table>

Practice Drills

Exercise 1: Change the nouns in the following sentences from singular to plural by substituting the appropriate form, if any. Don't forget to change the corresponding pronoun subjects to plural. Ready?

1. Tau ia mai.
   Tatau idia mai.          (The man is coming.)

2. Lauegu kakana ia digu.
   Lauegu kakadia idia digu.     (My elder brother/sister is bathing.)

3. Tubuna ia mase.
   Tubudia idia mase.         (The grandfather/mother is dying.)

4. Mero, edesen'i oli lao?
   Memero, edesen'i umui lao? (Boy, where are you going?)

5. Polisimani ese henaoa tauna ia guia.
   Polisimani ese henaoa taudia idia guia.      (The policeman arrested the thief.)

\(^1\)Note that hahine taudia, and kekeni taudia refer to women, and girls, in general. One cannot say: hahine taudia rua two women, but one has to say hahine rua etc. though one can say hahine taudia momo/ibounai etc., using an indefinite numeral.
6. Natuna ia gadara kopukopu dekenai. *(The child played in the mud.)*
   Natudia idia gadara kopukopu dekenai.

7. Mero ia boio; iena tamana ia lao tahua. *(The boy is lost; his father goes out to look for him.)*
   Memero idia boio; idiedia tamadia idia lao tahua.

8. Mahuta gauna oi kokia! *(Remove the bed/bed clothes!)*
   Mahuta gaudia umui kokia!

Exercise 2: How would you say the following things in Hiri Motu:
1. Father-in-law, where is my wife?
   Ravagu, laeegu adavana be edeseni?

2. All the village people went elsewhere.
   Hanua taudia ibounai idia lao gabu ta dekenai.

3. His children go to the school.
   Iena natudia idia lao sikulu dekenai.

4. My fathers, and mother's brothers all dance.
   Laeegu tamadia bonad va vadia ibounai idia mavaru.

5. Sister, I am hungry, give me some rice.
   Taihugu, lau be hitolo, raisi taina oi henia lau. *(male speaking)*
   Kakagu/Tadigu, lau be hitolo, etc. *(female speaking)*

6. The men and the boys went hunting.
   Tatau bona memero idia lao labana.

5.2 POSSESSIVE PHRASES: NOUN + ENA + NOUN

You have learned that iena his, her, its is a shortened form of ia-ena. The particle ena we also find in constructions in which two nouns, or daika + noun, stand in a possessor-possessed relationship, for instance:

- tau ena natuna the man's child
- daike ena ruma whose house

In which tau and daika refer to the possessor, and natuna and ruma to the possessed. Ena is used when the possessor-noun is singular; when it is plural, edia is used:

- tau ena ruma the man's house
- tatau edia ruma the men's house(s)
Practice Drills

Exercise 1: Change the possessor-noun in the following sentences from singular to plural or vice versa by giving it the appropriate form, if any, and/or by changing ena to edia or vice versa. Ready?

1. Lauegu vavana ena diba pewa lau tahua.
   Lauegu vavadia edia diba pewa...
   I am looking for my maternal uncle's bow and arrows.

2. Kaunisolo edia kopina ia metau vadaeni.
   Kaunisolo edia kopina...
   The councillors are already tired.

3. Lauegu nakimi edia uma gabu ia daudau.
   Lauegu nakimi edia uma gabu...
   My brother-in-law's garden is far away.

4. Iena tubuna ena ruma ia gabua vadaeni.
   Iena tubudia edia ruma...
   The house of his grandfather has burnt down.

5. Oiemu kakana ena natudia idia gorere o...?
   Oiemu kakadia edia natudia...
   Are the children of your elder brother/sister sick (or not)?

   Kokoroku edia gatoi...
   The eggs of the chickens are no good.

Exercise 2: Say what the following sentences mean in English:

1. Gebusi taudia edia hanua be edeseni?
   Where is/are the village/villages of the Gebusi people?

2. Tau buruka ena natuna dohore ai alaia!
   We shall kill the child of the old man!

3. Vavana ena boroma idia mahuta ruma henunai.
   The pigs of my mother's brother/sister's child are sleeping under the house.

4. Gaigai ena gatoi idia davaria nadi murinai.
   They found eggs of a snake behind a stone.

5. Tamana ena diba peva idia boio.
   Father's bow and arrows have disappeared/are lost!

Exercise 3: How would you say the following things in Hiti Motu:

1. My father's garden is far away.
   Lauegu tamana ena uma gabu be ia daudau.
2. My wife's elder sister will come tomorrow.
   Kerukeru laeugu adavana/hahine ena kakana dohore ia mai.

3. I gave the chickens' (pl.) eggs to my sister (male speaking).
   Kokoroku edia gatoi lau henia laeugu taihuna dekenai.

4. A man stole the shirt of our cookboy.
   Tau ta ese aiemai kuki ena sieti ia henaoa.

5. The house of the old man is bad, sometime it will collapse.
   Tau buruka ena ruma ia dika; nega ta be dohore ia moru.

5.3 OBJECT PRONOUN SUFFIXES

In section 2.2 you saw that in sentences with pronoun objects these follow the subject + ese:
   Tau ese lau ia itaiia. The man saw me.

It is also true, however, that for reasons that are not fully understood (though probably having to do with emphasis and the area from which the speaker comes) pronoun objects may sometimes occur after the verb, e.g.,
   Tau ese ia itaiia lau. The man saw me.

Moreover, in the Central Dialect many speakers use special forms for these objects and attach them to the verb as suffixes. As you will see from the following listing these suffixes are similar to the possessive pronouns you are already familiar with:

<table>
<thead>
<tr>
<th>Object Pronoun Suffixes</th>
<th>Possessive Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 -gu me</td>
<td>lau-egu my</td>
</tr>
<tr>
<td>2 -mu you (sg.)</td>
<td>oi-emu your</td>
</tr>
<tr>
<td>3 -a him/her/it</td>
<td>ia-ena his/her/its</td>
</tr>
<tr>
<td>1 incl. -da us (incl.)</td>
<td>ita-edu our</td>
</tr>
<tr>
<td>1 excl. -mai us (excl.)</td>
<td>ai-emai our</td>
</tr>
<tr>
<td>2 -mui you (pl.)</td>
<td>umui-emui your</td>
</tr>
<tr>
<td>3 -dia them</td>
<td>idia-edia theirs</td>
</tr>
</tbody>
</table>

Examples:

- Lau itamu I see/saw you
- Lau itaiia I see/saw it, him, her
- Lau itadia I saw them
- Lau itamui I saw you (pl.)
- Ia itagu He saw me
- Ia itada He saw us (incl.)
- Ia itamai He saw us (excl.)

This system is very regular except that for a him, her, it an i is added to make it ia when it occurs after verb stems ending in a. For example:

- utu + a becomes utua cut it
- ita + a becomes itaiia see it

and kara + a becomes karaia do, make it
As said above, the full range of these object suffixes is only used in the Central dialect of Hiri Motu. In non-central Hiri Motu the only distinction made is between singular object (verbs in -a) and plural object (verbs in -dia), and even these are not consistently used: often speakers use only the -a form. This is especially the case in outlying areas such as the interior of the Gulf and Western Districts. Moreover in Non-Central Hiri Motu speakers tend to treat all verbs in a as consisting of verb stem + a; thus, while utua is correctly interpreted as utu-a, with a plural-object form utu-dia, verbs such as karaia (from kara), itaia (from ita), and hadibaia (from diba) are treated as if they consisted of karai + a, itai + a, and hadibai + a respectively, and one will hear the plural-object forms karaidia, itaidia, hadibaidia instead of the 'correct' forms karadia, itadia, and hadibadia.

Practice Drills

**Exercise 1: Simple Substitution**

Frame: ia itaigu.
- mu
- a
- da
- mai
- mui
- dia
- gu

**Exercise 2: Progressive Substitution.** Give the meaning of each sentence that you form after making each substitution.

Frame: Dohore lau botaimu. I shall beat you (sg.).
- " ia " " " (he will)
- " " " gu (me)
- " oi " " (you)
- " " " mai (us (excl.))
- " idia " " (they)
- " " " da (us (incl.))
- " ia " " (he)
- " " " a (him)
- " ai " " (we shall)
- " " " mui (you (pl.))
- " lau " " (I)
- " " " mu (you (sg.))
Exercise 3: The following sentences all contain an object pronoun. Now, for each sentence, give the alternative way of saying the same thing by using an object pronoun suffix.

1. Sisia ese ia koría lau.  
   Sisia ia korigu.  
   *(The dog bit me.)*

2. Tau ta ia boiria umui.  
   Tau ta ia boirimui.  
   *(A man called you (pl.).)*

   Kerukeru davana dohore lau henimu.  
   *(Tomorrow I shall give you the payment.)*

4. Nakimi, oi mai itaia lau!  
   Nakimi, oi mai itaigu!  
   *(Brother-in-law, come and look at me!)*

5. Hanua taudia ese ita dohore idia guia!  
   Hanua taudia dohore idia guida!  
   *(The village people will get hold of us (incl.).)*

6. Boroma ta ia lulua ai!  
   Boroma ta ia lulumai!  
   *(There is a pig chasing us (excl.).)*

Exercise 4: Answer the questions, using the cues provided:

1. Daika oi itaia?  
   Lau itaidia.  
   *(Who do you see?)*  
   *(them)*

2. Polisimani ese daika ia guia?  
   Ia guigu!  
   *(Who was arrested by the policeman?)*  
   *(me)*

3. Inai tau ese daika ia boiria?  
   Ia boirimui.  
   *(Who is this man calling?)*  
   *(you (pl.))*

4. Boroma ta ia lulumui?  
   Io, ia lulumai.  
   *(Is the pig chasing you (pl.)?)*  
   *(yes)*

5. Tau ese daika ia naria?  
   Ia narimu.  
   *(Who is the man watching?)*  
   *(you (sg.))*

Exercise 5: How would you say the following things in Hiri Motu:

1. Did the dog see you (sg.)?  
   Sisia ia itaimu?  

2. Give me some tobacco.  
   Kuku taina oi henigu.  

3. Give us (excl.) some tobacco.  
   Kuku taina oi henimai.
4. Give them some tobacco.
   Kuku taina oi henidia.

5. Did the pig chase you (pl.) when you were hunting?
   Umui labana neganai, boroma ia lulumui?

5.4 EDANA BAMONA: 'LIKE WHAT, HOW?'

How questions in Hiri Motu always are introduced by ed na bamona. The answer may contain inai bamona like this or unai bamona like that.

Edana bamona oia loa tauni dekenai? How did you go to town?
- Motuka dekenai. By car.
- Traka dekenai. By truck.

Edana bamona inai gau oia karaia? How do you make this thing?
- Inai bamona lau karaia. I do it like this.
- Unai bamona. Like that.

Oi be edana bamona? What about you?

Practice Drills

Exercise 1: Say what the following sentences mean in English:
1. Edana bamona oia mai iniseni?
   How did you come here?

1b. Ororo dekenai lau hanaia, inai bamona lau mai.
   I crossed over the mountains, this is how I came.

2. Edana bamona boroma oia iavaia gwauraia?
   How do you intend to cut up the pig?

2b. Boroma dohore lau iavaia kaia dekenai!
   I shall cut it up with a knife.

3. Edana bamona peva varo oia kwatua?
   How do you fasten the bowstring?

3b. Lau hadibaimu: peva varo inai bamona lau kwatua.
   I'll show you: in this way I fasten the bowstring.

4. Edana bamona boroma umui guia?
   How do you truss up the pig?

4b. Boroma ai guia varo dekenai.
   We truss the pig up with a rope.
Exercise 2: How would you say the following things in Hiri Motu:

1. How do you know it?
   Edana bamona oi diba?

2. My elder brother taught me.
   Lauegu kakana ia hadibaigu.

3. How will they go to Port Moresby?
   Edana bamona dohore idia lao Mosbi dekenai?

4. They will go by truck.
   (Dohore) idia lao traka dekenai.

5. But what about you?
   To oi be edana bamona?

6. I am staying here.
   Lau noho iniseni.

5.5 VERB + HEGEREGERE: 'ABILITY (TO DO SOMETHING)'

Most often, hegeregere means sufficient, proper enough, in the right way, adequate, satisfactory; in some contexts however its meaning extends to being physically able to. Examples:

Raisi oi henia hegeregere lasi. You didn’t give enough rice.
Inai be hegeregere. This is sufficient.
1a (be) hegeregere lau dekenai. It is all right with me.
Hegeregere lasi lau digu. I am not able to swim.
Lau raka hegeregere lasi. I am not able to walk.

Practice Drill

Exercise: Give the English for the following sentences. Ready?

1. Boroma oi iava hege regere lasi!
   You did not cut the pig up properly.

2. Inai kara be hegeregere lasi.
   This is not the right way of doing it.

3. Taubada, hegeregere lau sipeli o...?
   Master, is it all right if I take a rest or... (not)?

4. Lauegu aena ia dika, hegeregere lasi lau heau.
   My leg is bad, I am not able to run.

1This can also mean: I am not allowed to swim, or it is not right for me to swim; It then means the same as: namo lasi lau digu.
5. Oiemu aena ia namo vadaeni? Hegeregere oi digu?
   Is your leg well again? Are you able to swim?/Are you allowed to swim?

6. Io, hegeregere lau digu.
   Yes, I am able to swim./I am allowed to swim.

TEXT

Listen to the following text and see how much of it you can transcribe and/or translate with the help of the supplementary vocabulary. The speaker is Damâ, councillor of Tminmesuk village near Klunga Station in the Western District. Damâ speaks the Awin language as his mother tongue.

Tminmesuk and Klunga are connected by a dirt road which is passable by tractors with or without trailers. Mid-way there is a young rubber plantation which is owned by the people of Tminmesuk. Its exploitation will eventually provide the people of the village with a source of income. Damâ tells in this story how this was accomplished under his leadership.

Lauegu ladana be... Damâ. Lauegu tamana ladana be... Karipnâ. Vadan, inai - guna inai gabu be... Tminmesuk. Vadan, inai mamus ia noho. Kien, inai be ia noho. Vadan taunimanima ia hakaua, smeki ia mai vadan ia hamaoroa: "Hari be o disbona noho be hegeregere lasi. Hari hanua ibounai oi abia, oi hanua; ois karaia, bisnisi dala umui tahu, Vada taunimanima ibounai idia mai unuseni bona dala idia karaia". Akrekals taubada ia mai vadan ia hamaoroa: "Umui noho uda kahanai, dala lasi umui noho be dohore bisnisi dala dohore umui itaia lasi. Umui noho inai bamona sibona". Vadan, lau sibona lau goada karaia! Taunimanima lau abidia, hanua ai... karaia ia ore; vadan dala ai karaia. Dala ai karaia lao, inai dala badana ai abia. Vadan gabeai akrekals taubada ia mai, bisnis ina hamatamaita. la hamatamaia, hari... e... inai lagani be... 66, kaunsil ai haginidia. Kaunsil ai haginidia, ai noho, ai gaukara, bloke idia atodia, bloke ibounai be... 22 bloks idia henidia. Vadan ai noho. Ai noho ela bona - gavman ese gaukara ibounai idia hadibaidia, bona taravatu haidai karaia: piki, ruru, sisia ruru, taunimanima takesi karaia, atodia, ma inai takesi dekenai ma idia abia giroa bisnis haida ai abidia, pisinit, taneka... gau haida be... redes, ai abidia. Inai hanua lalonai be bisnisi, momo ai karaia lasi hari be raba gaukara sibona, to hari Manidi ia, dina vadan, hari be taunimanima haida idia lao, taunimanima siks idia lao Oriomo dekenai ma raba susu abia dalana idia dibai, idia loaloa. Hari - hari inai lagani... 70... CLV: 73... D: 73 dekenai, idia diho, hari be raba dala ivaia dala idia tahu a loaloa. Daru ataia Oriomo dekene.

1Tminmesuk was the name of the original settlement on the place of the present village. The Awin people formerly lived in isolated one-house settlements. These have now been grouped together into villages by the government. Thus in this text hanua first refers to the original Awin settlements, and later to the new village of Tminmesuk.
mamus chief, headman: this term, current in the Western District, was borrowed from Torres Straits Pidgin. Originally it is a Miriam word.

smeki: it is not clear what kind of person is meant by this word.

hanua: see note 1.

bisinsi dala: the way/means of doing business. dala has in addition to its concrete meaning road, the abstract meaning of way/means of doing something, method. See also below: rabia susu abia dalana the way to obtain rubber sap, ivaia dala the way to incise [rubber trees].

hanua ai karaia ia ore literally: village we make it, it finished = we finished building the village. The construction verb + ia ore, indicating a completed action, will be drilled further in section 9.3.

ai karaia lao: we worked for a long time, we worked... Lao to go, can be used to indicate that an action takes a long time. Constructions with ia (e.g. ai karaia ia lao), and without ia (as above) are both possible.

The speaker actually says hamataia.

bloe, bloks block of land (sub-divisions of the rubber plantation).

Notice that the speaker uses the form hadibaidia instead of hadibadia, cf. 5.3.

piki = pig.
raru = rule.
takesi = council tax.
pisinit = fishing net.
taneka = water tank: 1,000-gallon tank made of corrugated iron, used to collect rain water for drinking purposes.

hari Mandi ia dina... this passage is not clear; the speaker possibly refers to the previous Monday as the day on which the six people left for the Oriomo.

Oriomo the rubber plantations in the Oriomo River area on the mainland north of Daru, Western District.

TRANSLATION:
My name is Damä. My father's name is Karipnäe. All right, this - formerly this was the place of Tminmesuk. [At that time] there was this headman here, Kien. He was the leader of the people, and then came a smeki (?) and told him: "It's not right that you should stay on your own now. Bring together all the settlements, build a village, and look for ways to establish businesses. All the people must come here and build a road". Then came the European Agricultural Officer and he told us: "You are living out in the bush; without a road you will find no ways to establish businesses. You'll just stay like this forever". Then it was
I who took action! I brought the people together, and when we had finished building the village, we built the road. We worked on it for a long time, and we finished up with this big one. After that the Agricultural Officer came [again], and started the enterprise. He started it, and now... eh... that year... 1956, we established the councils. After we had done that, then as time went on we worked, they put the blocks in - twenty-two blocks they gave us. This went on till - the government taught us all that had to be done, and we made some regulations, rules concerning pigs, rules concerning dogs, we established taxes for the people and imposed them, and with the tax money they brought back we took up some more projects: we bought fishnets, water tanks... and some more things... [such as] radios. In this village we do not conduct much business; at present there is only the work in the rubber [plantation]. But last Monday (?) some people have gone away, six people went to the Oriomo and there they go around and learn how to collect the sap of the rubber trees. In this year, 1973, they went away, and now they travel about learning how to cut the rubber trees. In the Oriomo, above Daru.

SUPPLEMENTARY VOCABULARY

guna formerly, previously
mamus chief, headman (used in the Western District)
hakaua to lead
hamaoroa to tell, inform (often pronounced hamoroa, or hamaroa)
bisinsi, bisnis, bisinis business
bisinsi dala ways of conducting business
unuseni there
akrekals agricultural
uda bush, forest
kahanai (the other) side; area
uda kahanai (way out) in the bush
goada strong, active
ore to be finished
abia take; in this context: bring together
hamatamaia to begin
lagani year
kaunsil Local Government Council
haginia to erect, establish
ela bona until
hadibaia to teach
<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>taravatu</td>
<td>law, regulation</td>
</tr>
<tr>
<td>haida</td>
<td>some, some more</td>
</tr>
<tr>
<td>redios</td>
<td>radios</td>
</tr>
<tr>
<td>raba</td>
<td>rubber</td>
</tr>
<tr>
<td>hari</td>
<td>now, at present</td>
</tr>
<tr>
<td>susu</td>
<td>sap, juice</td>
</tr>
<tr>
<td>tahua</td>
<td>look for, seek</td>
</tr>
<tr>
<td>ataia</td>
<td>above, inland from</td>
</tr>
</tbody>
</table>
CONVERSATION

Huala Pidia Neganai
Mero rue idia hedavari ma idia hereva hereva:¹
A: Hanuaboi lau tahua o - o be edeseni o noho?
B: Huala pidia totona² lau lao Wanigela sinavai³ dekenai.
A: Oi sibona o i lao o?
B: Lasi, kakana⁴ danu⁵ lau lao.
A: Huala ta umui davaia⁶
B: Io, badadia⁷ toi ai pididia.
   Oi mai itaidia. Kakana be kopina ia kokia⁸ noho.⁹
A: Be! Oi ese¹⁰ o i pidia.¹¹
B: Lasi, lau pidia dibá¹² lai. Kakana ese ia pidia. Lau be tosi sibona lau dogoaao.
A: Vadaeni. Ita lao itaia.¹³
Vadaeni nega tamona idia lao hualapidina idia kokia gabuna¹⁴ dekenai.

UNIT 6

Shooting Crocodiles

Two youths met and talked:

Last night I was looking for you - where were you?
I went to the Wanigela River to shoot crocodiles.
Did you go alone or (not)?
No, I went with my elder brother.
Did you get any?
Yes, we shot three big ones. Come and see them. (Elder) brother is skinning them.

Wow! Did you (emphasis) shoot them?
No, I don't know how to shoot.
(Elder) brother shot them. I (emphasis) only held the torch.
Okay, let's go and have a look.
And so they went together to where the crocodiles were being skinned.

¹Note the difference between hereva to speak and hereva hereva to converse as in ia hereva lau dekenai he spoke to me and ita hereva hereva we chatted, conversed. One cannot say ia hereva hereva lau dekenai for he spoke to me nor for he conversed with me, though it could be interpreted as he talked and talked to me.

²Totona for, in order to was mentioned in section 2.3 (why questions) but will be discussed and drilled in section 6.1 below.
3 Wanigela sinavai = Wanigela or Kemp Welch River in the Rigo sub-district just east of Port Moresby.

4 Kakana is the kinship term for a sibling of the same sex as the speaker but older. Thus if a male is speaker then kakana will refer to his elder brother but if a female is speaking kakana will refer to her elder sister.

5 Note that Hiri Motu uses danu (lit. also) to express accompaniment.

6 Lit. crocodile one you found it?

7 The -dia on badadia is a plural marker used with some adjectives - see section 6.2 below. Note that this is the same suffix as that used with transitive verbs to indicate third person plural objects.

8 Kokia is a general word for taking off, peeling off. Isia is a special one for peeling or husking coconuts, and will be drilled later.

9 Noho (lit. stay) here indicates that the action is still going on. See section 6.5 below for further details.

10 Note that ese is used here with the subject pronoun for emphasis. This is discussed and drilled further in section 6.4 below.

11 Note that pidia here is used instead of pididia. As already indicated (section 5.3) the third singular object pronoun suffix -a is often used instead of the plural one -dia.

12 Diba (lit. know) is used after verbs to indicate know how to (do something). This is discussed and drilled further in section 6.3 below.

13 Note that this sentence is ambiguous. It could mean either let’s go and see him (working) or let’s go and see it (the crocodile).

14 Huala kopina idia kokia gabuna. Literally this means (the) crocodile’s skin they take it off place. This kind of structure will be discussed and drilled in section 7.2 below.

15 The music heard throughout this unit represents modern developments. The first selection comes from the sophisticated Calypso String Band of Kapakapa, the second and third from a spontaneous Awin string band at Kiunga in the Western District who use the ukulele for accompaniment, and the fourth, a modern country and western song in English from Rigo with guitar accompaniment.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Mero rua idia hedavari ma idia hereva hereva.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>helai</td>
<td>(sit)</td>
</tr>
<tr>
<td>gadara</td>
<td>(play)</td>
</tr>
<tr>
<td>nihi</td>
<td>(dream)</td>
</tr>
<tr>
<td>giroa mai</td>
<td>(return)</td>
</tr>
<tr>
<td>hera karaia</td>
<td>(put on ornaments)</td>
</tr>
<tr>
<td>hevaseha</td>
<td>(joke, chaff)</td>
</tr>
<tr>
<td>lao labana</td>
<td>(go to hunt)</td>
</tr>
<tr>
<td>hedavari</td>
<td></td>
</tr>
</tbody>
</table>

This kind of structure will be discussed and drilled in section 7.2 below.
Exercise 2: Simple Substitution

Frame: Huala pidia totona lau lao Wanigela dekenai.

- vaura (possum, cuscus)
- manu (bird)
- kepoka (bush fowl)
- lokohu (Bird of Paradise)
- uda boroma (bush pig)
- magani (wallaby)
- maribo (flying fox)
- boboro (hornbill)
- huala

Exercise 3: Simple Substitution

Frame: Huala ta umui davaria vadaeni?

- gwadaia (spear)
- tarakia (shoot with arrow)
- hamasea (kill)
- rosia (seize, embrace)
- reaia (shot at but missed)
- pidia (shoot with gun)
- davaria

Exercise 4: Simple Substitution

Frame: Kakana be kopina ia kokia noho.

- hamudoa (cooking in ground oven)
- lokua (roll up)
- kwatua (tie up)
- dogoatao (hold)
- huria (wash)
- kakasia (scrape, scratch)
- kokia

Exercise 5: Simple Substitution

Frame: Badadia toi ai pididia.

- latadia (long)
- maragidia (small)
- namodia (good)
- dikadia (bad)
- kwadogidia (short)
- badadia
Exercise 6: Simple Substitution

Frame: Kakana danu lau lao. I went with my (elder) brother.

- tamana (father)
- taihuna (younger sister)
- tadina (younger brother)
- nakimi (friend)
- kakana

GRAMMAR

6.1 TOTONA: ’IN ORDER TO, SO THAT’

In Hiri Motu in order to (do something) or so that (one might do something) is expressed by placing totona at the end of the clause to which it refers.

Examples:

- Huala pidia totona lau lao I went to the Wanigela River in order to (so that I might) shoot crocodiles.
- Wanigela sinavai dekenai.
- Kuku abia totona idia mai. They came to get tobacco.
- Tahuai totona ai mai. We (excl.) came to look for you.
- Gado abia totona idia hadibaigu. They are teaching me so that I might learn (their) language.
- Gado abia totona taubada idia hadiba. They are teaching the European man so that he might learn (their) language.

Note that the clause expressing in order to comes at the beginning of the sentence and that no subject is expressed in the in order to clause if it is the same as that of the rest of the sentence or if it is expressed as the object of the second clause.

Practice Drills

Exercise 1: Simple Substitution

Frame: Kuku abia totona idia mai.

(gatoi, muramura, kaia, niu, tosi, kuku).

Exercise 2: Progressive Substitution

Frame: Hereva kamonai totona lau helai.

Boroma ania totona " "
" " tamana ia toreisi
Vaura itaia totona " "
" " ai raka mai
Hereva kamonai totona " "
" " lau helai

1Strictly speaking this is the term used for in-laws of the same generation as the speaker (i.e. brother-in-law, sister-in-law) but it is also used as a general word for close friends without kinship ties.
Exercise 3: Repeat the following sentences after the instructor and then say what they mean in English. Ready?

1. Nihi totona lau mahuta.
   I go to sleep to dream.

2. Gado abia totona idia hadibaigu.
   They are teaching me so that I might learn (their) language.

   Q: Why did you come back? A: To get a torch.

4. Lokohu tarakia totona idia lao ude dekenai.
   They went into the bush to shoot Bird of Paradise (with bows and arrows).

5. Magani hamudoa totona nadi idia abia.
   They got stones to cook the wallaby in a mumu or ground oven.

Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?

1. All the village people went to put on decorations.
   Hera karala totona hanua taudia ibounai idia lao.

2. Why are you (pl.) going hunting? (use totona in your answer!)
   Dahaka totona umui lao labana?

3. He is holding the torch to spear fish.
   Gwarume gwadaia totona tosi ia dogoatao.

4. I came to you (pl.) to teach you (pl.) games.
   Gadara hadibaimui totona lau mai umui dekenai.

5. The European man is standing up so as to see the wallaby.
   Magani itaia totona taubada ia gini.

6.2 ADJECTIVES (2)

In section 1.4 you were introduced to Hiri Motu adjectives or words which describe the quality, nature, or number of things (or nouns) being talked about. For example, in tau namona ta a good man both namona good and ta one are adjectives which tell us what kind of and how many tau men are being talked about respectively. Here are some very common Hiri Motu adjectives presented in meaning groups. Some you will already be familiar with, others not:

<table>
<thead>
<tr>
<th>Hiri Motu</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>namo (na)</td>
<td>good</td>
</tr>
<tr>
<td>dika (na)</td>
<td>bad</td>
</tr>
<tr>
<td>bada (na)</td>
<td>big</td>
</tr>
<tr>
<td>maragi (na)</td>
<td>small</td>
</tr>
</tbody>
</table>
### Hiri Motu: Adjectives

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>lata (na)</td>
<td>long</td>
</tr>
<tr>
<td>kwadogi (na)</td>
<td>short</td>
</tr>
<tr>
<td>maoromaoro</td>
<td>straight</td>
</tr>
<tr>
<td>gageva</td>
<td>crooked</td>
</tr>
<tr>
<td>momokani</td>
<td>real</td>
</tr>
<tr>
<td>korikori</td>
<td>true</td>
</tr>
<tr>
<td>koikoi</td>
<td>false, untrue</td>
</tr>
<tr>
<td>matamata</td>
<td>new, young</td>
</tr>
<tr>
<td>guna (na)</td>
<td>old, former (not for sense old person which is buruka)</td>
</tr>
<tr>
<td>buruka</td>
<td>old (of living things)</td>
</tr>
<tr>
<td>goada</td>
<td>strong</td>
</tr>
<tr>
<td>auka</td>
<td>hard, difficult, tight</td>
</tr>
<tr>
<td>manoka</td>
<td>soft, weak</td>
</tr>
<tr>
<td>siahu</td>
<td>hot (for both temperature and taste)</td>
</tr>
<tr>
<td>keruma</td>
<td>cold (of liquids)</td>
</tr>
<tr>
<td>keru</td>
<td>cold (of persons, things)</td>
</tr>
<tr>
<td>paripari</td>
<td>wet</td>
</tr>
<tr>
<td>kaukau</td>
<td>dry (not of creeks, rivers)</td>
</tr>
<tr>
<td>kuroku</td>
<td>white</td>
</tr>
<tr>
<td>koremakorema</td>
<td>black</td>
</tr>
<tr>
<td>kakakaka</td>
<td>red</td>
</tr>
<tr>
<td>laboralabora</td>
<td>yellow</td>
</tr>
</tbody>
</table>

### Notes

1. Except in special constructions involving tauna, gauna, negai which will be presented in section 7.2 later.
Those adjectives which normally behave in this way are indicated in the above set by showing na in brackets after each, though not all speakers may agree on some of these, especially the less frequently used ones like auka and manoka for example.

Finally remember that some nouns have a special form in the plural, e.g. tau, mero – see section 5.1.

Practice Drills

Exercise 1: Open your book and repeat the following phrases after the instructor and then study them before passing on to the next exercise. Ready?

dala maoromaoro     straight road

dala gageva          crooked road

moni momokani       real money

moni koikoi         false money

tano auka            hard ground

tano manoka          soft ground

ranu siahu           hot water

ranu keruma          cold water

dabua paripari       wet clothes

dabua kaukau         dry clothes

kopina kurokuro      white skin

kopina koremakorema  black skin

kopina kakakaka      red skin

kopina laboralabora  yellow skin

Exercise 2: Close your book and say what the following phrases mean in English. Ready?

au gageva            crooked tree

aniani manoka        soft food

rata siahu           hot milk

kuku auka            hard tobacco

uma gabu momokani    real garden

hual kaikoi          imitation crocodile

Exercise 3: Repeat the following frame substituting the adjective given as cue for namona given in the frame. In each case na must be added to agree with the noun uda boroma which is taken to be singular. Ready?

Frame: Uda boroma namona ta lau itaia.
(dika, bada, maragi, lata, kwadogi, namo).
Exercise 4: Now repeat the following frame substituting the adjective given as cue for badadia given in the frame. In each case dia must be added to agree with the noun magani which is taken to be plural. Ready?

Frame: Magani badadia momo ita hamasedia.
    (maragi, namo, lata, dika, bada)

Exercise 5: Change the following sentences from singular to plural and vice versa by changing the form of nouns, adjectives and verbs as necessary. Ready?

1. Tatau badadia idia gadara hanua dekenai.
   Tau badana ia gadara hanua dekenai.

2. Mero maragina ia raka dala dekenai.
   Memero maragidia idia raka dala dekenai.

3. Hahine buruka idia lao tauni dekenai.
   Hahine buruka ia lao tauni dekenai.

4. Huala dikana ia hunia sinavai dekenai.
   Huala dikadia idia hunia sinavai dekenai.

5. Manu koremakorema ia helai au latanai.
   Manu koremakorema idia helai au latanai.

Exercise 6: Give the Hiri Motu for the following sentences:

1. They came to get a little hot water.
   Ranu siahu taina abia totona idia mai.

2. Don't roll up the trousers!
   Piripou oi lokua lasi!

3. The rat went down inside this soft earth.
   Bita ia diho lao inai tano manoka lalonai.

4. When the new European arrives let's go!
   Taubada matamata ia ginidae neganai ita lao.

5. These boys are about to eat (the) cold food.
   Inai memero ese aniani keruma idia ania gwauraia.

6. I shot at the possum but missed.
   Vaura lau pidia to lau reaia.

7. Last night I shot a very large rat.
   Varani hanuaboi bita bada herea ta lau pidia.
6.3 VERB + DIBA: 'COMPETENCE (KNOW HOW TO)'

Competence in performing an action is expressed in Hiri Motu by placing diba immediately after the verb. For example:

- Lau pidia diba lasi. I don't know how to shoot (with a gun).
- Inai taudia be idia nahu diba lasi. These people (do not) know how to swim.

Practice Drills

Exercise 1: Simple Substitution

Frame: Daika ese boroma ia rosia diba?
(ivaia, pidia, tarakia, tahua, rosia).

Exercise 2: Add diba to the following sentences so as to indicate that the subject has competence (or no competence for sentences containing lasi not) to perform the action denoted by the verb. Ready?

1. Inai taudia be Inglis gado idia kamonai (diba) lasi.
2. Dabua oi kwatua (diba) o lasi?
3. Nadi idia kokia (diba) lasi.
4. Inai mero maragina ese Motu gado ia hereva (diba).
5. Boboro lau alaia (diba) lasi.

Evaluation Exercises

Exercise 1: Now give the English for the sentences you just composed in the previous exercise. Here they are again. Ready?

1. Inai hanua taudia be Inglis gado idia kamonai diba lasi.
   These villagers can't understand English.
2. Dabua oi kwatua diba o lasi?
   Do you know how to put on clothes or not? (lit. fasten clothes)
   They don't know how to take the stone off (or, move it away).
4. Inai mero maragina ese Motu gado ia hereva diba.
   This small boy knows how to speak Motu.
5. Boboro lau alaia diba lasi.
   I don't know how to kill (the) hornbill(s).

Exercise 2: How would you say the following things in Hiri Motu? Ready?

1. Do you know how to open this box?
   Inai maua oi kehoa diba?
2. Your wife knows how to make dresses.
   Oi emu adavana ese rami ia karaia diba.

3. This old man knows how to mumu flying-fox.
   Inai tau buruka ese mariboi ia hamudoa diba.

4. I don't know how to speak true Motu.
   Motu korikori lau hereva diba lasi.

5. The European man doesn't know how to climb coconut trees.
   Taubada be niu ia daekau diba lasi.

6.4 EMPHATIC PRONOUNS (ESE, SIBONA, TAMONA)

   In Hiri Motu one may emphasize the fact that one (or someone else) performed an action on one's (or his) own by placing ese, sibona, or tamona after the pronoun representing the person or persons involved, e.g.,

   Lau ese huala ta lau itaia. I (emphasis) saw a crocodile.
   Lau sibona huala ta lau itaia. I (myself only) saw a crocodile.
   Lau tamona huala ta lau itaia. I (alone) saw a crocodile.

   Idia ese au idia utua vadaeni. They (emphasis) cut the tree down.
   Idia sibona au idia utua vadaeni. They (alone, themselves) cut the tree down.

   Lau sibona ia itaia. He/She/It saw me (alone, only).
   Lau tamona ia itaia. He/She/It saw me (alone, only).
   La itaia lau sibona. He/She/It saw me (alone, only).
   La itaia lau tamona. He/She/It saw me (alone, only).

   Note, however that (i) a subject pronoun must occur before the verb as usual; (ii) each of these has a slightly different meaning corresponding approximately to the English meanings given respectively though sibona and tamona are very much interchangeable except that tamona can naturally only be used with the singular pronouns lau, oi, ia; (iii) pronouns + ese cannot occur as objects. For example, one cannot say la itaia lau ese for He/She/It saw me (emphasis);! (iv) ese is often shortened to se in normal conversation.

Practice Drills

   Exercise 1: Simple Substitution
   Frame: Lau ese lau itaimu. (I (emphasis) saw you.)
           (idia ese, ia tamona, ai ese, ita sibona, lau tamona, idia sibona, lau ese).

1Note that those parallel ese with noun subjects (see section 2.2) but that the meaning expressed is different, e.g. tau ese huala ta la itaia (A/The) man saw a crocodile.
Exercise 2: Repeat the following sentences emphasizing that the subject performed the action by adding in the relevant form of the pronoun indicated by the cues given by the instructor. Ready?

1. Magani ia rosia vadaeni. (tamona)
   \{ la tamona magani ia rosia vadaeni. \\
   Magani ia tamona ia rosia vadaeni. \\

2. Iena sisia lau gwadaia vadaeni. (sibona)
   \{ Iena sisia lau sibona lau gwadaia vadaeni. \\
   Lau sibona iena sisia lau gwadaia vadaeni. \\

3. Dohore umui mahuta inai bariki dekenai o lasi? (ese)
   Umui ese dohore umui mahuta inai bariki dekenai o lasi?

4. Kuku oi ura ania? (ese)
   \{ Kuku oi ese oi ura ania? \\
   Oi ese kuku oi ura ania? \\

5. Umui naria! (sibona)
   Umui sibona umui naria!

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. Who is chatting? She is!
   Daika ia herevahereva? Ia ese. (or Ia sibona, or Ia tamona).

2. Only he knows how to carve up the flying-fox.
   Ia sibona (or tamona) mariboi ia ivaia diba.

3. He (emphasis) is washing your car.
   Ia ese oiemu motuka ia huria.

4. We (ourselves (excl.)) intend to go and see the European.
   Ai sibona ai lao taubada itaia gwauraia.

5. You (pl.) go! I (alone) am looking after the village.
   \{ Umui lao. Lau sibona (or lau tamona) hanua lau naria. \\
   Umui lao. Hanua lau sibona (or lau tamona) lau naria. \\

6.5 VERB + NOHO: CONTINUOUS ACTION

Noho following a verb indicates that an action is still in progress or is continuing at the time referred to,\(^1\) or that the action occurs over a period of time:

\(^1\)Time is, as already discussed, expressed in Hiri Motu by adverbs like hari dina, kerikeru etc. (see sections 1.2 and 3.4) or forms like dohore ('future marker' – see section 3.1).
Examples:

Hua toi idia raka mai noho.  They walked for three months.
Lauegu kakana be kopina ia kokia noho.  My elder brother is still skinning them/it.
lena nakimi idia hunia noho.  His in-laws are still hiding.

Finally noho may be used with non-verbal predicates to indicate that some state is still continuing. For example, if asked a question like Oiemu kakana be dahaka ia karaia noho? What's your elder brother doing? one might answer la tisa noho He's still (being) a teacher.

Practice Drills

Exercise 1: Simple Substitution

Frame: Ai hekure noho.
(helai, koikoi, hereva hereva, gari, gadara, hekure)

Exercise 2: Answer the following questions using the cues provided.

1. Daika ia mahuta noho? (sinabada ta)
   Sinabada ta ia mahuta noho.

2. Dahaka idia karaia noho ruma henunai? (hera karaia)
   Idia hera karaia noho ruma henunai.

3. Mero be edeseni ia hekure noho? (unai au badana murinai)
   Mero be unai au badana murinai ia hekure noho.

4. Dahaka umui tahua noho? (kaia maragina ta)
   Kaia maragina ta ai tahua noho.

5. Daika ena aniani oi gabua noho? (inai tauna ena taihuna ena)
   Inai tauna ena taihuna ena aniani lau gabua noho.

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. All the girls are still chatting in the church.
   Kekeni ibounai idia hereva hereva noho dubu lalonai.

2. Is your brother-in-law still a teacher or not?
   Oiemu nakimi ia tisa noho o lasi?

3. Why are the boys still playing?
   Dahaka dainai memero idia gadara noho?

4. Your mother is still thrashing your younger brother.
   Oiemu sinana ese oiemu tadina ia botoia noho.

5. Are you all right? No, I am still sick.
   Oi namo? Lasi, lau gorere noho.
Listen to the following short account of how the crocodile's skull and accompanying poem came to be nailed over the door of the office at Ioma Patrol Post in the Northern District and then see how much of it you can transcribe and/or translate. This story is told by Taiga HAUNO, interpreter at Ioma Patrol Post who comes from Yema village in the Upper Waria Census Division of the Morobe District. Here is the story:

Guna lau be lasi to lauegu tamana be matamata momokani ia join polisman dekena ma Mosbi dekena ia - ia noho ma ia transpe ia mai Ioma dekena ma dibura bona leibes taudia danu nega tamona au idia huia idia lao inai Bava sinavai dekene. Hari be huala lasi to guna be momo herea inaidainai vadan idia lao au idia utua ma idia veria. Vadan huala ta idia davaria Bava sinavai dekenai, ma idia alaia. Vadan idia mailaia, ma idiaivaia vadan dibura bona leibes idia ania. Ma ena kwarana be hari inaiaiemtuabada ta ese ena sivarai ia torea ma ia atoa inai opis iduara dekene ia noho. Inai be huala ba: da herea momokani idia alaia gaunavadaeni hari lau hamaooroa ma umui kamonai inai. Vadan.

There are two poems - one in Pidgin and one in English - written by Patrol Officers stationed at Ioma at different times. The Pidgin one goes:

Wet pastaim na sanap lukluk
Lukim mi draipelo pukpuk
Bin ol i-sutim mi bifoan
Na hangamapim-mi long doa
Nau mi save was long man
Mi mi olim tambaran
Yu kam hai long bringing kot
Tingtink gut pastaim na lukluk
Lukim mi draipelo pukpuk
Toktok tru na toktok streth
Olsem bai yu noken pret
Sapos yu save toktok tru
Mi no inap long raunim yu
Tasol sapos yu gaman man
Sori lukaut long tambaran
Yu laik hambag yu lukaut
Bai mi kaikai yu nabrau
Bel bilong mi hai hat i stap
Na sikin bilong yu bai bagarap
Bai ol i-kisim het bilong yu
Na hangamapim olim tu

And the English one as follows:

You'll have noticed I'm sure
That I'm missing a jaw
And my skull is fractured and old
As you pass underneath
You'll see I've no teeth
They fell from their sockets I'm told.

There's a moral old chap
Attached to this crap
As I should have explained you before
For pity's sake Fred
Mind me bloody old head
When you come through this bloody old door.
TRANSLATION:

Long ago when I was not yet in existence and my father had just joined the Police Force and was at Port Moresby - and had transferred to Ioma, the prisoners and labourers were carrying poles together and went to Bava Creek. There are no crocodiles there now but long ago there were a lot and as a result when they, the prisoners and labourers, went and cut down trees and were hauling them (back to the station) they saw (lit. discovered) a crocodile in Bava Creek and killed it. Then they brought it back, cut it up and the prisoners and labourers ate it. And one of our patrol officers wrote a poem about its skull and put it (the skull and the poem) over the office door where it still is. It was a huge crocodile that they killed and now I'm telling you about it so that you will understand. That's all.

SUPPLEMENTARY VOCABULARY

matamata momokani     just (lit. new true)  
join                   to join  
dibura (tauna)         prisoner (lit. (in) darkness person)  
leibes taudia          labourers  
momo herea             very many  
inai dainai            on account of this/that, because of this/that  
veria                  to pull  
torea                  to write, tattoo  
opis iduara            office door  
hamaorooa              to tell, inform
CONVERSATION

At the Passenger Truck Stop

Some people are waiting for the passenger truck. When the truck comes someone calls out thus:

The truck is coming! You people come quickly!

When the truck arrives, the driver speaks to them:

Ok, get in!

But what about the goods for sale?

Put those in too!

Fine!

Ready?

No, two chaps are still coming.

Wait a little.

Hurry up you two!

When these late-comers have boarded, the truck goes on its way.

A: Traka ia mai inai o! Umui mai haraga!

TT: Vadaeni umui guia!

A: To hoihoi gaudia be edana bamona?

TT: Vadaeni, umui udaia danu.

A: Namo.

TT: Vadaeni?

A: Lasio, tau rua idia mai noho. Naria sisina!

TT: Umui ruosi! heau mai!

Vadaeni inai murinai idia mai taudia idia guia neganai, traka ia heau.

[Music]

1There is a variety of vehicles in New Guinea licensed to carry passengers (pasindia). These include taxis (taksi), ordinary buses (bas), minibuses (bas maragi) and generally open trucks of various sizes with wooden benches as seats for passengers, which are collectively referred to as traka. These latter normally operate on roads out of main centres and carry cargo (garden produce, personal luggage) as well, for a fee. All such vehicles display P.M.V. (piemvi) identification notices.

2Literally: truck-wait for-place. Note that naria which was introduced in unit 3 with the meaning to look after, watch, guard, can also mean to wait for.
Boi boi and boiria overlap semantically. Both mean to call, beckon, but boi boi also means to call out. In the Gulf and Western Districts boi boi is used to the exclusion of boiria.

The written form ruaos i (from pure Motu rua-osi two+dual marker) is pronounced in Hiri Motu either as ruosi or ruasi. The last form is prevalent in the Western District.

Heau to run is also used to refer to the speedy motion of vehicles, vessels, and planes.

Throughout this unit you will hear traditional songs of the Samo people living near Nomad Patrol Post in the north of the Western District. These songs are sung by women as accompaniment to the dancing of a young man during the initiation period. During this dance, called habora, the dancer is elaborately and colourfully decorated and beats a drum. Crayfish pincer rattles which also form part of the decoration add to the music.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution
Frame: Umui mai haraga.
- lou (again)
- metairametaira (slowly)
- namonomo (carefully)
- sisina (a little bit)
- haraga

Exercise 2: Simple Substitution
Frame: Taunimanima haida ese idia naria noho.
- ane abia noho (are singing)
- durua noho (are helping)
- heai noho (are fighting)
- hanamoa noho (are busy fixing it up)
- haboua noho (are busy piling it up)
- naria noho

Exercise 3: Simple Substitution
Frame: Vadaeni, hoihoi gaudia umui udiaia.
- abiais (lift up)
- guria (bury)
- hadikaia (spoil)
- kumia (bundle up)
- siaia (send)
- hoia (sell, buy)
- udiaia
Exercise 4: Simple Substitution

Frame: Traka idia naria noho. They are watching the truck.

- medu (rain)
- ranu (water)
- lahi (fire)
- kwalahu (smoke)
- traka

Exercise 5: Simple Substitution

Frame: Tau rua idia mai inai o! There are two chaps coming!

- dibura taudia (prisoners)
- henaoa taudia (thieves)
- kavakava taudia (fools, idiots)
- kare taudia (carriers)
- tuari taudia (warriors)
- uhau taudia (youths)
- gunika taudia (people from the interior)
- tau

GRAMMAR

7.1 PRONOUNS: DUAL FORMS

Whenever there are two persons involved in an action it is customary in Hiri Motu to indicate this by the special form ruaosi after the pronouns ai, ita, umui, and idia. For example:

Ai ruaosi ai helai. We (2)(excl.) are sitting down.
Taubada ese umui ruaosi ia lulua. The European chased you (2).
Idia ruaosi idia tai noho. Those two are still crying.

Ruaosi is only used with pronouns; the normal form for two, viz. rua is used after nouns, as you learned in section 4.5, e.g. boroma rua idia mai two pigs came. Note that the pronoun, if it is the subject of the sentence, is repeated before the verb, just as when the pronoun-subject is followed by ese, sibona, or tamona:

- lau tamona lau helai only I was sitting
- ai ese ai helai we were sitting
- ai sibona ai helai we only were sitting
- ai ruaosi ai helai we (2) were sitting

1Remember naria = looking after, watching over, waiting for.
Practice Drills

**Exercise 1: Progressive Substitution**

Frame: **Idia ruaos i idia tai noho.** *They (2) are still crying.*

- **Ai ruaos i** " " " kiri " (We (2, excl.) (laughing))
- **Umui ruaos i** " " " gadara " (You (2)) (playing)
- **Ita ruaos i** " " " gorere " (We (2, incl.)) (sick)
- **Idia ruaos i** " " " tai " (They (2))

**Exercise 2:** Change the subject-pronouns in the following sentences into ones indicating that two persons are involved in the action. Be ready for changes from lau to ita or ai, oi to umui, and ia to idia. Ready?

1. Ane umui abia! You (pl.) must sing!
   Umui ruaos i ane umui abia! You (2)...

2. Traka badana ta idia naria. They are waiting for a big truck.
   Traka badana ta idia ruaos i idia naria. They (2)...

3. Kaema lau haboua pata latanai. I piled the sweet potatoes up on the table.
   Ita/ai ruaos i kaema ita/ai haboua pata latanai. We (2)...

4. Motuka gui a totona ia mai. He came to get into the car.
   Motuka gui a totona idia ruaos i idia mai. They (2) came...

5. Ita sipeli sisina. Let's have a bit of a rest.
   Ita ruaos i ita sipeli sisina. Let's both have...

**Evaluation Exercise**

Give the English for the following Hiri Motu sentences:

1. **Idia ruaos i taunimanima ita boiria vadaeni.** *We (2, incl.) called the people.*

2. **Dahaka dainai umui ruaos i be inai tauna ena ruma umui hadikaia?** *Why did you (2) spoil this man's house?*

3. **Idia ruaos i be davana idia karaia lau dekenai.** *Those (2) paid me my wages.*
4. Edana bamona ai ruaoi maua ai kehoa?
   How are we going to open the suitcase?

5. Dohore idia ruaoi idia digu sinavai dekenai.
   Those (2) will bathe in the river.

7.2 NOMINALS

In section 5.1 you learned that a noun can come at the end of a construction which as a whole functions as a noun, and that such constructions are called 'nominals'. You also learned that a few nouns take the ending -na (singular) or -dia (plural) when they come at the end of a nominal, that is, when they function as the 'head' of a nominal:

- hanua taudia  villagers
- hera gauna  ornament
- mahuta gabuna  sleeping place, bed.

In this section we shall discuss nominals in more detail and give you a wider range of examples.

Very common in Hiri Motu are nominals ending in tauna/taudia (person/persons) or gauna/gaudia (thing/things). Here is a list of some of them:

- kavakava tauna  madman, fool  - kavakava  mad
- diba tauna  knowledgeable person  - diba  to know
- goada tauna  strong person  - goada  strong
- hanua taudia  villagers  - hanua  village
- hereva tauna  talker  - hereva  to say
- hadibaia tauna  teacher  - hadibaia  to teach
- Motu tauna  Motuan  - Motu  Motu
- hereva gauna  subject of conversation  - hereva  to say
- dina gauna  watch, clock  - dina  sun
- hadibaia gauna  teaching aid  - hadibaia  to teach
- hoihoi gaudia  trade goods  - hoihoi  to trade
- boroma alaia gauna  instrument to kill a pig  - boroma alaia  to kill a pig

Perhaps less common, but still frequently used, are nominals in gabuna place, and negana time, and those nouns which do not take -na or -dia as for example:

- lahi gabuna  fireplace
- hoihoi negana  shopping time
- uda boroma  wild pig, bush pig
- hanua polisimani  village constable

The nominals listed above label a person or object by a general characteristic; this is especially clear in the following example:

- badu tauna  a (by nature) bad-tempered person
when compared with the reverse sequence, noun + adjective:

\( \text{tau badu} \quad \text{an angry man (passing emotion)} \)

Not all nominals have such a general meaning; compare for instance:

\( \text{boroma alaia gauna} \quad \text{instrument to kill pigs} \)

\( \text{boroma alaia tauna} \quad \text{a pig-killer (lit. a person who regularly kills pigs)} \)

with

\( \text{boroma ia alaia gauna} \quad \text{the thing which killed the pig} \)

\( \text{boroma ia alaia tauna} \quad \text{the person who killed the pig} \)

The last two nominals refer to a particular characteristic, not to a general one. In nominals of this kind the head-noun is always preceded by a complete clause. Other examples are:

\( \text{murinai idia mai taudia} \quad \text{the late-comers} \)

\( \text{motuka ia moru gabuna} \quad \text{the place where the care fell down} \)

\( \text{lauegu vavana ia mai dinana} \quad \text{the day on which my uncle arrived} \)

Nominals are also the constructions consisting of inai + noun:

\( \text{inai tauna} \quad \text{this man} \)

\( \text{inai gabuna} \quad \text{this place} \)

etc.

Note that there are some special plural forms which have no corresponding singular forms:

\( \text{kekeni taudia} \quad \text{girls} \)

\( \text{hahine taudia} \quad \text{women} \)

\( \text{sisia taudia} \quad \text{dogs (e.g. as actors in a story)} \)

\( \text{hanua polisimani taudia} \quad \text{village constables} \)

Practice Drills

**Exercise 1:** Repeat the following phrases after the instructor and identify their meanings from your book if you do not understand them. Ready?

\( \text{dibura tauna} \quad \text{prisoner} \)

\( \text{henoa tauna} \quad \text{thief} \)

\( \text{kare taudia} \quad \text{carriers} \)

\( \text{kone taudia} \quad \text{coastal people} \)

\( \text{sene taudia} \quad \text{ancestors} \)

\( \text{uhau tauna} \quad \text{a youth} \)

\( \text{koikoi tauna} \quad \text{liar} \)

\( \text{meamea tauna} \quad \text{sorcerer} \)

\( \text{gunika tauna} \quad \text{person from the interior} \)

\( \text{kekeni taudia} \quad \text{girls} \)
Koiai people
tuari tauna warrior
varani ia mai tauna the person who came yesterday
dina gauna watch, clock
ura gauna thing wanted
hera gauna ornament
helai gauna chair
lahi gabua gauna match
traka abiaisigauna jack
kuku ania gauna pipe
gwarume gwadaigauna a thing to spear fish with
gado abia gauna tape-recorder
mahuta gabuna sleeping place
lahi gabuna fire place
motuka ia morugabuna the place where the car fell down
hoihoi negana shopping time
tamanai amasedinana the day on which my father died

Exercise 2: Now try your hand at giving the Hiri Motu for the following English expressions:
cemetery guri gabuna
crazy person kavakava tauna
youths uhau taudia
object for sale hoioi gauna
the thing he sold ia hoia gauna
the thing he will sell dohoire ia hoia gauna
a bad-tempered person badu tauna
prisoners dibura taudia
bush-pig uda boraoma
womenfolk hahine taudia
something to light a fire lahi gabua gauna
liar koikoi tauna
people from the interior gunika taudia
ornaments hera gaudia
village constables hanua polisimani taudia
market place hoihoi gabuna
Exercise 3: Progressive Substitution

Frame: Motu tauna ese dabua ia ura hoia. The Motuan wants to buy dina gauna
Gunika tauna
lahi gabua gaudia
Hanua polisimani
trak a abia isi gauna
Hadibaia tauna
gado abia gauna
Motu tauna
dabua

Exercise 4: Progressive Substitution

Frame: Taunimanima haida idia ginidae A few people arrived at the hoioi gabuna dekenai.
Uhau taudia
sinavai hanai a gabuna (the place where one can cross the river)
Hahine taudia
(wo m efolk)
guri gabuna
(cemetery)
Dibura taudia
mavaru gabuna
(prisoners)
Kare taudia
hoioi gabuna
(dancing place)
hoioi gabuna
(carriers)
Taunimanima

Exercise 5: Give full answers to the following questions using the cues provided. Ready?

1. Edes eni idia hedavari? Where did they meet?
   Dala ese sinavai ia hanai (Where the road crosses the river)
   gabuna dekenai idia hedavari.
2. Edana negai dina gauna ia boio? When did the watch get lost?
   Hoioi negana lalonai dina (During shopping time)
   gauna ia boio.
3. Daika ia boibo noho? Who is calling out all the time?
   Kavakava tauna ia boibo noho. (A crazy man)
4. Dahaka oi tahua noho? What are you looking for?
   Gwarume gwadaia gauna lau (A thing to spear fish with)
   tahua noho.
5. Ia hoia gauna be dahaka? What was it that he sold?
   Hera gauna ta ia hoia. (An ornament)
Evaluation Exercise

Give the Hiri Motu for:

1. Do you know how to repair a watch or not?
   Dina gauna oï hanamoa diba o lasi?

2. They have caught the person who stole your money.
   Oiemu davana i a henaoa tauna idia rosia/guia vadaeni.

3. The madman sang a song and the girls all ran away.
   Kavakava tauna ane ia abia ma kekeni taudia ibounai idia heau.

4. Give me the thing you found yesterday!
   Varani oï davaria gauna oï henigu/henia lau dekenai.

5. The truck driver was talking incessantly.
   Traka taria tauna i a hereva sipeli lasi.

6. Our ancestors lived in the mountain area.
   Aiernai sene taudia idia noho ororo gabuna dekenai.

7. The Orokaiva people intend to catch the sorcerer.
   Orokaiva taudia ese meamea tauna idia guia gwauraia.

8. Where is the bathing place of the village people?
   Hanua taudia idiedia digu gabuna be edeseni?

7.3 VERB + INAI: 'IMMEDIACY OF ACTION (JUST, NOW, HERE)'

Inai is very frequently used after verbs (and other words)¹ in Hiri Motu to draw attention to the immediacy of an action or state, or to emphasize it in a way which is not always easy to translate simply into English.

The best one can say is that inai expresses a range of meaning corresponding approximately to English just, how, here we are doing such and such etc.

Examples:

Traka ia mai inai.  Here comes the truck! or The truck's coming now.

Idia heai gwauraia inai.  They're just about to fight. or Here they are about to fight!

Lau tarakia. Vadaeni ia moru inai.  I shot and then it fell.

¹For example, you have already had gauna inai that's it!
Practice Drills

Exercise 1: Simple Substitution

Frame: Huala ia mai metairametaira inai. There's a crocodile coming

- haraga (quickly)
- sipeli lasi (without stopping)
- namonamo (carefully)
- sisina (a little bit)
- inai bamona (in this way)
- metairametaira

Exercise 2: Add inai to the following sentences to draw attention to
the immediacy of the action or state expressed in them. Ready?

1. Hereva ia doko. The talking is over.
   Hereva ia doko inai.

2. Lau pidia, vadaeni ia moru. I shot, and it fell.
   Lau pidia, vadaeni ia moru inai.

3. Umui lao namonamo, idia mahuta. Walk carefully, they are sleeping.
   Umui lao namonamo, idia mahuta inai.

4. Oi be badu lasi, ia hevaseha! Don't be angry, he is (only) joking!
   Oi be badu lasi, ia hevaseha inai.

5. Oi mai haraga. Henaoa tauna idia daria! Come quickly! They've found a thief.
   Oi mai haraga. Henaoa tauna idia daria inai!

Exercise 3: What would you say the following Hiri Motu sentences mean
in English? Ready?

1. Taria tauna ia gini dae inai.
   The driver has just arrived.

2. Ai boibo noho inai.
   We're calling out now./Here we are calling out.

3. Lau henanadamu inai.
   I'm asking you now./It's you I am asking here.

4. Taunimanima ibounai idia heai inai.
   All the people are fighting now.

5. E, au ia moru gwauraia inai.
   Heh, the tree is just about to fall over./Heh, here's the tree, just
   about to fall over.
Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?

1. We (excl.) are about to set off walking now.
   Ai raka gwauraia inai.

2. Q: Why are they crying?
   { Dahaka badina idia tai inai?
   Dahaka dainai idia tai inai?
   A: An old man has just died.
   Tau buruka ta ia mase inai.

3. Look! See how crazy this prisoner is!
   Oi itaia! Inai dibura tauna ia kakakava inai!

4. Q: What are you doing?
   Dahaka oi karaia?
   A: I'm just sitting here.
   Lau helai kava inai.

5. Oh dear, my tape-recorder has just broken down.
   { Or sori, lau-egu gado abia gauna ia dika inai!
   Or sori, lau-egu teperi koda ia dika inai!

TEXT

Listen to the following account by Joseph LAPU of how he became an Agricultural Officer and then see how much of it you can transcribe and/or translate. Joseph comes from Mekeo in the western part of the Central District. Here is Joseph's account:


[footnotes overleaf]
Ma unuseni l - lagani rua\textsuperscript{5} diba lau abia. Diba lau abia ia ore neganai 1973 be fil dekenai lau ra - gaukara. Inai be Popondetta dekenai bona hari be Ioma dekenai lau gaukara noho.

\textbf{TRANSLATION:}

Ah - I come from the Mekeo area. Ah - I am what is it? - I began school - the primary school I began my schooling in was the De La Salle mission school in my village. I entered that and when primary school was finished I went to Secondary School at Iarowari High School. There I did Form 1 and Form 2 and then went to Sogeri High School. I completed Form 3 and Form 4 there. Having been educated there I went to Forestry School first to begin work. I stayed there for something like three months. But because that was not what I really wanted to do I left. And I came back to Port Moresby. There they sent me to Kapogere Agriculture Training Centre. There I worked for two years in the field as an RDA or Rural Development Assistant. And after that I wrote and sent a letter saying I wanted to go to a higher level (lit. bit) school. And I went, my, what is it? - letter they got it and I went to Popondetta Agriculture Training Institute. There I - I was educated for two years. When I had gotten all the knowledge I could I went to the field in 1973 - I worked at Popondetta and now I'm working at Ioma.

\textbf{SUPPLEMENTARY VOCABULARY}

\begin{itemize}
  \item \textit{amo} \hspace{2cm} from
  \item \textit{hamatamaia} \hspace{2cm} to begin
  \item \textit{vareai} \hspace{2cm} to go in, enter
  \item \textit{diba} \hspace{2cm} knowledge
  \item \textit{ura gaukara} \hspace{2cm} work (I) want to do (lit. wish/want work)
  \item \textit{hua} \hspace{2cm} month
  \item \textit{fil} \hspace{2cm} field (i.e., working with people in their villages or gardens)
  \item \textit{revareva} \hspace{2cm} letter
  \item \textit{lagani} \hspace{2cm} year
\end{itemize}

\textsuperscript{1}\textit{Distrik} is used here in a non-administrative sense.

\textsuperscript{2}\textit{De La Sal} = \textit{De La Salle}. Schools conducted by French Roman Catholic Missionaries. There are Catholic mission stations throughout the Mekeo and Goilala areas of the Central District.

\textsuperscript{3}Note that to translate \textit{to go to school} in Hiri Motu one needs two verbs, \textit{lao to go to (a place) and vareai to enter; go inside (a building)}. This is more clearly seen later on in the text where the speaker is referring to his Popondetta training.

\textsuperscript{4}Iarowari High School is near Sogeri High School on the Sogeri Plateau.

\textsuperscript{5}Tu yias should more correctly be lagani rua as is seen later on in the text.
CONVERSATION

At the Market

A European woman went to the market. She saw a certain fruit and was uncertain about it. So she asked the vendor. She said:

What's this thing?

Oh Missus, that's a pawpaw.

Pawpaw? Is that edible?

Yes. It's edible.

But is it to be cooked or what?

No. It's not for cooking. Eat it as it is - raw!

What's it taste like?

Oh, very good. But if you eat it with siporo juice it tastes really good.

Okay, I'll try it. Give me one.

Here's the money.

And so the European woman bought one and went.

[Musik]

UNIT 8

1Remember that in Hiri Motu au tree must be used with parts of plants or trees, e.g., you have already had au ginigini, au rigina.

2daradara = to keep turning things over in one's mind; to be confused; to wonder.
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3loku = nita = papaΔ, papaya

4Notice the difference between inai be aniani gauna? (lit. (Is) this food thing?) Is this edible? and inai be aniani (lit. (Is) this food?) Is this food? where the first assumes that it is food of some kind while the second one does not.

5Note the important difference between nadua gauna lasi not a thing to cook and nadua lasi gauna a thing not requiring cooking.

6kasiri = raw, uncooked.

7The use of bema if is discussed and drilled further in section 8.1 below.

8One will often hear sisina little bit used instead of taina in this position. Sisina is properly used only with verbs and adjectives. See Unit 7, Vocabulary Expansion Exercise 1, and section 8.2 below.

9The use of intensifiers like herea, momokani, sisina is discussed and drilled in section 8.2 below.

10When itaia (lit. see it) is used after a verb it corresponds to try in English. This is discussed and drilled further in section 8.4 below.

11The two songs heard throughout this unit are traditional laments. The first comes from Vioribaia, a Mountain Koiari village on the Kokoda Trail, and second from the Koiari village of Kailakinumu on the Sogeri Plateau.

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VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Sinabada ta ia lao
hoihoi gabuna dekenai.

- guri gabuna (cemetery)
- momoru gabua1 gabuna (place to burn rubbish)
- rabia gigia2 gabuna (sago-making place)
- sinavai hanaia gabuna (river crossing-over place)
- niu isia gabuna (coconut-husking place)
- kukuri gabuna (toilet area)
- mei gabuna (urinating place)
- mavaru gabuna (dancing area)
- hoihoi gabuna

1Note the difference between gabua to burn something and araia something is burning.

2gigia = to squeeze.
Exercise 2: Simple Substitution
Frame: Au huahua ta ia itaia neganai la daradara.
hoai (was surprised)
moale (was happy)
hemarai (was bashful)
gari (was afraid)
mama (was jealous)
lou (came back again)
keto (fell over)
daradara

Exercise 3: Simple Substitution
Frame: Iena mamina be edana bamona?
bonana (smell)
regena (noise)
anina (contents)
kara (behaviour)
mauri (life)
kerere (mistake, wrong)
lauma (spirit)
toana (sign, limit, mark, appearance)
mamina

Exercise 4: Simple Substitution
Frame: Ia-enamamina be namo herea.
namo lasi (not good)
dika horohoro (very bad)
digara bamona (like fat, sweetish)
hegara momokani (sour, bitter)
mai damena (salty)
siporo bamona (like lime)
namo herea momokani (very very good)
namo herea

Exercise 5: Simple Substitution
Frame: Vadaeni sinabada ese loku ta ia hoia ma ia lao.
biku ta (banana)
vaivai mo (only mango)
Vadaeni sinabada ese
vaivai mo ia hoia ma ia lao.

maho mo \(^1\) (only yam)
taitu haida (some yams)
buatau ta (betel nut)
palaoa tamona (one bread)
tohu tamona (one piece of sugarcane)
loku ta

**Exercise 6: Simple Substitution**

Frame: *Siporo ranu taina danu oia ania.*

koni (corn)
bini (bean)
damen (salt)
karu (young coconut)
melon (melon)
okari (large nut)
siuga (sugar)
siporo ranu

**Exercise 7: Simple Substitution**

Frame: *Oia ania kava!*

nadua lou (cook it again)
karaia kava (do it for no reason; in vain)
duruia bada herea (help him a lot)
kiri maragi lasi (laugh not a little; laugh a lot)
kumia namo herea (wrap it up very well)
hadikaia momokani (destroy it completely)
hereva momo (say a lot)
kiri mase (laugh a lot, laugh to die)
ania kava

**GRAMMAR**

**8.1 BEMA: 'IF'**

Bema is used in Hiri Motu just like *if* is used in English except that the part of the sentence introduced by bema must come first in Hiri Motu whereas in English the *if* part may come last. For example:

\(^1\)Taitu and maho are two varieties of edible yams.
Bema medu ia diho (vadaeni) lau noho iniseni.  
If it rains I'll stay here.  
I'll stay here if it rains.

Bema oi mai guna (vadaeni) oi nariagu; bema lau mai guna (vadaeni) lau narimu.  
If you come first wait for me; if I come first I'll wait for you.

Note also that (i) vadaeni then is often used to introduce the second part of the sentence and that many speakers add negana(i) at the end of the bema clause, e.g.,

Bema medu ia diho negana i (vadaeni) lau noho iniseni.  
If it rains I'll stay here.

(ii) bema if implies futurity so that it is not necessary to use dohore in the second clause.

Practice Drills

Exercise 1: Simple Substitution

Frame: Bema oi mai guna vadaeni oi nariagu.
(ginidae, mavaru, guia, hanaia, lou, sipeli, mai)

Exercise 2: Repeat the following questions and then say what they mean in English. Ready?

1. Bema rabia ia gigia noho daika ia davariahiba?
If she is making sago who'll be able to find her?

2. Bema oiemu sinana oi itai a oi be dahaka dohore oi karaia?
If you see your mother what will you do?

3. Bema idia mavaru gwauraia vadaeni edesenoi lao?
If they are about to dance where will you go?

4. Bema unai vamu be mai bonana dika horohoro vadaeni oi ania o lasi?
If that meat has a very bad smell will you eat it or not?

5. Bema vaivai ta oi davaria neganai daika dekenai dohore oi henia?
If you find a mango whom will you give it to?

Exercise 3: Answer the following questions in full using the cues provided. To make this easier the questions you will hear are those that you have just had in Exercise 2. Ready?

1. Bema rabia ia gigia noho daika ia davariahiba? (I will)
Bema rabia ia gigia noho lau davariahiba.

2. Bema oiemu sinana oi itai a oi be dahaka dohore oi karaia? (I'll be happy)
Bema lauegu sinana lau itai a dohore lau moale.

3. Bema idia mavaru gwauraia vadaeni edesenoi lao? (I'll turn round and go back to the village)
Bema idia mavaru gwauraia vadaeni lau giroa lao hanua dekenai.
4. Bema unai vamu be mai bonana dika horohoro vadaeni oi ania o lasi?
   (I'll not eat it)
   Bema unai vamu be mai bonana dika horohoro vadaeni lau ania lasi.

5. Bema vaivai ta o davaaria neganai daika dekenai dohore oi henia.
   (I'll give it to my father)
   Bema vaivai ta lau davaaria neganai lauegu tamana dekenai dohore lau henia.

Evaluation Exercise

How would you say the following things in Hiri Motu? Ready?

1. If this tree falls over you (pl.) go and tell the village policeman!
   Bema inai au ia keto umui heau hanua polisimani umui hamaoroa.

2. If he makes magic we'll not know how to cross the river.
   Bema meamea ia karaia dohore sinavai ita hanaia diba lasi.

3. Come and ask me if you don't know how to husk coconuts. Do you understand?
   Bema niu oi isia diba lasi oi mai henanadaigu. Oi diba?

4. Taubada will be angry if the dog defecates here again.
   Bema sisia ia kukuri lou iniseni taubada dohore ia badu.
   Bema sisia be iniseni ia kukuri lou taubada dohore ia badu.

5. If the spirit comes again then they want to see it.
   Bema lauma ia mai lou (neganai) vadaeni idia ura itaia.

8.2 INTENSIFIERS: SISINA, HEREA, MOMOKANI, MASEMASE

In Hiri Motu one can emphasize the relative size or quality of things by placing one of the following after adjectives:

sisina: a little, (not) quite
herea: very
hera momokani: very, very, extremely
momokani: completely, really
masemase: very, extremely

For example:

'la be namo sisina.' It's quite good.
'il be namo. It's good.
'il be namo herea. It's very good.
'il be namo herea momokani. It's very very good.
'il be namo momokani. It's really good.
'il be metau masemase. It's very heavy.'
However, while sisina and momokani can be used with all adjectives there are only a limited number which can occur with herea or herea momokani, masemase, and one, dika bad, has the idiomatic form dika horohoro instead of dika herea very bad. Study the following lists:

Frame: herea (momokani) Frame: momokani/sisina

<table>
<thead>
<tr>
<th></th>
<th>herea (momokani)</th>
<th>Frame: momokani/sisina</th>
</tr>
</thead>
<tbody>
<tr>
<td>namo</td>
<td>good</td>
<td>namo</td>
</tr>
<tr>
<td>bada</td>
<td>big</td>
<td>bada</td>
</tr>
<tr>
<td>lata</td>
<td>long</td>
<td>lata</td>
</tr>
<tr>
<td>daudau</td>
<td>distant</td>
<td>daudau</td>
</tr>
<tr>
<td>metau</td>
<td>heavy</td>
<td>metau</td>
</tr>
<tr>
<td>auka</td>
<td>hard, tight</td>
<td>auka</td>
</tr>
<tr>
<td>kakakaka</td>
<td>red</td>
<td>kakakaka</td>
</tr>
<tr>
<td>kurokuro</td>
<td>white</td>
<td>kurokuro</td>
</tr>
<tr>
<td>dobu</td>
<td>deep</td>
<td>buruka</td>
</tr>
<tr>
<td></td>
<td></td>
<td>idau</td>
</tr>
<tr>
<td>Frame: masemase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>hitolo</td>
<td>hungry</td>
<td>kahirakahira</td>
</tr>
<tr>
<td>hisihisi</td>
<td>pain</td>
<td>kakoro</td>
</tr>
<tr>
<td>metau</td>
<td>heavy</td>
<td>kavakava</td>
</tr>
<tr>
<td></td>
<td></td>
<td>keruma</td>
</tr>
<tr>
<td></td>
<td></td>
<td>maeda</td>
</tr>
<tr>
<td></td>
<td></td>
<td>mage</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kasiri</td>
</tr>
<tr>
<td></td>
<td></td>
<td>maragi</td>
</tr>
<tr>
<td></td>
<td></td>
<td>matamata</td>
</tr>
<tr>
<td></td>
<td></td>
<td>kwadogi</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Finally, note that (1) additional degrees of emphasis can be indicated by lengthening the stressed vowel of the adjective involved, e.g.,

Inai hanua be daudau herea! This village (i.e. the one we are talking about) is a very long way off.

Inai hanua be dau:dau herea! This village is a very very long way off.

(1) mo only is often used after sisina a little, e.g.,

la be namo sisina mo. It's only a little bit good (i.e. It's not very good).

Practice Drills

Study the list of adjectives given in the printed materials before trying the following exercises:
Exercise 1: Simple Substitution
Frame: Oiemu dina gauna be namo herea.
(bada, metau, auka, kakakaka, lata, kurokuro, daudau, namo)

Exercise 2: Change sisina to momokani in the following sentences. Ready?
1. Inai vaivai ia hega ra sisina.
2. Iena okari ia kasiri sisina.
3. Daika ia kavakava sisina?
4. Ranu ia keruma sisina.
5. Kaema ia gageva sisina.
6. Inai taitu ia auka sisina.
7. Idiedia hanua ia kahirakahira sisina.
8. Aiemai tohu ia idau sisina.
10. Kokoda be hanua maragi sisina.

Exercise 3: Simple Substitution
Frame: Idiedia mauri be dika horohoro.
(kara, kerere, bonana, mamina, lauma, mauri)

Exercise 4: Add mo to sisina in the following sentences to indicate only a little bit. Ready?
1. Au huahua oi nadua sisina.
   Au huahua oi nadua sisina mo.
2. Damena sisina umui atoa!
   Damena sisina mo umui atoa.
3. Iena anina ia dika sisina.
   Iena anina ia dika sisina mo.
4. Ia mahuta ma ia nihi sisina.
   Ia mahuta ma ia nihi sisina mo.
   Edana bamona? Lasi, lau daradara sisina mo.

Evaluation Exercises
Exercise 1: Give the Hiri Motu for the following English phrases. Ready?
very close kahirakahira momokani
extremely heavy metau herea momokani
very long lata herea
completely old  
very cold  
only a little heavy  
completely correct  
very far away  
not quite ripe  
very long time ago  
very heavy  
very hard or very tight  
completely mad  
very bad  
very hungry  
only a little ripe  

Exercise 2: Answer the following questions using the English cues provided. Ready?

1. Hanua be edeseni?  
  (It's very far away)  
  La be dau.  
  La be dau memomokani.  
  La be dau:::dau herea.  

2. Oiemu biku be edana bamona?  
  (It's very heavy)  
  La be metau herea.  

3. Unai be dahaka?  
  (That's a very big house)  
  Unai be ruma bada herea ta.  

4. Inai loku ia kasiri o lasi?  
  (No, it's only a little bit green)  
  Lasin, ia kasiri, sisina mo.  

5. Iena tamana ena lagani hida ia abia?  
  (I don't know but he's really old)  
  Lau dibasiri lasi to ia buruka momokani.  

6. Ia hitolo?  
  (Yes, he's very hungry. I think he'll die)  
  Lo, ia hitolo masemase. Sedira dohere ia mase.  

8.3 VERB + ITAIA: 'TO TRY TO DO SOMETHING'

The idea of to try to do something is expressed in Hiri Motu by placing itaia after the verb, e.g.,

Lau ania itaia.  
I'll try to eat it (lit. I'll eat it and see)
Inai niu oi daekau itaia (lasi)! *(Don't) try to climb this coconut tree!*

O sorí, ia daekau itaia, to hegere hegere lasi. *(He tried to climb it but was unable to (or was unsuccessful/or failed))*

Note from the last sentence that unsuccessful actions are expressed by adding to hegere hegere lasi to the end of the sentence. If necessary the subject pronoun can be repeated also with or without be, e.g.

O sorí, ia daekau itaia, to ia (be) hegere hegere lasi.
O sorí, lau daekau itaia, to lau (be) hegere hegere lasi.

Note also that itaia comes before the aspect markers vadaeni, gauraia, and the negative lasi.

Practice Drills

**Exercise 1: Simple Substitution**

Frame: O sorí, inai niu lau daekau itaia to hegere hegere lasi.
(ororo, au, nadi badana, patapata, niu)

**Exercise 2:** Change the following sentences into ones indicating that the actor tried to carry out the action indicated by the verb by adding itaia in the correct place. Ready?

1. Umui lao loku hoia!
   Umui lao loku hoia itaia!

2. Daika ese lauegu motuka ia abia inai?
   Daika ese lauegu motuka ia abia itaia inai?

3. Idia ruasi idia heau gauraia.
   Idia ruasi idia heau itaia gauraia.

4. Iena tamana ese digara ia ania.
   Iena tamana ese digara ia ania itaia.

5. Kuku or lokua vadaeni.
   Kuku or lokua itaia vadaeni.

**Exercise 3:** Add to hegere hegere lasi to the following sentences to show that the actions expressed in them were unsuccessful. Ready?

1. Gaigai idia botaia itaia.
   Gaigai idia botaia itaia to hegere hegere lasi.

2. Kila ese iena gaudia ia mailaia itaia.
   Kila ese iena gaudia ia mailaia itaia to hegere hegere lasi.

3. Tau ta ese lauegu kokoroku ia henaoa itaia.
   Tau ta ese lauegu kokoroku ia henaoa itaia to hegere hegere lasi.
4. Daika ese inai boroma ia kumia itaia?
   Daika ese inai boroma ia kumia itaia to hegeregere lasi?

5. Ia mei itaia.
   Ia mei itaia to hegeregere lasi.

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. Who will try to drive this truck?
   Daika ese inai traka ia taria itaia?

2. The madman tried to kill the prisoner.
   Kavakava tauna ese dibura tauna ia alaia itaia.
   Kavakava tauna ese dibura tauna ia hamasea itaia.

3. When will the bird try to eat the bread?
   Edana negai manu ese palaoa dohore ia ania itaia?

4. All the boys tried to husk the coconut but failed.
   Memero ibounai ese niu idia isia itaia to hegeregere lasi.

5. I tried to shoot the snake with the bow but couldn’t.
   gaigai lau tarakia itaia to hegeregere lasi.

TEXT

Listen to the following excerpt from an interview with Sodes Ikulima about the establishment of a market at Tufi in the Northern District and then see how much of it you can transcribe and/or translate. Sodes comes from Angorogovo village near Tufi and speaks the Mokorua dialect of Korafe. Here is the excerpt:

Hari lasi to guna. Guna - inai tubudia idia mai dinana be maket\(^1\) idia atoa lasi. Idia mai,\(^2\) tamadia idia vara maket idia atoa lasi. Idia mai, ai vara maket taudia ai - ai ese ai haginia. Natudia ai haginia. Natudia ese idia haginia inai. Idia haginia ia gini harihari ia toresi inai. \(^3\) Vadan iniseni ai mai be hisihisi ai davaria lasi, gwarume bona keva bona taro biku bona rabia bona tohu dahaka gaudia ibounai ai abia mai maketa dekena ai atoa be namo herea momokani. Lalona - hisihisi danu bogahisi danu lasi, hegeregere ai mai vadan maketa dekena mani idia henia

\(^1\)Maket is a modern word for hoihoi gabuna (lit. trading place).

\(^2\)Notice how the speaker uses generations to establish times here and how he uses idia mai (lit. they came) to indicate the progression of time towards the present.

\(^3\)Notice the difference between toresi to get up, arise, go ahead used here and haginia to establish, found used earlier.
ai abia giroa takis ai paim.\footnote{Paim is a Pidgin English form for hoia to buy, sell.} Ai abia mai maket ai abia giroa skul fis ai atoa bona ai abia mai ai hoihoia maket ai karaia ai abia daekau stu dekena aiem u sopu ai abia bona trau sis siet ai abia. Vadaeni hahine taudia edia sket,\footnote{Sket and dres are modern words for different kinds of dabua cloth or clothes.} dres ai abia hanaihanai. Inai maket ia gini be ai bogahisi lasi,\footnote{Lit. Concerning this market is standing we are not sad.} dahaka lasi, mavaru danu ai gini inai maket lalonai. Tenkiu veri mas.

**TRANSLATION:**

Not now but some time ago. Some time ago - in the time of the forefathers of the present generation the market was not established. Then our fathers were born and still there was no market. Then we were born and we marketers we - we established it. We children established it. The present generation established it. They established it and it's here now and is going ahead. And so we come here and have no worries - fish, shellfish, taro, bananas, sago, sugarcane, and whatever else is available we bring to the market and put it in and it's terrific.

Inside - there are no worries, no sadnesses and we are able to come to the market and get money and go back and pay our taxes. We bring things to the market and get money and go back and deposit/pay our school fees and we bring things in and sell them at the market (lit. we sell them we make a market) and take (money) up to the store and get soap, trousers and shirts. We always get our wives skirts and dresses. Because this market is here we have no worries whatsoever. We established dancing in the market too. Thank you very much.

**SUPPLEMENTARY VOCABULARY**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vara</td>
<td>to be born</td>
</tr>
<tr>
<td>hava raia</td>
<td>to give birth to (lit. to cause to be born - cf. section 10.3)</td>
</tr>
<tr>
<td>haginia</td>
<td>to establish, found (lit. to cause to stand up - cf. section 10.3)</td>
</tr>
<tr>
<td>keva</td>
<td>oyster, shellfish (cf. bisisi a general name for all shell-fish)</td>
</tr>
<tr>
<td>hoihoia</td>
<td>to buy, sell, trade</td>
</tr>
<tr>
<td>hanaihanai</td>
<td>always, all the time</td>
</tr>
</tbody>
</table>
CONVERSATION

Gaukara neganai
Dina ta memero haida ese rei idia utua, taubada ta dekenai. Rei idia utua ia ore neganai taubada ese raisi bona gwarume ia henidia ma ia gwau:


K: Namo taubada. Vadaeni mereki umui atoa diho. He, oiemu tadina be edeseni?

A: Sedira, ia lao gabu ta dekenai.

K: Vadaeni, haraga ia mai. Aniani ia ore garina.

A: Tadigu-o, heau mai! Aniani ia ore garina!

Vadaeni Kila ese aniani ia haria hamatamaia ma taubada ese ia itaia noho ma ia hereva:

T: Kila oj itaia. Inai mero ena ahuna be bada, ma inai mero ena ahuna be maragi sisina, ma inai mero ena ahuna be bada momokani. Oi hahegeregeredia.

K: O momokani.

At Work

One day some boys cut the grass for a European. When they had finished the European gave them fish and rice and said:

You (pl.) come. I'm giving you your reward now. Kila, take this and share it out well. Give each an equal portion.

Yes sir. Put your plates down then. Heh, where is your younger brother?

Perhaps he's gone somewhere. Let him come quickly lest (or: in case) the food is gone. Brother, come quickly. The food is in danger of running out!

So Kila begins to share out the food and the European watches and says:

Look Kila. These boys' shares are not equal. Even them up.

Oh yes.
Vadaeni aniani idia ania ela bona 4 And so they ate until they were satisfied.

[Musik5]

\(^2\)See footnote 10 to the conversation in section 5.
\(^2\)Note the use of the third person imperative let him come.
\(^3\)Literally: cause them to be equal/adequate.
\(^4\)Some speakers use ia lao instead of ela bona for until.

The songs heard throughout this unit are ones sung at traditional dances in the Port Moresby area. The first is a Koita song about a big possum, and the second, or yome (lit. rat), is sung by certain Koliari people when leaving a dance to return to their village.

**VOCABULARY EXPANSION EXERCISES**

**Exercise 1: Simple Substitution**
Frame: Kila, oi abia ma haria namonamo!

<table>
<thead>
<tr>
<th>doria</th>
<th>(push)</th>
</tr>
</thead>
<tbody>
<tr>
<td>veria</td>
<td>(pull)</td>
</tr>
<tr>
<td>giroa</td>
<td>(turn around)</td>
</tr>
<tr>
<td>gaukaralaia</td>
<td>(work, control)</td>
</tr>
<tr>
<td>ikokoa</td>
<td>(nail)</td>
</tr>
<tr>
<td>bubua</td>
<td>(pour out)</td>
</tr>
<tr>
<td>siria</td>
<td>(split, chop)</td>
</tr>
<tr>
<td>haria</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 2: Simple Substitution**
Frame: Mereki umui atoa diho.

<table>
<thead>
<tr>
<th>abia diho mai</th>
<th>(bring down)</th>
</tr>
</thead>
<tbody>
<tr>
<td>dahua haraga</td>
<td>(wipe quickly)</td>
</tr>
<tr>
<td>dadia lasi</td>
<td>(don't snatch)</td>
</tr>
<tr>
<td>tahoa lasi</td>
<td>(don't throw)</td>
</tr>
<tr>
<td>gogoa</td>
<td>(gather)</td>
</tr>
<tr>
<td>hamakohia</td>
<td>(break)</td>
</tr>
<tr>
<td>atoa diho</td>
<td></td>
</tr>
</tbody>
</table>

**Exercise 3: Simple Substitution**
Frame: Haraga ia mai, aniani ia ore garina!

<table>
<thead>
<tr>
<th>lahi ia bodo</th>
<th>(the fire goes out)</th>
</tr>
</thead>
<tbody>
<tr>
<td>sisia ia koria</td>
<td>(the dog bites him)</td>
</tr>
<tr>
<td>gwarume ia bodaga</td>
<td>(the fish gets rotten)</td>
</tr>
<tr>
<td>maua lau hamorua</td>
<td>(I drop the box)</td>
</tr>
<tr>
<td>ai rakatania</td>
<td>(we leave him behind)</td>
</tr>
<tr>
<td>aniani ia ore</td>
<td></td>
</tr>
</tbody>
</table>
Exercise 4: Simple Substitution

Frame: Vadaeni Kila ese aniani ia haria hamatamaia.

- gaba ia botaia (beat the drum)
- vanagi ia veria (pull the canoe)
- bara ia kakasia\(^1\) (scrape the paddle)
- karaudi ia karaia (make a fishing spear)
- uda varo\(^2\) ia tahuia (look for lianas)
- aniani ia haria

GRAMMAR

9.1 GARINA: 'LEST, IN CASE'

Clauses followed by garina express the idea of *lest* in Hiri Motu. For example:

- Oi diho, oi moru\(^3\) garina! Get down lest/in case you fall!
- Haraga ia mai, aniani ia ore garina. Let him come quickly lest the food runs out.
- Ita lao, idia gindai garina. Let's go in case they arrive.

Note that these clauses generally come last in the sentence, so that garina is the last word in the sentence.

Practice Drills

Exercise 1: Simple Substitution

Frame: Haraga ia mai, aniani ia ore garina.

(davana, gwarume, raisi, vamu, biku, aniani)

Exercise 2: Repeat the following sentences and then say what they mean in English. Ready?

1. Au idia siria lou, lahi ia bodo garina.
   They are splitting wood again in case the fire goes out.

2. Motuka ai veria, kopukopu dekenai ia noho garina.
   We are pulling the car lest it remains in the mud.

3. Oiemu kaia o i lao hunia haraga, polisimani ia itaimu garina!
   Go and hide your knife quickly in case the policeman sees you.

\(^1\)Kakasia scrape, scratch can also mean to smoothen a surface by scraping (e.g. with a shell, or piece of glass).

\(^2\)Uda varo literally = bush-rope.

\(^3\)Note the difference between moru and keto. Moru means to fall from a height while keto means to fall from standing position; fall over.
4. Au rigina idia gabua noho ai davaridia lasi garina.
   They are burning branches lest we do not find them.

5. Q: Dahaka dainai oi dadia unai bamona?
   A: Gau ta lau abia lasi garina.
   Q: Why did you snatch like that?
   A: In case I did not get something.

Exercise 3: Join the following pairs of sentences together adding garina to the second or (b) sentence. Ready?

1a. Ita lao.
   1b. Idia ginidae.
       Ita lao, idia ginidae garina. Let's go, in case they arrive.

2a. Ira oi atoa diho.
   2b. Oiemu aena oi utua.
       Ira oi atoa diho, oiemu aena oi utua garina. Put the axe down lest you cut yourself in the leg.

3a. Kaema idia nadua.
   3b. Dala dekenai idia hitolo garina.
       Kaema idia nadua, dala dekenai idia hitolo garina. They are cooking sweet potatoes in case they get hungry while on the way.

4a. Sinana ese natuna dekenai tohu taina ia henia.
   4b. Ia tai.
       Sinana ese natuna dekenai tohu² The mother gave her child a piece of taina ia henia, ia tai garina. sugarcane, lest it cry.

5a. Sisia lau botaia.
   5b. Ia korigu.
       Sisia lau botaia, ia korigu garina. I hit the dog in case it bit me.

Exercise 4: Formulate the following questions in Hiri Motu:

1. How would you call out to your child to tell him to gather coconuts quickly lest it rains?
   Natugu o, niu oi gogoa haraga, medu ia diho garina.

¹Tohu or sugarcane is probably the most important supplementary food in the diet of all Papua New Guineans and corresponds roughly to sweets in our culture. It is grown in clumps in gardens and sometimes around houses and is usually tied up on long sticks or poles to keep it from falling over onto the ground. It is usually chewed by itself and is especially favoured on long walks. In some areas the cud that remains after the juice is extracted is used as rough matting for sleeping on. The cud is called momoru in Hiri Motu.
2. How would you tell your cook to wipe the plate carefully lest he break it?
Kuki, mereki oi dahua namonamo, oi hamakohia garina.

3. How would you exhort your friend to wait a little lest the truck go without you (2)?
Turagu, ita ruaoi naria sisina, traka ia rakatanida garina.

4. How would you tell someone that you ate till you were satisfied lest you were hungry on the morrow?
Lau ania ela bona lau bogakunu, kerukeru lau hitolo garina.

5. How would you explain to me that these villagers are watching their gardens lest the pigs come and ruin them?
Inai hanua taudia ese idiedadumagabuidia naridia, boromaidiamai hadikaidia garina.

9.2 COMPARISON OF ADJECTIVES

In English we often compare the sizes and qualities of things with expressions like This is bigger/longer/more beautiful than that. In Hiri Motu one hardly ever makes comparisons of this kind. However, when one wants to do this by using two or more clauses. For example: if one wants to say that one stone is heavier than another one says something like this: Inai nadi (be) ia metau, (to) inai be metau lasi, that is, this stone is heavy (but) this one is not heavy, or Inai nadi ia metau (to) inai be haraga/metau sisina, that is, this stone is heavy (but) this one is light/not very heavy. In extreme cases one has to use many clauses. See for example the lengths to which Taubada has to go in the conversation to express the idea that one boy's share of food is larger than another's whose in turn is larger than a third's.

Finally, if one wants to say that something is the biggest/best, etc., of all one says (literally) this is very/really/extremely big, the rest are not, e.g.,

Inai nadi be ia bada herea momokani, orena be lasi. This stone is really extremely big, the rest are not.

Practice Drills

Exercise 1: Simple Substitution
Substitute the given words for metau heavy in the two places in which it occurs in the following frame:
Frame: Inai nadi ia metau, to inai be metau lasi.
(auka, kakakaka, bada, siahu, lata, metau)

Exercise 2: Listen to the following sentences and then make corresponding ones which are opposite in meaning by switching around the adjectives used. For example, if the instructor gave the sentence Inai nadi ia metau, to inai be haraga, your answer should be: Inai nadi ia haraga, to inai be metau. Ready?
1. Lauegu tamana be ia bada, to oiemu be ia maragi.  
My father is bigger than yours.

Lauegu tamana be ia maragi, to oiemu be ia bada.

2. Inai peva ia maoromaoro, to unai be gageva.  
This is straighter than that one.

Inai peva ia gageva, to unai be ia maoromaoro.

3. Iena dina gauna be ia gunana, lauegu be ia matamata.  
His watch is older than mine.

Iena dina gauna be ia matamata, lauegu be ia gunana.

4. Aiemai ruma be namo herea, idiedia be dika horohoro.  
Our house is much better than theirs.

Aiemai ruma be dika horohoro, idiedia be namo herea.

5. Oiemu tamana ia diba momo, to lauegu ia diba sisina.  
Your father knows more than mine does.

Oiemu tamana ia diba sisina, to lauegu ia diba momo.

Exercise 3: Now give the English for the following sentences. In the first sentence you will hear the new word orena, the remainder of, the rest. Ready?

1. Inai taitu be mai mamina namo herea, orena be lasi.  
This is the best tasting yam of them all.

2. Oiemu gaba ena regena be namo, lauegu be dika sisina.  
The sound of your drum is a little better than mine.

3. Aiemai karaudi be lata herea, idiedia be kwadogi mo.  
Our (excl.) fishing spears are very much longer than theirs.

4. Idiedia kara ia dika horohoro, to iseda be lasi.  
Their behaviour is very much worse than ours.

5. Inai uda varo ia goada, to unai be goada sisina.  
This liana is a bit stronger than that one.

9.3 VERB + HAMATAMAIA/IA ORE: 'TO BEGIN/END SOMETHING'

Hamatamaia following any verb indicates that the action expressed by that verb has begun, or is beginning; ia ore following a transitive verb indicates that the action expressed by that verb has ended, is finished, or has been done completely. Examples are:

Vadaeni Kila ese aniani ia haria hamatamaia  
Then Kila began to share out the food.
Don't start eating!

They finished eating the yam; they ate the lot.

They didn't finish eating the yam.

They didn't eat the lot.

When they had finished cutting the grass the European gave them rice; when they had cut the grass completely.

Note that lasi occurs after both hamatamaia and ia ore.

Practice Drills

Exercise 1: Change hamatamaia to ia ore and vice versa in the following sentences so as to indicate that the action is finished instead of just beginning or vice versa. Ready?

1. Lauegu kopina ia hisihisi hamatamaia. My skin is beginning to pain.

Laeuegu kopina ia hisihisi ia ore.

2. Inai maua idia ikokoa ia ore lasi. They haven't finished nailing the chest.

Inai maua idia ikokoa hamatamaia lasi.

3. Edana negai niu dohore umui haboua hamatamaia? When are you going to start collecting the coconuts?

Edana negai niu dohore umui haboua ia ore?

4. Unai bara, oi kakasia hamatamaia gauna be edesen? Where's that paddle, the one you started to smooth?

Unai bara, oi kakasia ia ore gauna be edesen?

5. Oi kamonai, gaba idia botaia ia ore. Listen, they have finished drumming.

Oi kamonai, gaba idia botaia hamatamaia.

Exercise 2: Change the following sentences so as to indicate that the action is beginning or is finished, following the cues given to you in English by the instructor. Ready?

1. Vanagi idia karaia neganai ane idia abia. When they were building the canoe they sang.

Vanagi idia karaia ia ore neganai, ane idia abia. (finished building)

2. Boroma ia ese ia ivaia vadaeni. He has cut up the pig.

Boroma ia ese ia ivaia hamatamaia vadaeni. (started cutting up)
Exercise 4: How would you say the following things in Hiri Motu? Ready?

1. The workmen finished making the road.
   Gaukara taudia ese dala idia karaia ia ore.

2. We (2, incl.) began to destroy the thief's garden.
   Henaoa tauna ena umagabu ita ruaosi ita hadikaia hamatamaia.

3. All the girls finished sharing out the food yesterday.
   Varani kekeni (taudia) ibounai ese aniani idia haria ia ore.

4. When they had finished fixing the truck they went.
   Traka idia hanamoa ia ore neganai idia lao.

9.4 'EACH, ONE BY ONE': RECIPROCITY

In Unit 3 you learned that ta can mean one, a certain or another (Conversation, note 1), and that it can be used contrastively in sentences such as tau ta ia mai, tau ta ia lao one man came, another went. Ta however can also be used to convey the idea of each, one by one or each other.

To convey the idea of each, ta is repeated once, as in the conversation above: Ahuna ta ta be hegeregere Let each share be equal. Another example: dina ta ta lau lao labana Each/every day I go hunting.

To convey the idea of one by one one can use ta ta or tamona tamona: idia ginidade ta ta, or idia ginidade tamona tamona. The construction with ta ta can be ambiguous, and a further clarification may be needed as for instance in:

Idia ginidade ta ta. Ta ia They arrived one at a time, first
   ginidade guna, ta be gabai. came one, then another, etc. (lit.
   Inai bamona ia lao. it went like this).

In the following example, ta is used contrastively to clarify the meaning of the first sentence:

Kaia oii henidia memero rua Give the knives to the two boys; give
dekenai. Kaia ta oii henia one knife to the one, and another
   mero ta, ma kaia ta oii henia
to the other boy.
   mero ta dekenai.
Reciprocity is often implied by the meaning of verbs like hea'i fight, so that a statement like idia ruaoosi idia hea'i means they fought each other. However, one could if one wished to make sure that each was giving and receiving, add the explanation ta ia botaia ta ma ta ia botaia ta they hit each other, and end by adding inai bamona idia karaia thus they did.

Practice Drills

Exercise 1: Say what the following sentences mean in English.
1. Idia ruaoosi idia hea'i hamatamaia.
   Those (2) began to fight each other.
   They gave three coconuts to each village. That's how they did it.
3. Ibounai idia toreisi inai bamona. Ta ia toreisi guna, ta be gabeai.
   They all stood up one at a time.
4. Memero edia ahuna oii henidia. Ahuna ta ta be hegeregere.
   Give each boy an equal share.
5. Q: Edeseni idia lao?
   A: Ta be ia lao inai kahanain, ma ta be ia lao inai kahanain. Inai bamona idia karaia.
   Q: Where did they go?
   A: Each went in a different direction.

Exercise 2: How would you say the following sentences in Hiri Motu?
1. Each day we (excl.) go hunting in the forest.
   Dina ta ta ai lao labana uda lalonai.
2. Give a knife to each of the boys.
   Kaia ta oii henia mero ta dekenai, ma kaia ta oii henia mero ta dekenai.
   Inai bamona oii karaia.
3. One at a time the carriers went down to the river to have a swim.
   Kare taudia ta ta idia diho lao sinavai dekenai digu totona. Ta ia diho lao ma ta ia diho lao, inai bamona idia karaia.

TEXT

Listen to the following account of the hunting of a cassowary and see how much of it you can transcribe and/or translate. The speaker is Dominicus, a man of Manda village between the Fly River and Lake Murray in the Western District. Dominicus speaks Boazi as his mother tongue. The setting of the story is the same as in the text in Unit 1.
D: Lau noho dinana inai... hanua Aiwa\(^1\) dekene. Inai tano ladana be... dahaka... Eamberavo, Eamberavo.\(^2\) Lau noho dinana. Dabai ai toreisi, inai mero danu, Sikawe. Iena taihuna be... Enarop, iena sinana be... iena sinana ladana... - oi diba?\(^3\)

CLV: Oi diba?

X: Gigirip.

D: Gigirip. Vadaeni nega tamona ai lao. Ai la:o, guna kaunisolo ia noho gabuna. Iena ruma... dekene. Vadan ia be... ia be ia noho, ai be hanuaboi ai toreisi, dabai maragi momokani ai lao. Vadan ai lao vanagi dekene, ai bara\(^5\) vadan, vanagi ai rakatania. Aena dekena ai lao, ai la:o, rabia gabuna. Vadan iniseni, iniseni mero ia hamaoroa lau dekenai: "Oi be iniseni oi helai". Vadan kokokoko be ia ania noho. Ia gini rabia dekene, rabia badina dekene. Vadan mero pewa ia abia, vadan metairametaira ia la:o, vadan au dekene ia gini. Ia gini vadan, diba pewa ia veria vadan ia tarakia. Vadan kokokoko ia heau, rara lasi.

Vadan ai tahua kava.\(^6\) Ai tahua ma lau be, lau heau ma inai kokokoko be... ia heau inai be lauegu helai gabuna dekene ia moia. Vadan ia... ia lao rabia gabuna dekene, swampa\(^7\) dekene vadaeni iniseni ia mase. Vadan lau be bona mero, ai ruaosi raka mai negana, "Vavan,\(^8\) edena bamona?" "Lasi, boroma be - kokokoko be ai dahaka vadan lau tarakia vadan. To... rara lasi edena bamona dohore ita tahua? Ita tahua kava".


---

\(^1\)Aiwa: a village on the north-western tip of Lake Murray.

\(^2\)Eamberavo: the name of the land on which Aiwa is situated.

\(^3\)Here Dominicus addresses a friend of his who is also listening to the story. The question is repeated by the interviewer.
TRANSLATION:

D: At that time I was in Aiwa village. The name of the land there is Bamberavo. [At that time] I was there. We departed in the morning, I and that boy, Sikawe. His sister is Enarop; his mother is... his mother's name is... Do you know it?

CLV: Do you know it?

X: Gigirip.

D: Gigirip. We went together. We pushed on to the place where formerly the councillor lived. To his house. He... he stayed there; we got up during the night, and very early in the morning we went on our way. We went by canoe, and when we had paddled [to our destination], we left the canoe. On foot we went on, walking a long way to the sago area. There the boy said to me: "You sit down here". There was a cassowary, it was feeding. It stood near a sago tree, near the trunk of a sago tree. The boy then took his arrows, and slowly he went on, and stood by a tree. When he stood there, he pulled his bow and he shot. The cassowary fled, but there was no blood. In vain we looked for it. We looked for it, and I, I ran off and the cassowary ran off and it stepped right on the place where I had been sitting! Then it went to the sago area, to the swamp, and there it was dying. When the boy and I, the two of us met [I said]: "Cousin, how did it go?" "No, the pig - the cassowary we - eh - I have shot it. But there is no blood, how shall we find it? We'll search in vain". We then went [looking for it] and my cousin said: "Did you see the cassowary?" "I didn't see it. It has gone into this swamp, it's dying there". We then went on and on, we searched for the blood, but we couldn't find it. We turned this way and that way, and at last, when we came back, there it was! There was the cassowary. I went to it,

---

1Apparently at the time of the hunt the councillor was still living there.

2Notice that Dominicus uses bara paddle as a verb: to paddle, instead of using kaloa.

3Kava also can mean in vain.

4Sago palms grow only in swampy areas.

5Wavana: the use of this term indicates that Sikawe's mother Gigirip is a classificatory sister of Dominicus.

6Toreisi here conveys the idea that the boy stayed behind, while Dominicus went a bit forward to have a shot at the cassowary.

7Notice that Dominicus here uses lao go where we would expect him to use mai come.

8Aniania = ania. This form seems to be restricted to the Western District.
and I shot it. I shot it once, and a second time. Then we killed it. We tied it's two legs together, and the bows and all the arrows we tied them together too, and I took it on my shoulders. I carried it away to the place where the canoe was. We departed from there, and we rowed till we came to the place where we stayed [overnight]. To the house on the spot that is called eh... Koax. We slept there, and in the morning we left and returned to the village. We returned to the village, and the girl and the mother, and her son Sikawe, said: "Presently when we are under way - let's eat it at home, let's eat it in the village, because there is a big rain storm coming. If we light a fire here [on the way home], the rain will drench us". This is the end of the story.

SUPPLEMENTARY VOCABULARY

| dabai maragi  | early in the morning |
| rabia badina  | the trunk of a sago tree |
| rara          | blood |
| swampa        | swamp, marsh |
| gauna inai    | there it is/was |
| pagana        | shoulder |
| toreisi       | stand up, leave, depart |
At the Hospital

A man went to the hospital. The doctor came and asked him:

What's up?

Nothing, I cut my leg with the axe.

Where?

In the bush. I was chopping a tree incorrectly and cut myself, and because it's paining I came to see you.

Did you put medicine on it or not?

No, I haven't got any and so I came to get some.

Okay, come inside. You didn't wash the wound, did you?

No, I didn't.

Well I'll give you an injection first and then you put on this ointment.

Do you understand?

Yes, I understand.

But this ointment is really powerful so don't eat it. It's only for fixing-up sores. Understand?

Fine.
Vadaeni medikolo ese injeksin ia henia. Vadaeni tau ia lao hanua dekenai.

And so the doctor gave him an injection and the man went home.

[Musik]

1 Nanadaia is an alternative form of henanadaia used by some Hiri Motu speakers and introduced in Unit 3.

2 Eiava is a popular Central dialect form for or.

3 Lau dekenai be murumura ia noho lasi translates literally as At/with me there is no medicine but corresponds to I have no medicine in English. This structure is discussed and drilled in section 10.2 below.

4 Bero = wound. One could also have said utua gabu (lit. cut place) or toto sore instead.

5 Oibe = Yes. Note that this is the opposite to what one would expect in English. This is because Hiri Motu speakers answer negative questions differently from what one does in English. This is discussed and drilled further in section 10.1 below.

6 Hanamoa = to improve, fix-up, make good (again). This is another causative verb made up of ha- (to) cause (to be), namo good, and -a it. As already noted verbs of this type are discussed and drilled further in section 10.3 below.

7 The music heard throughout this unit comes from the Pare area between Kiunga and Nomad Patrol Post in the Western District. It is sung by a great number of men, each one beating a drum while dancing in a large circle. It is not known at which occasion these dance-songs are usually sung.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Vadaeni medikolo ese injeksin ia henia.

| muramura | (medicine) |
| kavabu   | (bottle)   |
| kumia dabua | (bandage) |
| asprin   | (tablet, asprin) |
| rata     | (milk)     |
| bia      | (beer)     |
| ranu     | (water)    |
| injeksin |            |
Exercise 2: Simple Substitution

Frame: Inai muramura be goada momokani, oia ania lasi!

<table>
<thead>
<tr>
<th>Simple</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>inua</td>
<td>(drink)</td>
</tr>
<tr>
<td>bubua</td>
<td>(pour out)</td>
</tr>
<tr>
<td>bonai a</td>
<td>(smell)</td>
</tr>
<tr>
<td>dahua</td>
<td>(rub)</td>
</tr>
<tr>
<td>demaria</td>
<td>(lick)</td>
</tr>
<tr>
<td>topoa</td>
<td>(suck)</td>
</tr>
<tr>
<td>hadonoa</td>
<td>(swallow)</td>
</tr>
<tr>
<td>ania</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 3: Simple Substitution

Frame: Hisihisi dekenai lau mai.

<table>
<thead>
<tr>
<th>Complex</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>lagatuna</td>
<td>(out of breath)</td>
</tr>
<tr>
<td>hua hua</td>
<td>(coughing)</td>
</tr>
<tr>
<td>gorere</td>
<td>(sickness)</td>
</tr>
<tr>
<td>isena ia hisihisi</td>
<td>(tooth-ache)</td>
</tr>
<tr>
<td>malaria</td>
<td>(malaria)</td>
</tr>
<tr>
<td>fiva</td>
<td>(fever)</td>
</tr>
<tr>
<td>kuru</td>
<td>(influenza)</td>
</tr>
<tr>
<td>siporna</td>
<td>(tinea)</td>
</tr>
<tr>
<td>hisihisi</td>
<td></td>
</tr>
</tbody>
</table>

Exercise 4: Simple Substitution

Frame: Vadaeni sibona aena lau utua.

<table>
<thead>
<tr>
<th>Complex</th>
<th>Meanings</th>
</tr>
</thead>
<tbody>
<tr>
<td>kemena</td>
<td>(chest)</td>
</tr>
<tr>
<td>ima kwakikwakî¹</td>
<td>(finger)</td>
</tr>
<tr>
<td>ratana</td>
<td>(breast)</td>
</tr>
<tr>
<td>uduna</td>
<td>(mouth)</td>
</tr>
<tr>
<td>udu baubau¹</td>
<td>(nose)</td>
</tr>
<tr>
<td>bibina</td>
<td>(lip)</td>
</tr>
<tr>
<td>malana</td>
<td>(tongue)</td>
</tr>
<tr>
<td>aena</td>
<td></td>
</tr>
</tbody>
</table>

¹These may also be heard as ima kwakikwakina and udu baubauna respectively.

Exercise 5: Progressive Substitution

Frame: Muramura oi atoa eiava lasi?

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th>(drink)</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>inua</td>
<td>&quot;</td>
</tr>
<tr>
<td>Ranu</td>
<td>&quot;</td>
<td>&quot;</td>
<td>(water)</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>hadonoa</td>
<td>&quot;</td>
</tr>
<tr>
<td>Pike</td>
<td>&quot;</td>
<td>&quot;</td>
<td>(swallow)</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>ania</td>
<td>&quot;</td>
</tr>
<tr>
<td>Muramura</td>
<td>&quot;</td>
<td>&quot;</td>
<td>(chewing gum)</td>
</tr>
<tr>
<td>&quot;</td>
<td>&quot;</td>
<td>atoa</td>
<td>&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>(eat)</td>
</tr>
</tbody>
</table>

GRAMMAR

10.1 NEGATIVE QUESTIONS AND THE QUESTION TAG ANI

Negative questions are questions which contain a negative, e.g., la noho lasi o...? Isn't he there? In that respect they present no particular difficulty for English speakers. Where the difficulty comes is in answering them because for English speakers the answers always seem to be the reverse of what one expects them to be. Thus, for example, if a Hiri Motu speaker were answering the above question he would answer lasi if he meant that the person referred to was there, and io if he meant that the person referred to was not there. However, despite its rather bewildering initial impact the system behind this answering scheme is quite simple and regular. All the Hiri Motu speaker is doing is agreeing or disagreeing with what is asked in the negative question (just as for positive ones). That is, by answering lasi the Hiri Motu speaker is really saying What you say is untrue and by answering io he is saying what you say is true. Compare the following:

Q: Taubada ia mai lasi o...? Didn't the European come?
A: Io, ia mai lasi. No, he didn't (= What you say is true, he didn't come).
A: Lasi, ia mai vadaeni. Yes, he did (= What you say is untrue, he did come).

Q: Oi gorere lasi? Aren't you sick?
A: Io, lau gorere lasi. No, I'm not (= What you say is true, I'm not sick).
A: Lasi lau gorere. Yes, I am (= What you say is untrue, I am sick).

However, if the speaker wants his hearer to agree with him whatever he says then he will finish his question with the tag ani, which corresponds to the English What I say is true isn't it? The answer to this question is always expected to be io yes although some speakers often use another form oibie as you saw in the conversation.

Practice Drills

Exercise 1: Answer all of the following negative questions in the affirmative. That is, you show that you agree with what the questioner says in them by beginning your answer with io and repeating the sentence underlying this question. Ready?
1. Oi gorere lasi?
   Io, lau gorere lasi.

2. E, muramura oi hadoonoa lasi?
   Io, muramura lau hadoonoa lasi.

3. Taubada ia mai lasi o...?
   Io, taubada ia mai lasi.

4. Iena isena ia hisihisi lasi o...?
   Io, iena isena ia hisihisi lasi.

5. Idia lagatuna lasi?
   Io, idia lagatuna lasi.

Exercise 2: Now answer the same questions in the negative. That is, you show that you disagree with what the questioner says in them by beginning your answer with lasi and repeating the sentence underlying the question without the negative marker lasi. Ready?

1. Taubada ia mai lasi o...?
   Lasi, taubada ia mai.

2. Oi gorere lasi?
   Lasi, lau gorere.

3. E, muramura oi hadoonoa lasi?
   Lasi, muramura lau hadoonoa.

4. Iena isena ia hisihisi lasi o...?
   Lasi, iena isena ia hisihisi.

5. Idia lagatuna lasi?
   Lasi, idia lagatuna.

Exercise 3: Repeat the following questions and say what they mean in English. Ready?

1. Natuna be rata ia ura inua lasi, ani?
   The child doesn't want to drink the milk, does he?

2. Ia namo, ani?
   It's good isn't it?
   He's all right isn't he?
   It's all right isn't it?
   She's all right isn't she?

3. Bita ena kukuri oi itaia, ani?
   You saw the rat's faeces didn't you?
4. Idia mai mahuta bariki dekenai, ani?
   *They came and slept in the rest-house, didn't they?*

5. Lauegu gaukara ia dika, ani?
   *My work's bad, isn't it?*

**Exercise 4:** Now answer the following questions with oibe indicating that you agree with the questioner. Ready?

1. Natuna be rata ia ura inua lasi ani?
   Oibe, natuna be rata ia ura inua lasi.

2. Ia namo, ani?
   Oibe, ia namo.

3. Bita ena kukuri oitaiia, ani?
   Oibe, bita ena kukuri lau itaiia.

4. Idia mai mahuta bariki dekenai, ani?
   Oibe, idia mai mahuta bariki dekenai.

5. Lauegu gaukara ia dika, ani?
   Oibe, oiemu gaukara ia dika.

**Evaluation Exercise**

Show that you understand what the Hiri Motu answers io, oibe, or lasi to the following questions mean by giving a full reply in English. Ready?

   Answer: Yes, if it rains we'll not work.

2. Mavaru taudiia idia ginidae lasi o...? Io.
   Answer: No, the dancers haven't arrived.

3. Uma gabu dekenai au badana ta ia moru, ani? Oibe.
   Answer: Yes, a big tree fell down in the garden.

   Answer: Yes, everyone is dreaming.

5. Oi gorere lasi ani? Oibe.
   Answer: No, I'm not sick.

**10.2 'TO HAVE'**

There are two ways of expressing have in Hiri Motu. One is to use dekenai with noho as in:

Lau dekenai be muramura ia noho I have no medicine.

*lasi.*
The other is to use the possessive pronoun with noho as in:

Lauegu muramura ia noho lasi.¹ I have no medicine.

However, note that for some cases this second structure could be ambiguous e.g., lauegu natuna ia noho lasi could mean I have no son or (more generally) my son is not here.

Also note that these structures can only be used for things one can possess – they cannot be used for translating sentences like I have a cold which would be lau huahua in Hiri Motu.

For present purposes we shall drill only the dekenai...noho structure illustrated above.

Practice Drills

Exercise 1: Simple Substitution

Frame: Lau dekenai be muramura ia noho lasi.
(kuku, kaia, aniani, natuna, uma gabu, muramura)

Exercise 2: Answer the following questions using the cues provided:

1. Oi dekenai be sisia ia noho lasi, ani? (yes)
   Oibe, lau dekenai be sisia ia noho lasi.
2. Inai tauna dekenai be ruma ia noho? (no)
   Lasi, inai tauna dekenai be ruma ia noho lasi.
3. Oi emu tamana be edesen? (I haven't got a father)
   Lau dekenai be tamana ia noho lasi.
4. Dahaka badina oi tai? (Because I haven't got any chewing gum)
   Badina be lau dekenai pike ia noho lasi.
5. To oi dekenai be kavabu ia noho eiava lasi? (yes)
   Io, lau dekenai be kavabu ia noho.
6. Oi huahua eiava lasi? (no)
   Lasi, lau huahua lasi.

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. The doctor has an aspirin.
   Medikolo dekenai be asprin ia noho.
2. My mother's brother has not got a tape recorder.
   Lauegu vavana dekenai be teperikoda ia noho lasi.

¹In the Central District one may also hear the following: Lau mai lauegu muramura lasi I have no medicine or I haven't any medicine (lit. I with my medicine not).
3. I don't have a cold but I am short of wind.
   Lau huahua lasi to lau lagatuna.

4. The European has some good trousers.
   Taubada dekenai be piripou namodia haida idia noho.

5. We (excl.) don't have a car jack.
   Ai dekenai be motuka abiaisi gauna ia noho lasi.

6. This carrier has a headache.
   Inai kare tauna ena kwarana ia hisihi.

10.3 CAUSATIVE VERBS

You have probably noticed throughout these lessons that there is a large number of verbs in Hiri Motu that begin with ha-. For example, you have had habadaia to increase, hadibaia to teach, hadikaia to destroy etc. Now if you look closely at these and their meanings you will see that they are derived from other words (e.g., intransitive verbs, adjectives) in a regular way by the addition of ha- meaning to cause or make and -a (or ia). Thus, for example, hadibaia is derived from diba to know; habadaia from bada big; hadikaia from dika bad etc. This is an important process in Hiri Motu and one which you should be familiar with. Here is a list of the more common causative verbs (as these are generally called) and the bases from which they are derived:

<table>
<thead>
<tr>
<th>Causative verb</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>habadaia</td>
<td>bada</td>
</tr>
<tr>
<td>habodoa</td>
<td>bodo</td>
</tr>
<tr>
<td>haboioa</td>
<td>boio</td>
</tr>
<tr>
<td>hadibaia</td>
<td>diba</td>
</tr>
<tr>
<td>hadigua</td>
<td>digu</td>
</tr>
<tr>
<td>hadikaia</td>
<td>dika</td>
</tr>
<tr>
<td>hadokoia</td>
<td>doko</td>
</tr>
<tr>
<td>hagaria</td>
<td>gari</td>
</tr>
<tr>
<td>haginia</td>
<td>gini</td>
</tr>
<tr>
<td>hahonua</td>
<td>honu</td>
</tr>
<tr>
<td>hakapua</td>
<td>kapu(^1)</td>
</tr>
<tr>
<td>hakaua</td>
<td>kau(^1)</td>
</tr>
<tr>
<td>hakwaiduua</td>
<td>kwaidu(^1)</td>
</tr>
<tr>
<td>halaoa</td>
<td>lao</td>
</tr>
<tr>
<td>halusia</td>
<td>lusi</td>
</tr>
</tbody>
</table>

\(^1\)Some of these are not used in Hiri Motu though they are still in "True" Motu.
<table>
<thead>
<tr>
<th>Causative verb</th>
<th>Base</th>
</tr>
</thead>
<tbody>
<tr>
<td>hamakohia</td>
<td>to break (of pots)</td>
</tr>
<tr>
<td>hamoora</td>
<td>to tell, straighten</td>
</tr>
<tr>
<td>hamarerea</td>
<td>to shake</td>
</tr>
<tr>
<td>hamasea</td>
<td>to kill</td>
</tr>
<tr>
<td>hamorua</td>
<td>to knock down</td>
</tr>
<tr>
<td>hamudooa</td>
<td>to cook in ground oven</td>
</tr>
<tr>
<td>hanamoaa</td>
<td>to fix, improve</td>
</tr>
<tr>
<td>haoreaa</td>
<td>to finish, complete</td>
</tr>
<tr>
<td>havaraia</td>
<td>to give birth to</td>
</tr>
</tbody>
</table>

Of course not all verbs beginning with ha- are causative, e.g., hanaia to cross over, haboua to put together.

Practice Drills

Open your book and study the list of causative verbs in the grammar notes to this section before attempting the following exercises.

Exercise 1: Listen to the following verbs and give the form and meaning of the base that each is derived from. Ready?

hadibaia  diba  to know
hahonua  honu  full
hamorua  moru  to fall
havaraia  vara  born
hamasea  mase  dead
hamudooa  amudo  ground oven
hagaria  gari  afraid
habodoa  bodo  extinguished

Exercise 2: Say what the following verbs mean in English and then say which of them is a causative one after each is said by the instructor. Ready?

havaraia  to give birth to something, to cause to be born - causative verb
hadonoa  to swallow - non-causative verb
haginia  to stand something up - causative verb
hanaia  to cross over - non-causative verb

1Note that makohia is an aberrant form since it should become hamakohiaia when made into a causative verb. However, originally its correct form was makohi to be broken but it is such a common verb that is so widely used as a transitive verb that it retains the a ending when used as a stative verb, e.g. la makohia wadaeni It's broken.
halusia to lose something - causative verb
hamakohia to break something - causative verb
haboua to put together - non-causative verb
hakapua to lead something - causative verb
halaoa to change something into something - causative verb

Exercise 3: Give the Hiri Motu verbs corresponding to the following English ones:

to improve hanamoa
to end, finish, or complete haorea
to break in two hakwaidua
to cause to arrive, to lead hakaua
to make something stop hadokoa
to cause something to be bad hadikaia
to swallow hadonoa
to cause something to be lost, to spend halusia

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. Put out the light!
   Lamepa oi habodoa!

2. Increase the money!
   Davana) oi habadaia!
   Moni

3. Wash him!
   Oi hadigua!

4. Stop playing!
   Gada ra oi hadokoa:¹

5. Stand up the fish spear!
   Karaudi oi haginia!

6. Shake the house!
   Ruma oi hamarerea!

7. Finish off the food!
   Aniani oi haorea!

¹Note that one cannot say Gada ra oi haorea here for stop playing. That would mean Finish off the game!
8. **Break the bottle!**
   Kavabu o i hamakohia.

9. **Knock down the dry coconut!**
   Niu o i hamorua.

10. **Cook the pig in a ground oven!**
    Boroma o i hamudoa.

**TEXT**

Listen to the following excerpts from an interview with Mackenzie Ivori about his work as District Aid Post Supervisor at Ioma and see how much of it you can transcribe and/or translate. Mackenzie comes from near Popondetta and speaks Orokaiwa. Here is his discussion:

MI: 0 inai be hegeregere lauegu gaukara be aid pos supavisa₁ iena anaina be lau be inaseni lau noho inai lual helt lau naria, medikols lau naria ma huanai lau gini vadaeni medikols bona kaunsilos lau ah - kaunsilos la - dekena medikol edena bamona idia naria bema medikol ia gaukara namonamo lasi inai be lau durua lau henia ma medikol edena bamona ma kaunsol ia ura lasi medikol ia hasakia² gwauraia inai be dohore lau durua. Bodina inai be lauegu lauegu gaukara ma dipatmen en - dekena lau gini vadan aid pos odlis lau durua lauegu gaukara badana be. Ma idia lau hadibaia muramura matamata edena bamona³ ma gaukara edena bamona idia karaia inai taunimanima ediaena huanai ma hegeregere⁴ komuniti developmen inai hanua lalonai edena bamona taunimanima ena noho mauri idia ah - naridia dalana ma lau habaidia. Ma edena bamona negana ma lauegu gaukara be ripots lau siaia lou districk dekene. Edena bamona hanua lalonai idia - la bada ma populashan hegeregere taunimanima bada lagani tamona hida ia bada hida ia mase inai bamona gaukara ma lau naria.

TED: Tenkyu bada herea, to trenin oia o inai gaukara be edeseni o idavaria?

MI: E, dokta Tom lau be trenin lau abia Saiho dekena be hegeregere guna be Aid Pos Odeli Trenin tri yias lau abia ma gabiab lau diho fil dekena be sikis mans lau gaukara ma gabei lau lao be Refresh Trenin Kolis dekena lau noho Mt. Hagen dekena. Vadan iniseni Aid Pos Supavisa kos

---

₁This first section is quite complex and difficult to follow because the speaker is excited and does not break up what he has to say into intelligible bits.

₂This is an interesting verb derived from English sak to saak, dismiss.

³Note the use of edena bamona here to cover whatever there is to know.

⁴Hegeregere approximates here to danu also.
TETONI LAU NOHO HEGEGERE SIKIS MANS BAMONA MA KOS LAU HAOREA MA LAU
DIHO VADAN HARI BE LAU GIROA MAI MA LAUEGU DISTRIK DEKENA LAU GAUKARA.
TED: INAI AID POS – INAI INA – SABDISTRIK DEKENAI BE EDPOS BE HIDA?
MI: AH, HEGEGERE INAI SABDISTRIK BE DEKENA BE ED POS IBOUNAI FAIV.

To guna lau hereva bona inai medikols be kaunsi los idia naria namo namo
lasi vadaeni ibounai toi ai kokia vadaeni hari be rua sibona ia noho.
Rua - aid pos rua be mai medikol danu to to i be medikol lasi, ia noho kava.
TED: Inai noho kava gaudia be - ia be mai ena muramura danu ia noho
lalonai o dahaka?
MI: LO, INAI BE GUNA IDIA RAKATANIA BE MAI MURAMURA DANI IA NOHO TO DIK1
muramura dani ia noho ma tau ta ia lao kava ma gabeai ia gwau, "O lau
be lauegu natuna ia gorere lau be lau diba. Inai medikol ese inai
muramura ia henia ma lauegu hahine ia namo o lau namo lau diba dohore
lau lao lau abia." Ia lao neganai be dohore gabeai muramura dikana ia
abia ia ania ma dohore ia kerere ia mase. Inai dekenai vadan Aid Pos
lau koua muramura be vadan ibounai ia mai medikol bak stua dekene ia
naria.

TRANSLATION:

MI: Oh this is fine. The basis of my work as Aid Post Supervisor is as
follows: I stay here and look after Rural Health, Medical Orderlies and
(because) I am in a coordinating position (between councils and medical
orderlies they employ - lit. in the middle) I ah - councillors I - (see)
how they look after the medical orderlies. If the medical orderlies do
not work properly I help the councillors and medical orderlies how - and
(if) the council does not like a medical orderly and is about to dismiss
him then I will assist him (the medical orderly). Because that is my
work I stand for the Department so that one of my major tasks is to help
Aid Post Orderlies. And I teach them whatever there is to know (lit.
how) about new medicines and about their work (lit. work how they do it)
amidst these people and also about community development in this village
and how to take care of people's living condition ah - (lit. people their
staying life they look after it way). And my work is (also) to send in
reports to the District (H.Q.) (and tell them) how (they are living) in
the villages - whether the population, that is, people, is big (and) how
much it has increased and how many have died in one year. These are the
kinds of things I look after.

1Notice this structure with dikai which corresponds to that using namona noticed
elsewhere.
TED: Thank you very much but where did you get your training or get into this work?

MI: Eh, Doctor Tom I was trained at Saiho like this - at first I received Aid Post Orderly training for three years and then I went into the field for six months and then I went to Refresher Training College at Mt. Hagen. I stayed there for about six months to go through the Aid Post Supervisor course and when I finished that course I went down (to the coast) and now I have returned and am working in my District (i.e. Northern District).

TED: This aid post - this this - how many aid posts are there in this subdistrict?

MI: Ah, there are five aid posts in this subdistrict. But as I said before, the councils were not looking after the medical orderlies so we retracted three and so there are only two left now. Two - there are two staffed aid posts and three unstaffed ones which are empty (lit. they are staying nothing).

TED: These empty ones - do they have medicine in them or what?

MI: Yes, when they were first abandoned they had medicine in them but it wouldn't be good if there was medicine in them and a man went (there) for no reason and later said, "Oh, I know my child is sick. (If) this medical orderly (were to) give this medicine (to us) my wife (would be) better and I (would be) well (too). I know. Later I'll go and get it." He goes and later on gets and takes the incorrect medicine (lit. bad medicine) and finds himself in trouble (lit. he is wrong) and dies. For that reason I closed the Aid Posts and we took out all the medicine and it is looked after in the Medical Bulk Store.

SUPPLEMENTARY VOCABULARY

hasakia  to sack, dismiss
ripots    reports
ripoti    to report (to someone about something)
UNIT 11

SUPPLEMENTARY TEXTS FROM THE CENTRAL, NORTHERN, AND MILNE BAY DISTRICTS

In this section you will hear a number of texts from different parts of central and south-east Papua which have been chosen to illustrate the kinds of variation one is likely to hear in different areas and between different speakers. They have also been chosen to cover as many topics, and hence as much new vocabulary, as possible.

The texts are arranged in approximate west to east geographic order within the three districts (although the Milne Bay district is regrettably represented by only one text) with the additional provision that within the Central District texts from coastal or Austronesian speaking areas precede those from inland or Non-Austronesian speaking ones.

The texts follow:

TEXT 1

Sili. In this text Gabriel Mamugoba from the Notu village of Kapurahambo interviews Joseph Lapu, Agricultural Officer at Iona Patrol Post about growing chillis for sale. Joseph is from Mekeo in the western part of the Central District. Here is the interview:

GM: Ah, Josep oi hamaoroa inai -- lau ura be sili lau atoa gwauraia. Ma sili be dahaka idia karaia? Ena anina be dahaka?

JL: Inai sili¹ idia atoa be anina be dina -- dina dekenai oi atoa oi hakaukaua ma inai anina idia abia be dahaka idia karaia? -- ah -- inai idia gwau spais -- hat spais² -- inai aniani dekenai idia karaia, hegeregere inai kari pauda² bamona.

GM: To lau ura be sili lau atoa gwauraia, Ena dala be edena bamona?

JL: Bema oi uru inai sili oi atoa gwauraia naganai ah-- inai tano oi -- oi utua -- au maragidia oi utua bona inai au ramuna, rigina ibounai oi kokidia, oi gabua, vadaeni inai -- idia gwau neseri² oi karaia.

Inai neseri be dohore inai sili ena huahua oi atoa unuseni hamatamaia.

¹ Notice that Joseph, who speaks English very well, uses the English pronunciation of chilli. Notice also that he uses more Central dialect forms in his Hiri Motu than Gabriel does. This is because he speaks an Austronesian language similar to Motu upon which Hiri Motu is based.

² (hat) spais 'hot spice', kari pauda 'curry powder', neseri 'nursery' are English loans though kari and pauda are also now part of Hiri Motu vocabulary.
Ma gabeai ia tubu neganai dohore oj kokia lou ma oj abia lao inai -- edesen 0i atoa ia noho hanaihanai gabuna dohore oj atoa. Inai be -- ena dala be inai bamona. Sili 0i atoa hamatamaia gwauraia neganai inai tano namona ranu ia noho momo gabuna lasi, inai hegeregere -- inai -- dahaka? -- sinavai abata bada herea ia daekau gabuna lasi bona tano namo herea inai aniani 0i atoa ia tubu namo herea gabunai inai sili 0i atoa. Ma inai tano oj geia neganai nadi bona au ramudia gunadia inai ibounai oj kokidia guna, gabeai inai tano oj makohia makohia maragidia, gabeai inai ah -- lain oj veria, ma sili 0i atoa. Inai ia ore neganai inai tano matamata edesen 0i ur-- oj ura 0i atoa gabunai ena tano oj hagoevaia bona gabeai fo mans o hua -- hua hani ia ore gabeai inai sili ia tubu neganai oj abia lao oj ko -- sped dekenai kokia oj abia lao inai edesen? -- uma gabu dekenai oj atoa gwauraia1 unuseni oj atoa.

GM: Ma ia tubu daekau ena hua hida lalonai dohore anina lau kokia?

JL: Inai be ia-- ia -- daudau lasi. Inai be haraga dohore ah-- sik--faiv --faiv mans --faiv mans--inai hua ima lalonai dohore hegeregere anina ia atoa.

GM: Ma anina lau kokia be mage2 bona mage lasi danu o mage sibona dohore lau kokia?

JL: Inai anina oj abia gwauraia be anina idia mage gaudia sibona oj abia. Inai mage lasi gauna oj abia be dohore ia namo lasi.

GM: Bema lau abia be edena bamona dohore lau karaia?

JL: Inai anina oj abia neganai dohore hegeregere inai puse o gau ta hegeregere geda o gau ta latanai oj atoa ma dina dekenai oj hakaukaua.

GM: Dina hida bamona dohore ia noho?

JL: Inai be oj hakaukaua dina ibounai seven o ten bamona gabeai dohore oj abia lao hoihoi.

GM: Edesen dohore lau atoa? Beg dekena o dahaka dekena oii-- lau atoa?

JL: Io ia hakaukana ia ore neganai puse dekenai oii udiaia ma oj abia lao oj hoihoiilaia.

GM: Edesen dohore lau hoiia?

JL: Inai be ah-- biru gaukara taudia3 hegeregere ai bamona dohore ai dekenai oj abia mai ma dohore davana ai henimu.

1 Note the use of gwauraia after the verb here to signify intention.

2 Notice how Gabriel puts n before g in mage. This is a carry-over from his own language, Notu.

3 biru gaukara taudia = 'agricultural officers'. This is based on the Motu form biru 'gardening'.
UNIT 11
(Texts 1-2)

GM: Paun tamona ena davana be hida?

JL: Inai ah-- hegeregere gabu inai bamona loma be dohore twenti-- twenti--seven sens ai hoia badina iniseni dohore lau siaia lao Popondetta dekenai be inai dahaka? -- plen dekenai lau udaia be ena plen davana ena metau davana be dohore tri sens. Inai dekenai ma iniseni lau hoia be dohore twenti-seven sens.


TEXT 2
Toli. This is a fabricated tale about a man named Toli who becomes lost while hunting. It is told by Buri Gaudi from Pari, a Motu village just east of Port Moresby. Here is the story:

Inai hanua ta lalonai tau ta bona hahine ta1. Inai hahine ena adavana ladana be Toli. Vada dina ta inai tau be ia ura lao ia labana. Vada ia lao inai uda lalonai gabu ta ladana be Gabidala. Unuseni ia labana. Inai di--inai dina dabai ia labana ia lao::: dina kahirakahira ia diho gau ta ia davaria lasi - ia be imana kavakava2. Inai dekene ia hitolo vada ia lao uma - uma ta -uma gunana. Unuseni ia ura inai nita3 bona maosini bona kaema ia tahua. To inai kaema bona maosini ia davaria lasi. A--ia be inai nita sibona ia davaria. Vada nita ia abia ia lao dina vada kahirakahira ia diho unai dekenai ia laloa, ia gwau, "Edena bamona lau karaia? Inai hanua be kahirakahira ia boi. Lauegu hanua be daudau herea." Vada ia lao au bada herea badinai ia helai, vada lahi ia karaia. Lahia karaia ia helai inai-- inai nita ia ania. Lalona be inai bamona ia laloa, "Lauegu hahine bona lauegu natuna be lauegu ruma korikori ia mahuta, lau be daika do-- daika ida iniseni do ai mahuta?" Vada ia laloa inai bamona ia helai. Inai matana be ia kopina sibona ia hakapua to lalona be ia noga. Vada ia laloa: "To bema lau mahuta neganai inai uda dekenai gau dikana ta ia mai dohore ia hamasegu garina." Vada ia helai noho. Madi ia helai ia lao ia lao:: daba ia rere. Daba ia rere ia toreisi matana ia roro be inai boroma bada herea ia heau mai. Vada ia toreisi iena io ia abia ia gwadaia. La gwadaia ia rosia vada ia

1 Note that Buri's Hiri Motu is very definitely Central dialect.
2 imana kavakava = 'empty handed'
3 nita = roku = 'pawpaw'
4 ida = 'with, in company with'
Lauegu Liv'i. In this text Vanua Vele tells what he did on his last leave. Vanua is from Pelegai village near Marshall Lagoon east of Port Moresby and speaks Keapara. Here is Vanua's story:

Ah-- lau-- lau kiki sisina lauegu gaukara dekenai. Ah-- last yia\(^3\) lau -- lau noho inai -- Popondetta ma unuseni idia siaia ma lau mai loma dekenai vada iniseni lau noho ma ah-- lau giroa-- ah last yia livi lau abia. Ma lau giroa ma Mosbi dekenai ma mai iniseni ma inai traka dekena ah-- traka lau abia ma ai diho Hula\(^5\) dekenai. Ma iniseni ma ai mahuta ma daba ia rere ma vada ai toreisi lou ma aena dekena ai raka. Ma ai raka ai lao ma hanua ta ladana idia boiboi be Kerepunu ma iniseni ma

1. adia = form used in "true" Motu for edia when talking about food and certain other items.

2. ema bona = until, when reckoning time from past to present. This again is a "true" Motu form not usually found in Hiri Motu.

3. last yia = English for inai/hari lagani ia lao vadaeni.

4. Note that Vanua uses ma everywhere and unsystematically in his speech as a kind of continuation marker as some English speakers use 'like' or 'you know' in theirs.

5. Hula is a large village on Hood Point east of Port Moresby.
ai mahuta ma dabai ma ai toreisi lou ma ai lao ma sinavai badana ta iniseni'badina dekenai ai noho ma iniseni vanagi ai abia ma ai-- ai lao lauegu hanua dekena lau ginidae. Ma iniseni aena dekena lau ginidae ma ah-- iniseni lau noho ma ah-- lauegu tamana bona sinadia bona lau itadia ma lau moale. Ma iniseni lau noho ma hanua gauka lau karaia bona lau sinana bona tamania lau durudia bona lauegu varavara bona lau durudia. Ma iniseni ma lau--lau noho ma lau livi ia ore ma lau giroa mai Mosbi ma lau giroa mai Popondetta dekenai. Ma iniseni lau kiki sibona iniseni ia doko.

TEXT 4

Kukumara and Katoro. In this text Laim Turua tells about kukumara or exchanging tobacco to settle a dispute and how to get and prepare pandanus nuts or katoro. Laim is from Guari No. 1 village in the Kunimaipa Census Division of the Goilala Subdistrict in the mountains north-west of Port Moresby. Here are the two descriptions. Firstly kukumara:

LT: Ah kukumara be -- inai be taunimanima - heai taudia -- heai taudia -- heai ia ore hanaihanai gauna. Heai ia ore hanaihanai gauna inai kukumara. Oh--
TED: Iena -- iena anina oi hadibaigu.

LT: Iena anina be inai -- ah-- atoa gauna. Atoa gauna ah-- lau hadibaia? Lasi inai be heai gauna. Heai -- idia heai negana vadaeni inai kukumara guna tubudia tamadidia idia henia vadaeni ia gwau, "la ore." "la ore", ia hereva ma inai kukumara dekena vadan ia ore hanaihanai. To momokani alala be momokani alaia momokani ia mase negana be inai gauna be dohore ia henia lasi (TED: Oh!) o heai -- heai kava, imana dekena pais1 (TED: Nhn!) inai be vadan ia ore. Inai kukumara dekena. Inai dekena vadan inai kukumara abia vadan lokua e--kumia atoa ia noho gauna-ia noho lahi dekena ia noho gauna vadan abia mai hegeregere inai kuku bamona--ia noho gauna abia mai lokua e-- ruhaia vadan henia ta ta. Oiemu -- oiemu o lokua ia henia o o dogoatao ma lau danu ma ta ta - ibounai itena2 famili taudia ibounai idia hegeregere idia dogoatao negana vadan heai dohore ia ore. Heai dohore ia ore, inai dekena vadan inai kukumara ia ruhaia ma henia ta ta. Ta ta idia henia lao. Hegeregere gau ta ena tiketi o henia bamona.

TED: Io

1 pais, pait = 'fight' (English or Pidgin English loan)
2 See footnote to section 2.1
LT: Gau ta ena tiket oi henia vadan tamona tamona oi henia vadan inai be olemu tiketi oi lokua -- umui dogoatao namo namo. Atoa ia noho hereva bamona vadan ai hereva ma inai kukumara ai ruhaia ta ta ai henia idia dogoatao negana vadan ia ore, inai heai. O momokani alaia momokani be vadan inai be kukumara dohore ia henia lasi.

TED: Dahaka do idia karaia?

LT: Idia alaia mase negana vadan inai be vadan. To taun--

TED: Aria idia karaia o dahaka?

LT: Lasi. Inai be aria lasi. To idia heai -- guna -- guna -- tu--

TED: Guna, io, tubu taudia edia --

LT: A, inai be tuari dinana.

TED: Io.

LT: Vadan idia alaia gauna be momokani. To heai o imana dekenai idia pai1 inai gauna vadan -- sitiki dekena idia heai negana vadan inai be vadan dohore ia ore.

TED: Aha!

And now secondly katoro:

TED: Inai katoro danu oi hadibaigu.

LT: Inai be katoro be araia -- ah-- utua vadan tau ia daekau inai bamona varo dekena ia daekau inai bamona.

TED: Aha!

LT: Varo dekena ia daekau vadan ira -- ira ia abia inai bamona ira ia dududia ia noho vadan ia kokia ma ia utua. Utua vadan ia mai ia moru. Ia mai ia moru gau ta bamona ia mai ia moru - bada herea, siria ma huina utua, abia lao, atoa, ia noho lahi dekena - atoa ia noho vadan ia kaukau negana vadan makohia. Ma haida -- haida be abia lao lahi dekena atoa ia noho, vadan atoa ia noho vadan ia mai inai gauna dekenai dogoatao. Atoa ia noho lahi dekena ia kaukau vadan -- vada lahi ba:::da herea ai karaia hanaihanai.

TED: ah!

LT: Lahi bada herea ai karaia ma kahira kahira ruma ia araia. Ai karaia ia no:::ho vadaeni ia kaukau - hegeregere biskis bamona.

TED: Hn!

LT: Biskis bamona ia kaukau negana vadan ma ai kokia vadaeni makohia ai kokia makohia vadan ai ania hanaihanai.

TED: Nn. (Crackling sound - wind across the microphone.)

LT: Inai gauna.

1 pais, pai=’fight’ (English or Pidgin English loan)
Plen la Moru. In this text John Gutoilla tells how an army Caribou plane crashed at Tapini. John comes from Laramaita village in the Kunimalpa Census Division of the Goilala Subdistrict north-west of Port Moresby. Here is his story:

Inai lagani 1970 e--1970--lasi--68 --68 lalonai lau skul negana be inai Sande ta lau itaia inai plen ia diho mai Tapini dekena - inai Karibu - ami taudia edia plen - ia mai negana be inai buldosa ese tano ia geia ia haboua gabuna ia mai vadan wil ta ia diho namo namo lasi vadan

1 mai bogana danu =lit. 'with stomach too', i.e. 'swell up'. This form is also used for 'to be pregnant'.
2 kabis='cabbage, spinach'
3 swampa='swamp, pond' (English or Pidgin English loan) (cf. gohu)
inai tano dekena ia bampa. La bampa negana be wil ta ia makohia vadan wil tamona dekena ia mai estrip ena huanai ia hagegea negana ia diho lao inai ranu dekena kahirakahira taunimanima ibounai idia mase. Plen ia -- ia dika to taunimanima be idia mauri. Tau tamona be ena doruna kahana ia makohia vadan ia be hari inai negana ia loaloa lasi. Ia helai sedira unai wilche dekena ia loaloa sedira, lau dibu lasi. Ah-- inai negana vadan ma gabeai idia ringi plen ta ia diho vadan inai plen ia krash gabuna idia moru taudia ia abia giroa lao Mosbi. Inai sibona.

TEXT 6

Lau be Louis Mona, MHA. In this text Louis Mona tells about his schooling and eventual election to the House of Assembly. Louis is the member for the Goilala Open electorate and comes from Baldana village in the Dirava Census Division of the Goilala Subdistrict and speaks Fuyuge. Here is his story:

Lau be guna laegeu skul be hegeregere katikism skul¹ lau abia inai Katolik Misin skul dekena, Fane² dekena, inai be Auga Sensus Divisin dekena - Fane be ia noho Auga Sensus Divisin dekena - ma hegeregere tri yias bamona ma laegeu katikism inai Fuyuge gado dekena katikism lau skul hegeregere misin ia ura be lau giroa hanua dekena to laegeu taunimanima o natudia maragidia katikism lau hadibaia inai totona ma lau lao inai Fane dekena inai Katolik Misin skul dekena laegeu katikism totona. Inai dinana be hegeregere hari bamona lasi, skul momokani lasi, to hegeregere katikism -- Inglis danu lau skul lasi Inglis gado lau - lau len lasi to Fuyuge gado dekena -- Fuyuge gado dekena laegeu skul lau karaia katikism lau karaia ma gabeai lau kamonai be memero haidia idia lao Yul Ailan skul dekena-Mainohano³ dekena-ma lau ura lau danu lau lao. Ma misin ia-- ia gwau, "la namo ci ura negana dohere ai siaia," ma laegeu turadia haidia danu ai lao Mainohano dekena, hari Bereina, Bereina ia noho. Ma ai lao Mainohano inai be 1956 ai skul 56, 57, ma unusen be laegeu fes taim vadaeni Inglis gado be lau skul inai 56 lalonai ma hegeregere ia auka ai laegeu turadia haidia dekena badina inai Fane dekena ai noho be Inglis gado danu ai kiki lasi, ai dibu lasi. Vadaeni tu yias - 56 ia lao 57 ai

¹ Note that because of the modern nature of the contents of this text and because of Louis' schooling background there are many English loanwords in it.

² Fane is a Catholic Mission station between the coast and Woltape Patrol Post in the Auga Census Division of the Goilala Subdistrict.

³ Mainohano was the name of the Catholic Mission school on Yule Island but is now located at Bereina where the Government Subdistrict Headquarters for the Kairuku Subdistrict is also.
noho Mainohano dekena ma gabeai idia siaia ai lao Yul Ailan dekena. Inai be Yul Ailan dekena ai noho 58, 59, 60 -1960 - ma lau diho Pot Mosbi dekena, skul holide dekena ma lauegu -- lau ura gaukara ta lau abia skul holide dekena ma lauegu skul fis lau henia, misin dekena. Ma lau lao Mosbi stua ta dekena lau gaukara hegeregere tri wiks bamona lauegu skul fis lau tahu a ma gabeai lau gorere lau abia. Gorere lau abia ma lau noho hospital ma lau leit lauegu skul deit ia leit vadaeni -- tu wiks leit ma lau bogahisihisi lau giroa gwauraia be hegeregere lasi. Ma lauegu tamana ia mai Mosbi ia ura be ita lao hanua dekena, Baidana dekena, to lau ura lasi badina lau bogahisihisi lau lao hanua hegeregere lauegu skul lau rakatania to tamana ia ura lasi vadaeni inai gorere badana lau abia inai totona be dika lau lao idau gabu ta dekena lau mase garina. Ma tamana ia goada ia ura be ai ruosi ai lao hanua dekena. Ma ai lao vadaeni hanua dekena lau noho hegeregere fo wiks ia ore vadaeni lauegu skul taim ia leit momokani. Lauegu gorere ia ore lau giroa dala dekena lau diho Bakoiudu 1 ma lau lao Hari Pokena (?) 2 bot lau abia ma lau mai Yul Ailan dekena. Inai skul naria taudia - bradis- lau itaia idia gwau, "Oiemu skul ia be ia leit vadaeni. Hari be oi skul lasi," ma idia hamaoroa, "Dohore ai siaia oi lao Fane dekena, ma Fane dekena sista oi durua hegeregere skul hadibaia." Ma lau ura be lau lao Mosbi to Bisop ia ura lasi. Ia gwau, "Lasi, oi giroa Fane dekena." Vada lau giroa mai Fane dekena. Inai 61 lalonai lau noho Fane dekena ma sista lau durua. Lau durua inai skul lau hadibaia ma ia lao 61 ia ore ma lau diho lou. Lau lao Yul Ailan dekena inai be 62 ma 62 be lauegu last yia Yul Ailan dekena, ma misin ia ura be lau tisa trenin lau karaia lau trenin. Vada gabeai lau giroa lauegu hanua dekena lau tisa to lau ura lasi. Ma idia hereva lau ura lasi momokani ma misin ia ura lasi vadaeni lau sibona lau -- lau lao Mosbi dekena lau ura gaukara ta lau tahu a, badina lauegu ura lasi be tisa. Vadaeni misin ena hereva lau abia lasi vadaeni lau lao. Misin ia ura lasi ia itaia lau Yul Ailan dekena badina idiena hereva lau abia lasi - lau kamonai lasi. Vadan lau lao Mosbi. Vadaeni lau ura gaukara lau tahu a. Ma gabeai lau lao Konedobu dekena inai Lokal Gavman Komisina lau itaia. Lau ura be inai lokal gavman gaukara ta- trenin - lau abia. Vadaeni lau lao lau itaia idia siaia vadan lau lao Rabaul dekena. Inai be 1963 lau lao Rabaul dekena ma nain

1 Bakoiudu is a resettlement station in the foothills of the ranges between Tapini and Yule Island.
2 Hari Pokena (?) is or was apparently a boat operator along the coast but whose name we are not familiar with.
mans lalonai be kos lau abia inai kaunsil klak kos lau abia. Inai nain mans ia ore vadaeni 63 Novemba 8 lau mai Tapini dekena. Vadaeni distrik komisina ia ura be iniseni lau mai iniseni kaunsil gaukara lau stat, to lau ura lasi. Lau ura lao Samarai, o lau lao Kerema o Goroka, lau ura kaunsil gunana ta dekena lau gaukara, *experiens* lau abia guna ma lau mai Tapini dekena kaunsil matamata lau naria. To distrik komisna ia ura lasi ia gwau "Lasi, o lao Tapini dekena. Lau hereva do o i lao."

Milia bona Sabave. This is an amusing Mountain Koiari folktale about cassowary hunting told by Mailu Mulohu of Manumu Village in the headwaters of the Brown River Inland of Port Moresby. Here is the tale:

Hari gori\(^1\) ta lau hereva - Manumu gori. Tau ta ladana be Milia bona Sabave. Idia ruao si inai gabu ta-- gabu ta ladana be danu?-- Houla. Houla dekenai danu idia karaia?-- va--koko--varo idia abia kokokoko ena dala idia atoa noho, uda dekenai. Idia atoa noho vadaeni Milia ia lao. Milia ia lao inai uda dekenai vadaeni ia loaloa lao vadaeni dina siahu dekenai kokokoko ta ia itaiia. Ia itaiia vadaeni kokokoko ia mahuta noho. Vada ia itaiia vadaeni iena aena kahana be ta-- kahana dekenai ia-- ia moia vada kahana dekenai vadaeni aena ta. Vadaeni kokokoko latana dekenai ia helai ia rosia. Kokokoko ia rosia noho negana vadaeni ia--p--aiona\(^2\) ia botaia ia gwau--ia gwau, "Kokokoko."

Inai bamona ia-- ia hereva vadaeni ia botaia noho. Ia botaia noho negena vadaeni kokokoko ia toreisi vadaeni inai danu?-- inai tau danu ia abia vada ia toreisi -Milia- Milia danu ia abia ia toreisi vada ia huaia ia raka negana vadaeni ia heau momokani. Inai kokokoko ia heau momokani vada ia lao bona-- inai --Milia ia boiboi danu ia lao. Inae Sabave ena ladana ia atoa danu ia lao. Ia gwau, "Sabave, Sabave, Sabave." Inai bamona ia--ia atoa danu ia lao lao bona ia boiboi danu ia lao lao bona ia lao momokani. Ia lao bona gabu ta ladana Gabila. Gabila--Gabila de--Gabila dekenai au-- au ta gage-- au ta be mai gageva. Inai henunai dekene kokokoko ia vareai vada ia abia toreisi vadaeni inai au ia dogoatao. Inai au ia dogoatao vadaeni kokokoko ia heau vada ia be ia--ia moru vada ia hekure noho vadaeni iaena kopina ia namo vadaeni ia lou mai. Ia lou mai vadaeni inai Milia ia hamaoroa, ia gwau, "Sabave." Sabave ia mai ia gwau, "Oi be iniseni oi --varo (laugh) -- varo oi atoa noho. Varo oi atoa noho vadaeni lau be lao unuseni kokokoko ta dina siahu dekenai lau itaiia vadaeni-- lau rosia. Lau rosia negana vadaeni ia toreisi vadaeni lau ia huaia vada i--ia heau. Ia heau negana vadaeni lau lao bona inai--ia huaia vada -- ia huaia negana vadaeni ai ruao si ai lao bona ia huaia lao lao bona inai danu dekenai?-- Gabila dekenai vadaeni a--au ta mai gageva gauna lau dogoatao vadaeni

\(^1\) Note the use of hari for 'this' in the sense of 'the one we are/were just talking about'. Mailu uses it here because he had just told the same story in Mountain Koiari and is now going to tell it again in Hiri Motu.

\(^2\) This is unclear but undoubtedly the cassowary's neck would be the easiest thing to hit if he were sitting on top of the bird as he says he was.
UNIT 11
(Texts 7-8)

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lau--lau moru. Lau moru vada lau hekure noho vadaeni lauegu kopina ia
nomo vadaeni lau mai ia-- lau mai vadaeni hari o dekenai lau gini inai.
Kokokoko be vadaeni ia heau momokani."

Inai--inai bamona aiemu gori be inai bamona. Ai Manumu taudia
aiemu gori be inai bamona ai hereva inai. Tenkiu bada herea umui.
Bamahuta.

TEXT 8

Sinavai Ladana Ma. This is another Mountain Kolari folktale. It is
told by Minama Fovoli from Manari Village on the Kokoda Trail in the
mountains inland of Port Moresby. Here is the tale:

MF: Hari Motu dekenai lau herevalaia umui kamonai.
TED: Oi be daika?
MF: Lau Minama. (Background giggling).

Inai Manugolonomu ororo dekenai kekeni momo herea idia noho. Idia
noho unuseni sega idia gabua noho, gabua noho, gabua noho ela bona inai
kekeni idoinai idiedia rami ia ore. Rami ia ore negana inai kekeni
idiedia bosí¹ ia hamaoordia, ia gwau, "Namona be ita lao rami ita tahua -
rami ita abia. Uda ramidia."

Idia lao inai gabu ta ladana be Fikoka dekenai danu² idia abia? --
rami idia abia. Rami idia abia lao inai kekeni ta ia lao inai manu
gatoi ia itaia geia, geia, geia ela bona inai manu gatoi idoinai ia
abia iena kacadia taidia hegereregere to ia be ia lao inai gaigai gatoi
ia abia. Ia mai adorahi ia henidia inai taudia. Inai manu gatoi ia
henidia kacadia bona taidia to inai kekeni ese inai gaigai ena gatoi
ia gabua bona ia ania. Bona idia mahuta negana inai gaigai ia mai ela
bona inai gaigai ena--io, gaigai ia mai vadaeni ia itaia. Vadaeni inai
danu? -- kekeni ena bonana ia -- bonana dekenai ia mai. Aena gabuna ia
gavai a gavai a ela bona ia mai inai Managanumu ororo dekenai -- inai
kekeni idiedia hanua dekenai. Ia mai inai kekenai ena vadavada dekenai
ia daekau -- vadavada dekenai ia daekau bona baranda dekenai iena rami
ia kokia atoa gaua latanaia hekure-- inai gaigai ese. Ia lokua
lokua vadaeni ia hekure noho negana inai kekeni ta ia mai ia gini bona
ia ura lasi. Bona ta ia mai gini ia ura lasi. Ido--inai kekeni idoinai
ia ore inai neganai kekeni ia mai inai gaigai ena natuna -- ah, gatoi

¹ bosí = 'boss' (English loan) (Cf. lohia, biaguna)
² danu - note use of this as a pause form 'what is it again?''
"ia gabua ania gauna ia mai ia gini negana inai gaigai ese aiona ia davea. Unai negana vadaeni inai kekeni ena tamana bona tahiuna sinana idia toreisi boroma ta idia rosia. Inai idia ivaia digara momokani idia henia inai kekeni ia ania ia ore negana vadaeni gaigai ia mai ida iuna dekenai inai ida tahiuna -- ah, taeona matuna dekenai ia toia. Vadaeni gabiae ia kumia kumia vadaeni inai Managanumu ororo dekenai ia diho negana inai kekeni ia mei danu ia diho. Mei danu ia diho ela bona ia lao inai sinavai dekenai inai nadi ia lao inai kekeni ese nadi ia halaoa bona inai sinavai badana dekenai ia joini bona inai kek -- ah, nadi ese ia -- revareva danu ia noho bona au ta inai geregere bamona inai latana ia gini. Latana ia gini negana idena lata ese ia dahaka? -- ia dudu inai -- latana dekenai ia dudu bona ia gini noho. Bona ai itaia danu unai -- hari inai gauna, nadi bona unai geregere bamona bona inai sinavai danu ai itaia inai sinavai be ai ina lasi. Sinavai ena ladana be Ma. Badina be inai kekeni ena ladana, kekeni ena mei inai dainai be sinavai ena ladana be ma. Inai be lau egu hereva iniseni lau hadoko.

TEXT 9

Lohiabada Ena Taravatu Lau Hanaia Vadaeni. In this text the Enivilogo village policeman tells how he was struck down with sickness after transgressing a church ruling on bride prices. Enivilogo is a Mountain Koiari village near Efogi inland of Port Moresby. Here is the policeman's story:

Inai lau ura lauegu stori maragina ta lau hereva ita iseda seven dei taudia iseda taravatu be inai. Lohiabada ia taravatu ta be ita headava bona davana ita karaia lasi. Moni badana ita atoa lasi iden taravatu be ia noho ita dekediai. Be vanegai inai lauegu tadina kekeni ia abia Hallogo kekeni ta be davana lau karaia be wan handet siki paun -- wan handet siki paun lau karaia inai be taravatu lau hanaia

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1 taiona = taiana 'ear'
2 joini = 'join'
3 seven dei "Seventh Day Adventist'.
4 Note that this speaker uses some quite unusual forms even for a Central Hiri Motu speaker, e.g. ita dekediai, taunabunai, iseiseda, merona davana, merona taudia.
5 Hallogo is a Mountain Koiari village near Enivilogo.
We do not know what these two forms mean. Efogifogi may refer to a meeting of church adherents often held at Efogi village and wese obviously refers to the wedding ceremony but beyond that they are completely unfamiliar.

The speaker is here apparently counting off the method of calculating the brideprice but again we are not familiar with the details.

'church' (lit. Ecclesia). This word appears in a number of different forms throughout this text.

*baptism*
lauegu hekahil taudia e-- umui headava negana aria badana umui karaia lasi maho badana umui geia lasi o fam badana umui ka-- dahaka -- aria karaia lasi bona moni badana umui ato ato lai. Lau ura lai. Bema faiv pauni o sikis paun bamona umui ato ato danu hegeregere, to hahine davana umui karaia lasi. Inai be lauegu hekari1 taudia lauegu hereva umui abia negana inai bamona taudia."

To inai ita utua tanobada ita utua be hahaini wan handeti hahine davana ita karaia. Aria badana ita karaia a-- kekeni ita henia negana mero ita henia negana hereva wan handet oi atoa, tu handet oi atoa, inai bamona ita h-- ita hereva noho. Lesu ena hereva ita utua inai. Ita taravatu ita hadaradaraia bamona. Inai dainai vanegai inai lauegu merona hahine davana lau karaia wan handeti siksti paun to lau gorere lau abia be gauna inai. Lauegu kwarana be ia maoro lasi. Inai kwarana -- lauegu kwarana ia maoro lasi. Lohiabada ia gwau, "Oiemu kwarana be ia maoro lasi inai sivarai be ia noho lasi oiemu kwarana dekenai. Oi laloo lasi lauegu taravatu. Oiemu taiana dekenai be lauegu hereva oi kamonai lasi. Oi be taia kudima bamona. Inai wan handet oi atoa bona boromagau2 danu oi hoia --" ah-- boroma danu lau hoia be anina be inai. Kekei taudia sibodia idia ania mem-- merona taudia sibodia idia ania lasi, idia rakatania. Be lau laloo be inai bamona--lau be inai -- inai kahana sibona lau abia inai, kekeni be mai sibona lau dekenai to kekeni ta ia lao lasi inai kekeni tamona lau kar-- kara-- ia karaia lasi. La lao mer ta ia abia lasi ai lao mero ta ia abia lasi to kekeni mai sibona lauegu merona. Lauegu merona ia abia inai dainai inai boromagau lau alaia be lau do ania lasi lau rakatania inai wan handet siksti paun lau atoa bona inai boromagau danu lau rakatania be kekeni taudia danu idia ania. Inai danu be lesu ena taravatu. Inai be helaga oihelaga be ia dika to ania danu hegeregere mik s o ania inai be ia maoro -- ia maoro. Inai danu lau hanaia taravatu be inai lau hanaia inai Lohiabada ena taravatu iniseni lau hanaia inai boromagau be lau rakatania kekeni taudia sibodia idia ania. Bema kahana lau ania kahana be kekeni taudia idia ania be ia maoro o moni danu be maragi lau atoa be lau do gorere lasi. Inai dainai turagu taudia lau hamorodia umui, umui ibounai inai

1 'church' (lit. Eccelasia). Cf. footnote 3 on previous page.
2 boromagau = 'cow, beast' (from Pidgin English bulmakau)
Tanobada ita noho taudia be seven dei ita kamonai namo bona bodinai (?) namo taravatu iseda mauri ita laloa dalana be inai. Hahine davana ita karaia bada lasi bona aria badana ita karaia lasi. Hekasi negana be hekasi koikoi lasi laloa namonamo be hekasi momokani negana sabati danu naria bona breikati (?) lasi. Inai danu lasi. Lau dib a vadaeni inai gorere dekenai lau gorere bona lau guriguri lau mauri vadaeni Lohiabada ena siahu taina ia noho lau dekegui. Inai taunabunai lau hamaoromui umui dekenai iboudiai hari lauegu hereva ia doko inaseni. Namo.

TEXT 10

Gawada. This story tells about the origin of two mountains Gawada and Wuriwuri near Sogeri. It is told by Auda Monohu from Kallakinumu, a Kolari village on the Sogeri Plateau. Here is the tale:

Gawada be ia lao uda dekenai ia labana. Vadaeni Wuriwuri heai--

TEXT 11

Gori Ta. In this text Vitoi Inu'PROFILE tells a Barai folktale. Vitoi comes from Doribisoro village in the headwaters of the Kemp Welsh River north-east of Port Moresby. Here is his tale:

This is a substitution for bema 'if'.
TEXT 12

In this text Taiga Hauno, interpreter at Ioma Patrol Post talks about the activities of the club. Here is the text:

Inai klab be -- inai klab dekena ai gaukara ia -- karaia hanai hanai be inai nega haida aiemu klab taudia o aiemu patrol ofisas o aiemu tisas idia ura idia transpe gabu ta negana be dohore ai lao uda dekena boroma ai pidia o stua dekena dohore gaudia ai hoia aniani ai hoia vadan ai abia mai nadua bona ai abia mai iniseni inai klab dekena dohore ai mavaru bona bia ai oda ia mai ma stua dekena aiemu kiab stua dekene ai hoia bia ai inua ma ai moale henia ia dekena. Vadan ia -- lalona ia namo bona ia danu moale danu ia toreisi ia lao ia transpe ia lao ma ai danu ai moale danu ai gaukara inai daika tau matamata ia mai ia -- ena gabu biagu tauna danu. Ah ai noho inai bamona. Hanaihanai inai bamona ai karaia inai klab lalonai dekene. Vadan.

TEXT 13

Lauegu Tubudia Edesen Idia Mai Ena Kiki. This is a short account of the movements of the Yega people now living near Cape Killerton on the north coast near Popondetta. It is told by Seth Bulole who comes from Garara village and speaks Yega. Here is the account:

SB: Inai be ai au-- Mambare aiemu tubudia edesenidia mai ana kiki lau hereva umui kamonai. Lau kiki umui kamonai.

Lauegu tubudia be sinavai ladana Ope - Ope sinavai dekena idia mai. Vanagi ta idia mai idia -- guna heai dinana vadan idia mai vanagi ta be

1 Vaitani 'finished' is only found in the Central dialect of Hiri Motu. It is also used with lasi (e.g., lasi, lasi vaitani 'no, definitely no') as an intensifier.

2 ana = ena
iadía mase¹ - aiemu kone ta dekena idia mase ma ta idia mai lou. Ta idia mai idia mase lou. Vanagi ta namba tri idia mai be vadan idia goada idia mai. Idia mai vadan gabu ta dekena idia daekau. Idia daekau(.. in background: pam tri² lau hereva? TED: Hn? SB: Pam tri lau hereva o?
TED: lo, i orait. Pam tri. Hnh!) inai -- gau inai ploa idia ato gaudia inai Inglis gado dekena idia gwau pam tri inai gaudia idia noho gabuna idia daekau vadaeni iniseni hanua idia karaia. Idia -- gabu idia hanamoa noho lauegu tubuna ta be ia lao vanagi ia utua ia diho. la utua ia diho vadan ia kakasia inai vanagi ia kakasia ena momoru ia diho vadan lahi ia karaia vadan ia araia. la araia gabu ia kehoa namo herea vadan iniseni hanua bada herea idia karaia. Iniseni idia noho vadan natudia idia abia idia bada kekeni taudia idia momo vadan idia headava - inai kekeni taudia sibodia idia headava vadan idiens³ pamili idia bada. Idia ba-- bada vadan iniseni idia noho. Vadan hari inai tau kurokuro idia daekau vadan idia lao inai gabu idia rakatania. Vadan. Lauegu kiki be kwadogina inai.

TEXT 14

Friza Bisnis. This is an extract from a description of how he established a fish and crayfish business at Tufi by Nelson Sota, a retired policeman from Bekolana village near Tufi in the Northern District. Nelson speaks Korafe as his mother tongue. Here is the extract:

Lau guna be polis dekena lau noho ma lau retaia lauegu hanua dekena.
Lau noho ma lau laloa be mani be edena bamona do lau davaria. Vada lau laloa dina hanaihanai. Vada lau mai Agrikal -- Agrikaltia dekena lau -- lau noinoi. Lau gwau, "Lau ura be mani dala gaukara dala be edena bamona dohore lau gaukaraia ma mani lau davaria?" Agrikaltia idia gwau, "Ia namo, dohore ai hadibaia." Vadaeni sisiba idia henia ma inai gaukara hereva idia -- idia hadibaigu. Biru gaukaradia gaukara ibounai idia hadibaigu ia lao ma lau laloa be lau gwau, "Sedira lau be dohore reke lau hoia vadaeni gwarume tahua dala namo dohore lau gaukaralaia." la gwau, "Ia namo." Vadaeni Agrikaltia idia hamaorogu ma inai gaukara lau

¹ Note use of the plural pronoun idia with the singular ta to indicate the people in the canoe.
² pam tri = 'palm tree'. The speaker is referring to the goru or 'black palm' which is used for flooring in traditional style houses.
³ idiens = idiedia.
⁴ gaukaralaia - a substitute for gaukaralaia 'to work (something)'. See also footnote 4 to the text in Unit 3.
Reke Hanamoa Gaukara. This is part of a larger text in which James Kunei, Fisheries Officer at Tufi, explains how to make and/or repair fish nets. James comes from Uiaku, a Maisin village in Collingwood Bay. Here is his description:

TED: Inai reke oi karaia dalana oi hadibaigu.
JK: Inai be reke. Tufi taudia aiemai turituri daladia. Ai stati be

1 We are uncertain what this form is.
2 taunima = a reduced form of taunimanima.
3 Wokeisnel = 'Vocational Training Centre, Popondetta'.
4 Wokes Klab = 'Workers' Club, Popondetta'.
5 Tufi is on Cape Nelson.
inai bamona. Inai ladana be bate\(^1\). Inai bate ena anina be geidz ai abia gwauraia. Siung ai gwau -- ma ena siung ena anina be twain iniseni ai lod. Vadan ai turia inai bamona. Ai festi-- ai hamatam-aia inai. Bate ai dogoatao, siung ai dogoatao, vadaeni inai dekena ai gaukara, neti ai turia.

TED: la lao henunai ma ia mai ataiai.
JK: Vadaeni inai bamona oi dogoatao oi veria ia lao inai be dohore ia tait - ia auka.
TED: Hn. Bema ia auka lasi...
JK: ia auka lasi inai be dohore matuna ia kerere. To matuna ta be ia maragi, matuna ta be ia bada.
TED: To inai twain -- inai tau buruka o tubu taudia edia twain be edena bamona idia karaia? Edeseni idia abia?
JK: Inai gunadia sinadia ah-- tamadia bona tubudia idia be idia lao uda dekena ma gedai turia gauna idia daekau idia utua ena imana gaudia -matamata ia tubu diho gauna. Vada idia --utua diho - ia moru diho tano ma idia diho tano dekena idia siria, vadaeni idia kakasia au dekena. Idia kwatua ma kopina idia kokia ia ore lalonai gauna idia kakasia. ia ore, idia abia mai hanuai. Hanuai idia atoa ruma dekena. Idia mahuta dabai idia diho davara kahirkahira - kone dekena dohore davara ranu idia paripari ma idia abia daekau ruma pos dekena idia kwatua idia kakasia lou dohore ia mai twain ia karaia, ia wait. Ah-- idia be lao ruma dekena idia helai dohore idia mogea. Idia mogea ia lao ia ore idia toreisi idia atoa siung dekena, hari siung be inai gaukaraia. Inai bamona idia atoa. ia ore idia abia aena dekena idia kwatua\(^2\). Edese -- idia stat matamata negana. Aena dekena idia kwatua ma siung bona bate. Bate be dohore geidz ia henia ena matuna do ia maoro. Siung be -- inai be ndi dohore e-- siung be-- sori -- siung be dohore ena twain iniseni ia mogea. Vadaeni ia stat inai bamona ia turia ia diho. ia stat inai bamona ia turia ia diho ia ore ma ia utua lou iniseni.

TED: Utua gauna be edeseni?
JK: Ena kaia maragi o resa maragi ia abia ia utua.

---

\(^1\) Bate and siung are local names for the gauge and shuttle or needle respectively used in making nets or meshing. Note that siung is pronounced as siung when it comes before words beginning with a vowel, as siun before words beginning with d, and as sium before words beginning with b. This is a carryover from the speaker's mother tongue.

\(^2\) Here James was tying the string on to his toe to begin meshing.
TEXT 16

Lau Gaukara Mista Wulp Dekena. This is a short text by Benson Doni from Rika village on Misima Island in the Milne Bay District. Here is his story:


TED: Hari dina be dahaka oi karaia?
BD: Hari huala kopina solti lau atoa matamata vadaeni solti gunana lau kokia ibounai.

TED: Be gabeai dahaka oi karaia?
BD: Gabiae lao lau gaudia lau hurihuri. (Laugh)

TED: Daika ena? Taubada ena o oiemu sibona o?
BD: Taubada ena bona lau danu aiemai gaudia -- miro gaudia vadan lau lao lau hurihuri. Vadan ia ore.

TED: Gauna inai.
BD: Gauna inai.

TED: Bamahuta.
BD: Bamahuta ibounai.

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1 The hiss in the background comes from a pressure lamp that was burning during the time of the interview.
UNIT 12

SUPPLEMENTARY TEXTS FROM THE GULF AND WESTERN DISTRICTS

In this section you will hear a number of texts from different parts of the Gulf and Western Districts of Papua which have been chosen to illustrate the kinds of variation one is likely to hear in different areas and between different speakers. They have also been chosen to cover as many topics, and hence as much new vocabulary, as possible.

The texts are arranged in approximate east to west geographic order along the south coast, and in south to north order within the Western District.

The texts follow:

TEXT 1

Lauegu Gaukara. In this text Stanley Ivara from the Toaripi village of Moveave, east of Kerema in the Gulf District, tells how he became an interpreter at the District Office in Kerema, and what his work is.


1 Notice the frequent de-voicing of voiced stops in Stanley's speech: kaukara, kiroa, kato etc. This is very common among Hiri Motu speakers in the eastern part of the Papuan Gulf. Occasionally Stanley also interchanges I and n.

2 Didie D.D.A. the former Department of District Administration which has now become the Chief Minister's Department.

3 Notice the use of the locative marker -ai which is common in the Central dialect, but not in the Hiri Motu spoken in the Gulf and Western Districts. Thus Kerema + ai becomes Keremai, Mosbi + ai becomes Mosbiai.

4 Notice the use of daekau in this context, cf. Section 3.2.

5 haere 'to answer' (pure Motu)

6 siem it is not clear what the speaker means to say; possibly siem is a garbled form of the Pidgin verb sanim 'to send'.
UNIT 12
(Texts 1-2)

 amo. Idia siem...be inai bamona: ia be dohore ia gaukara inai dipatmen
dekenai. Vadan unai..unai dinai, lau mai..inai Didie dekenai gaukara
lau abia, inai dipatmen be hari idia gwauria be..inai, Chief Minister
ena dipatmen. Vadaeni, unai neganai 1969 lau gaukara ema bona1 hari
inai. Lau be..koto sibona mo2 hereva lau giroa. Taunimanima idia
kerere negana, polis taudia ese idia abidia, koto dekena idia atoa
neganai, ma inai koto ena hereva giroa tauna be lau inai. Hereva lau
giroa gaukara lau abia be, lau..inai gado, gado ibounai toi dekenai lau
herevalaia. Ta be, namba wan3 be, aiemai gado. Inai be, idia gwauria
be, Toaripi gado. Namba tu..lau herevalaia gado be..Pidgin gado. Namba
tri lau herevalaia gado be..Kerema Bay gado. Namba fo be English gado.
Koto lalonai lau hereva giroa bona herevalaia gado ibounai be..hari lau
hedinaraia; ai --lau bona --ita nega tamona kamonai inai4.

TEXT 2

Sene Taudia Edia Kara. Eafeari Semese from Mai village, west of Kerema,
tells about the initiation of the young men in his village in the time
when he was still a child. Eafeari, now a middle aged man, is clerk at
the District Office in Kerema; his mother tongue is Opau.

Aiemai sene5 ..kara be inai bamona: inai bamona memerodia6 o uhaudia7

---

1 ema bona (Central dialect)'until' (reckoned towards the present), 'toward' (the
speaker). In the Central dialect it contrasts with ela bona 'until' (reckoned from
the present), 'toward' (someone else).
2 sibona mo (Central dialect) 'only'
3 Notice the use of Pidgin for the numerals 'first, second' etc., cf. Section 4.5,
footnote.
4 Ita nega tamona kamonai inai 'let's now listen to it together' (i.e. the recording
of the story).
5 In this text you will notice the following sound changes: frequent de-voicing of
voiced stops, and occasional change of l, r and d into n, and n into r. The de-
voicing of voiced stops is quite common east of the Purari River in the Gulf District
(cf. footnote 1, Text 1); the other changes seem to be restricted to the Coastal area
East and West of Kerema (i.e. the Toaripi and Opau language areas).
6 Notice the incorrect use of the pluralizer -dia, which has been added to the plural
forms memero and tatau. (see Section 5.1).
7 The speaker actually says huau; this is the form commonly used in the Gulf and
Western Districts.
be...do idia daekau men's...o...tataudia\textsuperscript{1} ruma dekenai...

CLV: Umuiemu ladana be dahaka, dubu?
..dubuai\textsuperscript{2} ..ai gwau, dubu dekenai dohore\textsuperscript{3} idia noho, nega haida be lagani tamona, nega haida be siks mans o hua siks bamona idia noho. Gabeai inai hua o lagani ia ore negana, dohore sinadia bona tamadia aniani bada herea do idia karaia, bona boroma danu do idia alaia. Aniani idia karaia negana, dohore... inai aniani be gabeai idia ania, idia lao, idia digudigu guna, idia kopina ibounai be mai ena herahera danu idia noho inai dekenai ..idia lao digudigu guna, gabeai, dohore..idia hanua --aiemai hanua be rua idia noho --vadaeni inai hanua ta dekenai idia raka ela bona..hanua ta dekenai, ma idia giroa mai dubu dekenai dohore idia daekau. Vadaeni murina, dohore aniani do idia ania. Vadan murinai aniani ia ore, vadaen, ia ore idia diho, edia sinana tamana danu idia noho, gabeai..idia lao, idia sain, hegeregere leba gaukara idia sain vadaeni idia lao plentesin ta ta...e..Kokebagu\textsuperscript{4} inai Rigo kahanai dekenai...e..Kanosia\textsuperscript{5} inai..Kairuku dekenai unuseni idia gaukara. Haida be idia ese lao..inai, Misima\textsuperscript{6} bona Samarai\textsuperscript{7} dekenai idia gaukara. Inai bamonai idia karaia. Aiemai uhau ena kara be inai bamona idia karaia to hari be, oi itaia be, dubu lai, badina aiemai Misin idia mai idia gwau: "A, inai kara be ia dikai!" Vada inai kara idia kokia, hari o i itaia be..dubu lai hanua dekenai. Inai sivarai...o gori, sene sivarai sisina be inai.

\textsuperscript{1} See footnote No. 6 on the previous page.

\textsuperscript{2} dubuai 'in the dubu'; for the use of the locative marker -ai see Text 1, footnote 3.

\textsuperscript{3} dohore 'shall, will'. Can also mean 'to have to': dubu dekenai dohore idia noho here means 'they have/had to stay in the men's house'.

\textsuperscript{4} Kokebagu a plantation on Kemp Welch (Wanigela) River in the Rigo Sub-district.

\textsuperscript{5} Kanosia a plantation in the Kairuku Sub-District.

\textsuperscript{6} Misima Misima Island, east of Mainland Papua in the Milne Bay District.

\textsuperscript{7} Samarai Samarai is the second-largest town in Papua on the island of the same name off the south-east tip of New Guinea.
Boroma Labana Dalana. This text is part of an interview with Mau Ilave, an employee of Radio Kerema whose home village is Auma near Ihu Patrol Post in the Gulf District. Mau speaks Orokororo as his mother tongue. Here he is answering a question about the hunting of pigs in his home country.

Hari taunimanima haida idia karai, ipidi dekenai. Guna be bemo\textsuperscript{1} dekene idia...abia loaloa to hari be ipidi momo herea. A..labana be inai bamona: dabai momokani idia lao. Inai be tatau idiedia --tatau idiedia gaukara. Idia lao, uda dekenai, idia tahua tahua, taunimanima haida idia gwaui..idia be meamea idia karai. To, laege..matana momokani lau itai lai inai gaudia. Idia lao, inai ororo kahanai...a..gwarume ena --a,a, sorinai gwarume lasi to..inai boroma idiedia aena, 'footprints', idiedia aena, inai tano dekena idia itaia be [X:oh]\textsuperscript{2} vadan inai aena dekene idia itai bona idia lao. Boroma idia itai negana vadan idia pidia. To bema ..dahaka..boroma ia bada herea, bada negana be, sibona ia huaia be hegeregere lai. To..inai gau ia --boroma iniseni ia hatoa ma ia mai, hanua dekenai. Taunimanima huida idia --ia hakaua nega tamona lao inai boroma idia abia mai. Inai be boroma ena ..dahaka ..labana be inai bamona. Ma nega haida be, bema boroma maragi negana be, sibona ia abia mai hanua dekenai. --Sisia danu, sisia danu idia abia lao. Bema ipidi ia kerere pidia negana be sisia do idia rosia inai gau idia..abia. Bema idia lao inai s...e..boroma, sinana boroma idia davaria nega be..nega haida be sinana boroma ia gari ma ia heau. To bema rua o toi bamona maragidia idia noho be inai idia abia ma hanua dekena idia ubua\textsuperscript{3}.

\textsuperscript{1} bemo this word is not clear: perhaps the speaker wanted to say peva 'bow', perhaps he used a local word meaning either 'bow' or 'spear'.

\textsuperscript{2} Interruption by a third person present at the recording session.

\textsuperscript{3} You will have noticed that the de-voicing of voiced stops occurs also in the speech of Mau, but not as frequently as in the speech of the first two speakers, cf. Text 1, 2, footnote 1. Also notice that Mau does not use the plural-object marker -dia with verbs as for instance in the last sentence of the text; cf. what has been said about the use of object markers in Section 5.3.
TEXT 4

Ekares Ena Gaukara. This is an account of the work of the Mission in the area around Baimuru Patrol Post in the Gulf District. The speaker is Maikai, a pastor of the Seventh Day Adventist Mission in Baimuru. His home village is Ikinu at the mouth of the Purari River, and he speaks Purari as his mother tongue.

Lau ura be... Ekares ena gaukara inai... distrik dekenai lau herevalaia gwauraia. Guna Ekares ia diho neganai inai distrik dekenai be, taunimanima idia kamonai be, ia bada lasi. O, lauegu ura be -- taunimanima be... diari herevana eiava mauri herevana idia abia lasi guna idia noho neganai be. ia mai bona Misinari idia mai, Elemes. Misinari idia diho negana iniseni taunimanima be... vadan idia hadibaia noho namodia... dala dekenai, bona... lesu Keresu ena sivaraia namo dekenai idia hadibaia. Taunimanima idia noho dika amo, idia noho boioboio amo, Misinari taudia ese idia abidia mai vadaen, hanua namodia dekenai idia atodia, bona gabu namodia dekenai idia atodia vadaen. Bona Misinari ese... kara namodia haida idia hadibadia edena bamona idia noho namonamo gwauraia edia mauri lalodia. Unai negana amo ia mai be, hari be, taunimanima idia noho be... heriheri ta lasi bona... alala ta lasi bona heatu ta lasi. Badina be Misinari taudia ese Lohiabadia lesu Keresu ena hereva idia mailia bona maino dalana dekenai taunimanima idia hakaudia inai distrik deken eiava idia hadibadia. Unai dainai be, hari be noho mauri bona abia namo herea momokani taunimanima edia noho lalonaia. Vadan, inai negana amo, Misinari momo idia mai, ovasis eiava hegeregere gabu haida, gabu hegeregere Niu Silan bona Ostrelie eiava Samoa, idia mai iniseni idia

1 Maikai speaks the Central dialect beautifully 'according to the book' as a result of his training as a pastor. He also uses a number of pure Motu words which are not current in Hiri Motu outside Missionary circles, such as boioboio 'lost' and dabadaba 'all the days, always'.

2 mai 'come' is also used to indicate the progress of time from a point in the past towards the present. Thus, in this context, ia mai can be translated by 'time went on' or 'after some time'.

3 Elemes L.M.S., the London Missionary Society, which worked in the Torres Straits and the south of Papua.

4 boioboio see footnote 1.

5 lalodia a pure Motu form meaning literally 'in the insides' (plural of lalona 'inside' + locative postposition ai).

6 heriheri this word is unknown to both authors: it probably belongs to the theological sociolect of the Seventh Day Adventist Mission.
gaukara madi, haida be idia mase. To haida be maui dekenai idia giroa bona idiedia varavara bona turadia danu idia hedavari karaia edia tanobada korikoridia dekenai. Vada hari ia mai bona..inai lagani, 1973 lalonai be, Misinaris inai ovasis amo be idia..idia ore vadan inai distrik lalonai. Vanegai tamona momokani ia mai ia noho, vadan ia giroa vadaeni iena..hanua dekenai eiava ia giroa momokani lasi to ia giroa mai Mosbi dekenai. Vada hari be, tau kurokuro eiava ovasis Misinar be lasi, hegeregere Samoa dekenai eiava Niu Silan eiava Ostrelie amo. Hari be vadaeni..inai Urika Distrik1 lalonai be..vadaen inai distrik ena tauni-manima korikori sibona idia..idia noho bona gaukara danu vadaen. Ai sibona ai se ai naria noho inai Misinar gaukara dekena eiava Ekaresi ena..gaukara ibounai dekenai. Unai dainai ai laloa be vadaeni, inai Urika Distrikli lalonai be Ekares ena gaukara be..vadan inai be..inai tanobada ena taunimanima korikori ese do idia naria karaia. Ovasis Misinar ibounai be vadan sedira idia doko vadan inai distrik dekenai.

Do idia mai lou lasi.

Lauegu hereva dokona be inai bamona: Ekaresi gaukara be iniseni be ia goada momokani lasi; ia goada bona ia manoka danu. To..Lohiabada ena gaukara dainai, haroro taudia eiava pastos iniseni be ai gaukara noho mai goadanana bona mai namona. Inai be Delta be gabu namo momokani lasi gaukara dekenai. To, vadaeni, Lohiabada ena gwauhamata ia gwau be: "Lau be dabadaba2 ibounai, umui danu3. Unai dainai be ai be ai moale aiemai gaukara dekene badina Lohiabada be..ai danu ia gaukara ia noho, bona ia durua karaia aiemai gaukara ibounai lalonai. Lauegu hereva dokona be inai.

1 Urika Distrik The Urika River is the river on which the home village of Maikai is situated. The term distrik here does not refer to an Administrative District, but to the general area around the Urika river, where the L.M.S. was working.

2 dabadaba see footnote 1 on the previous page.

3 Maikai is quoting part of Matthew 28.20., which in the pure Motu translation of the New Testament reads as follows: ..lau na daba daba iboudiai umui ida ta nohomu.. [teach them to observe all that I have commanded you; and lo,] "I am with you always to the close of the age" [Revised Standard Version, 1952]. The use of dabadaba for 'always' is unknown in Hiri Motu; hanaihanai would be the correct word.
Gwarume Abia Daladia. This text is part of an interview with Okea Keni, an employee of Radio Kerema, whose home village is near Kikori Station in the Gulf District. Okea speaks Porome as his mother tongue. He tells about the fishing techniques used by his people.

OK: Gwarume abia deken lau hereved sedira..kara be sisina momo bamona.
To..aiemai kahanai, sisina be, inai reke ta. Inai be, dahaka
dekenai, baubau maragi idia ivaia, siria maragi maragi vadeni,
varo dekenai ai kumia. Hegeregere ..reke bamona. Bema sinavai
ai koua negana, -- ma, sinavai koua negana murinai be au ai gwadai-
dia. \(^1\)

CLV: Ia, inai gau lau itaia vadan.

OK: Inai reke be ma inai au dekene do ia kamukamu. Ranu ia mai negana
dohore ia abia lao hegeregere lasi. Inai kahanai dekene koua
negana vaden, ai naria, ranu ia diho. Ranu ia diho:, sinavai ia
kororo momokani negana, vada taunimanima haida be idia dakeau.
Sinavai dorina momokani, imoro danu. Idia dakeau:, dahaka, dorina
momokani, bema dorina tauna ese ia botaia ia stat imoro, vada
inai bamona, taunimanima idia murinai murinai inai bamona idia
diho mai edesen ni inai dahaka ai koua, sinavai ai koua inai.. reke
dekene. Ma iniseni imura ai botaia. Ia lao: ela bona gwarume idia
mase. Ma gwarume do idiena kara be.. idia dakeau inai dahaka,
sinavai badibadie dekene. Ma dohore ai lao, do ai abaisi gwaiera
inai be idia mase vadaeni.
Haida be..

CLV: Inai be hahine ena gaukara o..?

OK: Oh, inai be tatau, tatau bona memero. To kekeni taudia be uda
dekene idia lao. Inai be sinavai dorina dekene. Ranu ia..dahaka,

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\(^1\) The reke described by Okea is a screen made of slats of bamboo plaited together with rattan, which is put in the entrance of small creeks when the tide is at its highest. When the water subsides the fish in the creek is trapped behind the screen and can be caught. Similar 'fish-traps' are found in many places along the south coast of New Guinea and on the Torres Straits islands where the tides are strong.

\(^2\) kumia 'to wrap up' is not the right word here; it should be turia 'to plait'.

\(^3\) The reke is kept upright by supporting sticks on both sides, stuck into the mud of the river bed.

\(^4\) imoro or imura, fish poison, is made of the roots of a liana which are squashed and thrown into the water. The sap has a drug-like effect on fish but does not seem to have harmful effects on people.
kororo momokani negana. Uda dekenai idia lao sinavai dorina momokani dekena ma idia itaia. Inai, dahaka, au henunai o...dahaka, ranu ia diho momokani vadaeni inai sinavai huanai be ranu sisina ia noho. Ma inai gabu inai idia seia, dahaka dekenai dis bamona gauna o inai bamona -- dahaka dekena.1 To gau ta be ai...ia noho hanaihanai hahine taudia ese huai hanaihanai. Inai be dahaka...rabia dahaka dekenai idia karaia. Inai, inai bamona gini gauna...inai gauna dekene, ranu be inai gauna dekene idia seia hanaihanai. Dohore idia seia idia seia:, ia ore neganai do inai gwarume be...momo herea momokani. Ma inai hahine taudia idia diho vadan, inai gwarume, pai o dahaka, idia do idia rosia.

TEXT 6

Rabia Abia Dalana. This text is part of an interview with Soba Samai, an employee of Radio Kerema whose home village is Mati, north of Kikori Station in the Gulf District. The first part of the interview in which Soba tells about the environment of Kikori you have already heard; it was the text to unit 4. Here Soba tells about the making of sago in his area.

SS: Rabia, inai aiemu kahanai dekene be...rabia be inai be...aniani tamona, aniani badana tamona. Bema ruma dekene aiemu sinadia idia itaia be aniani o rabia lasi negana, vadan, dabai maragi ai toreisi ai lao rabia ai utua -- Inai be, ai itaia, inai rabia swamp dekena ai vareai neganan, ai itaia. Rabia...a...rabia haila be ai itaia negana ine be hegeregere. Bema ai utua ia diho, ma rabia ai botaia negana, dohore taudia haila dohore idia vareai inai...rabia...ranu ai bubua gabu dekena.2

Ma rabia ai utua, ia moru, ma ena kopina ai kokia, vadaeni, rabia botaia gauna ta...dekene rabia ai botaia..

CLV: Umuimu gado dekenai, dahaka umui hereva inai rabia botaia gauna?

SS: Rabia botaia gauna be...ai boibo be..pemō. A inai gauna dekena ai botaia.

CLV: Daika ia botaia, tatau o hahahine?

1 Okea refers to a bail made of the leaf-sheath of the sago palm (leaf-sheaths of palms are commonly used to fabricate small containers and troughs); the bail is used to scoop the water out of the small pools left behind in the river bed in order to get at the fish trapped in them.

2 In order to extract the sago meal from the pith of the sago palm the pith is first pounded to pulp by beating it with a bamboo or wooden sago pounder (rabia botaia gauna); water is then poured over the pulp and the wet mass is then squeezed either by hand or, as in this case, by putting it in a bag and squashing it. The water draining from the pulp mass contains the sago meal which gives it a white colour. This 'milk' is collected in a large container where the meal settles on the bottom, forming a thick layer of usable sago. Rabia ranu ai bubua gabu refers to the place where the pulp is treated in the way described above. Notice that the speaker omits the -na ending one would expect with gabu: gabuna would have been the correct form.
Redio Westen Distrik. In this text Amura, who comes from Balimo village in the Gogodala area in the Western District and who works with Radio Western District, tells about the establishment and development of this radio station.

Redio Westen Distrik be, lagani 1964..idia hamatamaia. Bona gaukara ia hamatamaia redio Westen Distrik Daru motumotu lalonai. Bona redio Westen Distrik be..inai be..redio stesin ginignunana ta:, iseda teritori Papua Niu Gini lalonai idia hamatamadia brotkast gaukara. Redio Westen Distrik bona redio Rabaul bona redio Wewak be redio ginignunadia idia hamatamadia. Bona redio Westen Distrik be..inai nega ia hamatamaia, o idia haginia bona brotkas gaukara ia hamatamaia 1964 ela bona -- unuseni ia hamatamaia neganai be taunimanima momo lasi iniseni idia gaukara. Inai be tau kurokuro tamona, bona brotkast gaukara idia karai taudia be faip sibona..o ima. Inai nega be..kekeni tamona bona tatau be..fo, o hani, idia gaukara. Inai nega be, gado momo idia gaukaralaia lasi o gado momo idia herevalaia lasi. Inai nega be gado be Kiwai, Motu bona Inglis. Bona gaukara idia hamatamaia be foroklok adoraia ia lao

1 auka gauna the hard shell of palm wood which has to be removed in order to reach the soft pith in the centre of the palm.

2 Notice the use of the inclusive form iseda; one would expect aiemai in this context.

3 At present programs are broadcasted in several of the local languages of the Western District: Kiwai, Gogodala, Suki, Yongom, and others.
et oklok. Bona daba gaukara be lasi. Bona inai nega be taunimanima be redio momokani redio be edana bamona gauna, idia diba momokani lasi. Bona hanuadia dekenai danu redio momo lasi vadaen idia kamonai be. redio tamona tamona, taunimanima momo be redio lasi. Bona haida idia redio dekenai idia kamonai idia programs idia brotkas karaia gaudia redio Daru dekenai o redio -- inai nega be idia boiboi redio Daru. Unuseni programs idia kamonai idia lao..ela bona '68 o '66 idia hamata-maia taunimanima edia ura idia henia. Redio progres dekenai dahaka idia diba. Mamina¹ idia davaria..redio stesin dekena idia brotkas karaia programs be..taunimanima dekena hegeregere diba ia henia. Taunimanima ese diba namona idia abia. Hanua taudia danu iniseni idia davaria. Bona haida be moni, edia moni dekenai..redios haida idia hoidia hanua dekenai bona ela bona hari ia mai be taunimanima idia ura bada redio Western Distrik dekenai ia haka². Bona uniseni³ idia hamatamaia ia mai ela bona 1967, lau danu gaukara lau abia uniseni. Lau gaukara lau hamatamaia ia lao ela bona guna gaukara taudia be idia siri redio Western Distrik dekena. Inai uma be..inai be gavmant ese redio Western Distrik totona idia haginia lasi, to inai be kampani ta..hospital idia karaia taudia, Daru Hospital, idia karaia taudia ese inai uma idia atoa. Bona idia siri negana be redio -- o gavmant ese inai uma ia hoia, bona redio stesin uniseni ia haginia inai lagani guna lau hereva lagani ia mai bona hari..hari redio Daru o redio Western Distrik ia gaukara noho.

¹ Mamina idia davaria 'they got the taste of it'
² haka It is not clear what the speaker means by this word; perhaps it is a shortened form of hakaua 'to lead, guide'.
³ Speakers in the Western District often say uniseni instead of iniseni, and sometimes also instead of unuseni.
Edana Bamona Lau Lao. The speaker of this text is Tukau Bani, a young Kiwi man born on Daru Island whose parents came from Mabuduan village on the mainland. Tukau works with Radio Western District; this story about his life and work is followed by a short interview.

TB: Lauegu ladana be...Tukau Bani, bona..lagani 1953 lalonai lau be lau vara Daru motumotu dekenai. Lauegu hanua be Mabuduan ia noho.. Daru amo _Wes_ kahana dekenai. Badina lauegu tamana be Daru dekene ia gaukara dainai, ai be..lagani ibounai Daru dekenai ai haorea. 
Ela bona lau bada, bona.. skul dekenai lau vareai. Lauegu skul ginigunana, o gunana be..lau lao LMS eiava inai be London Misinari Skul dekenai lau vareai. Bona lagani 1961 lalonai be..lauegu praimeri skul ginigunana lau hamatamaia Daru lalonai. ia lao bona lagani ibounai siks lau haorea, murinai lau bona taunimanima haida idia abiahidi lao haiskul dekenai vareai totona. Haiiskul murinai, inai be..lagani 1970 ia ore murinai lauegu gaukara ginigunana lau abia redio..o..redio stesin dekenai. Inai be gau ta..gab..gau ta gabu ta dekenai lau lao lasi, to..inai be Daru dekenai sibona inai gaukara lau abia, redio Daru. Inai be lagani 1971 lalonai inai gaukara lau hamatamaia. Lau be..ofises haida bamona lasi, inai..ofis dekenai idia lao..o..ofis, o..gaukara dekenai idia lao.. Pot Mosbi dekenai diba abia, edia gaukara kahanai..a..lau laloa be lau be lau gaukara namonamo bona..sedira nega gabeai..be dohore lau idia abiahidi ma lau..lau lao Mosbi dekenai, ma lauegu gaukara kahanai ..diba lau abia. Lau be lau ura dikadika\(^1\), redio Daru lau gaukara, bona lau laloa danu.. taunimanima haida be idia ura dikadika danu redio Daru gaukara. Redio gaukara be..namo herea momokani, iseda..taunimanima daika idia noho..gunika gabudia dekenai, _ita^2_ durua henidia..a..tubu daekau namonamo totona.

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1. 1au ura dikadika _'I want it badly'_ . The speaker's Hiri Motu shows the influence of English by this literal translation of the English expression.

2.  _ita_ Like the previous speaker, Tukau occasionally uses the pronoun of the 1st person plural inclusive, where the exclusive form would be the correct one.
CLV: Oiemu gaukara..ia noho iniseni sibona o..danu oi loaloa Westen Distrik dekenai interview abia totona?

TB: Inai momokani ai danu, oi diba..patrol idia lao neganai be ai danu, ofises haida idia abahidi, lau inai patrol lalonai loaloa, sene mava r u anedia1 bona ane idauidau bona..hegeregere oi hereva bamona, interview haida abia redio stesin ese aiemai stesin dekenai..m.. brotkaslai2a totona.

CLV: Edana stesin o vadivadi vadaeni..guna..be lao --Morehead oi itaia vadaeni o?

TB: Lasi, laugeu patrol ginigunana be..lau abia lao..inai North Bank Fly bona South Bank Fly dekenai. Bona Daru West kahana dekenai, lau lao. Inai be kone dekenai idia noho hanudia sibona..lau vadivadi henia to..uda lalonai idia noho hanudia be lau vadivadi henia lasi.

CLV: Inai be, daika ia vadivadi..uda dekenai?

TB: Inai be guna idia..a..guna idia vareai ofises, hegeregere Amura bamona, Amura, bona..Patrick Ogrin inai..fan3 bamona idia lao, Kianga4 gabu bona Balimo gabu..Morhet5 gabu, idia --Lek Mare6 gabu, idia vadivadi henia, ane rekod o abidia totona.

CLV: Inai..North Fly Bank..dekenai vadivadi oi henia negana, edana bamona oi loaloa, vanagi dekena o boti oi abia?

TB: Lasi, inai be..gavamant bot ta inai be..M.V. Anzana dekenai ai loaloa. Lau bona aiemai patrol ai haorea, ai giroa mai, Daru dekene. Guna be ai lao North Bank Fly dekenai ai vadivadi, ia lao, Domori ai abia ma ai giroa mai..a..ma South Bank Fly dekenai ai diho mai ela bona Daru ai abia.

CLV: Iniseni o gaukara negana, e, Westen Distrik nius oi hereva..oi hamaoroa?

TB: I0, inai be..Motu gado bona laugeu gado, Kiwai gado dekenai..a.. hegeregere ai..translet ma taunimanima ese kamonai totona.

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1 anedia This word is difficult to understand on the tape; the speaker possibly says something else.
2 Notice the Motu ending -laia (cf. gunalaia, herevalaia) added to the loanword brotkas.
3 fan ‘fun, for fun’
4 Kianga Klungu Station
5 Morhet Morehead Patrol Post
6 Lek Mare Lake Murray
TEXT 9

Ostrelie Vadivadi Lau Henia. Urseni, the president of the Lake Murray Council, who also spoke the text in unit 1, now gives an account of his recent visit to Australia. Urseni, whose home village is Komaovai, speaks Zimakan as his mother tongue.

Lau be..inai..Kaunsila..ai kehoa inai Lek Mare Lokal Gavaman Kaunsil, inai be 1967. Disemba inai be ileksens. 1968, Dienuari be, kaunsil ai kehoa. Ma lagani tamona murmairi be 1969, be ai diho Ostrelie dekena. Ai diho Ostrelie negana, guna ai lao Pot Mosbi, inai, Konedobu inai gavaman ese inai Ostrelie ena dala ia hadibaia. Bona..gavman ese inai ofisa ta ia mak. Iena ladana be Zef Fridra. Ia be..Papua Niu Gini dekena ia gaukara..20 yias. Ia be ia dib momo, Motu o dahaka, Pisin; a inai tauna danu ai diho, Ostrelie dekena. Mosbi ai rakatania, inai be ziet ai abia, seven oklok. Seven Mail ai rakatania. Ai lao..

Cairns dekenai ai diho. Nega sisina ai noho, Cairns, vadan ai lao, Townsville. Dina rua ai noho, inai gabu ai vadivadi, rais bona..rais faktoris, siuga, bona mit faktoris, bona..inai Townsville edia lunivesitis bona Ami, gau ibounai ai itaia, ma ai hanaia inai Magnetic Island. Inai gabu ai rakatania ai hanaia Mt. Isa. Mt. Isa dekena ai noho negana inai be..maining kampani badana. Inai be tano lalonai ai vareai, inai be 3½ hours inai tano lalonai ai noho. A inai kara itaia inai tano lalonai be ia idau, bona Kaunsol ta ia tai danu. Inai tano lalonai. Kara be ia idau, oi dibai inai be ai dibai lasi inai bamona kara. Ia noho lasi Papua Niu Gini dekena. Iniseni ai noho ma adorahi be..inai ataia dekena faktori ai itaia. Ai gari maragi lasi! Inai kara be idau momokani!

Ai noho iniseni dina tamona, sedira hanuabo..adorahi, siks oklok bamona inai Tow --Mt. Isa ai rakatania, ai mai hanuabo, Brisbane. Orait Brisbane be sisina ai noho vadan ai lao Sydney dekena. Sydney dekena ai ginidae, inai..lalonai, plen lalonai inai..laiti idia habodoa..laiti idia habodoa negana, inai..ai kaunsols tens ibounai

1 ziet 'jet-plane'
2 Seven Mail: Port Moresby airport, which is seven miles out of town.
3 tens 'ten'
idia toreisi, idia hoa maragi lasi idia itaia! Idia laloa be...heven!
Vadaeni alemu naria tauna be ia gwau inai be heven lasi, Sydney. Ai
diho inai be hanuabo, ten oklok. Pura tamona ai noho Sydney dekenai.
Sydney dekenai be...aiemu laloa ibounai ia ore vadaeni! Gau idau momo-
kani ai itaia, bona Sydney be dokona lasi matana sibona ia doko! Gau
momo ai itaia ma faktoris idauidau, Sydney dekenai. Wik tamona murinai
be Sydney ai rakatania, inai be traka dekenai ai daekau ai lao Port
Kembla. Inai stil woks ena faktori haida idia noho. Etins¹ bona inai
aien. Aien lup idia karaia gabudia -- karaia gabuna. Iniseni ai noho,
dina tamona, vadaeni ai hanaia Canberra dekena. Iniseni ai noho negana
ai daekau...fret en rais² faktoris idia noho bona bisinis haida, ataia
dekena. Bona Canberra dekenai ai noho, gau momo idia hadibaia, idiena
failamen ruma bona Ami, Polis, lunivesiti, bona CSIRO, Queanbeyan kaunsil,
inai gavman ena gaukara, bona inai Sekretari ai itaia bona External
Territories Minista ena ofis dekenai ai kiki la danu. Bona inai bisinis
daladia inai gavman idia hadibaia ma kopretiv ena dala bona..lunivesiti
danu ai itaia. Bona idia hadibaia inai kantri edena bamona durua, inai
kantri durua dala, bona edena bamona inai gavman ena gaukara daladia,
idia hadibaia bona bisinis daladia. Iniseni dina tamona ai noho hebou
badana dekenai, inei dipatmen Heds o Kwaradia. Idia mai inai kiki
idauidau idia karaia. Inai dipatmen ta ta ena kiki. Gau momo idia
hadibaia! Ma idia hamaoroo, bema..nega gabaei bema Papua Niu Gini self
gavman o independens umui abia, ena gaukara be inai Ostrelie bamona
dohore ia noho nega gabaei. Inai Ostrelie dekenai..gaukara taudia ai
itaia, inai faktori gaukara bona kaunsil idia gaukara bona...dipatmen
idauidau edia gaukara be..ai itaia inai: Papua Niu Gini bamona lasi!
Gaukara be siahu bona auka masemase, inai dina siahu, gaukara be.. auka
momokani inai gaukara haida itaia o faktori haida itaia be inai be mase
gaukara idia karaia! Bona inai Canberra danu, ai itaia inai məni faktori,
inai koins. Inai, fipti sens bona..tweni sens, ten sens, faif sens, tu
sens, wan sens idia..faktori. Ai hoa maragi lasi! Inai be, elektrisiti
dekenai idia..paua dekenai idia gaukara, bema inai gauna ese inai tau ta
ia abia neganai ia mase be haraga sibona!

¹ etins: it is not clear what the speaker means by this word, except that it is a product
of the steel factories in Port Kembla.

² fret en rais 'freight and rice'? It is not clear to what kind of factories the
speaker is referring.
Bona ai itaia inai.. taunimanima inai guna lau be mero maragi dina hanaihanai..Papua Niu Gini taunimanima, hahine bona tatau memero idia gwau inai..gau ibounai be mase taudia ese idia karaidia, idia ese ita totona ma tau kurokuro ese idia..gaudia idia henaoa o itena ladadia idia kokia.1. Lau lao inai matana dekenai lau itaia neganai, gau ibounai be..taunimanima ese idia gaukara. Sedira gabeai, dohore Papua Niu Gini self gavaman o..ai abia sedira independens..lagani hida bamona ia ore, dohore sibona Papua Niu Gini matana dekenai dohore idia itaia, gaukara be siahu masemase dohore ia mai Papua Niu Gini Ialonai.

TEXT 10
Sene Kiki. This folk tale of the Boazi people west of Lake Murray is told by Leo, the councillor of Bozet village, who speaks Boazi as his mother tongue. The story is about a female spirit who wanted to marry a Boazi man.

Inai tau ta..rabia ia gigia gwauraia ia helai vadan..dabai momokani ..hahine ruaos2 vadan, idia toreisi, idia raka. Idia..vanagi idia kaloa lao: bona..rabia gabuna vanagi idia atoa iniseni vadaeni. Vadaeni, iena tau be ia raka guna. Hahine be ia rakatania vanagi dekene. Tau ia raka sisina ia daudau, vada inai lauma hahine be vadan inai iena hahine iena.. toana ia abia. Toana ia abia, vadan, inai tau ena murina dekena ia raka. Vada hahine momokani be..ia be murina dekena ia mai inai lauma hahine ena murina dekene ia mai. Vadan, hahine ia raka mai ia itaia be hahine ta ia noho huana dekene. Vada iena hahine momokani be ia giroa. Vada inai lauma hahine danu ia lao vadan, idia ginidae inai rabia gabuna dekene. Unuseni vadan, inai tau ia giroa vadan inai..ia itaia be iena hahine momokani lasi! Inai be lauma hahine. Vadan dala ia tahua hari be ia ura trik ta ia karaia vadan, edena bamona dohore inai hahine ia rakatania vadan ia heau lao hanua totona. Vadan ia toreisi, lahi ia

1 This was a widespread belief in Papua in the early days of contact with Europeans.

2 hahine ruaos an error of the speaker; correct is: hahine danu idia ruaosi 'he and his wife, they both...'
UNIT 12
(Text 10)

karaia, vadan inai goru matamata ia kokia gauna\(^1\) ia abia, ia mai ia atoa ia noho. Vada inai hahine ese ia henanadaia -- Inai tau ena ladana be Domboi. Vadan, hahine ese ia hereva, ia hamaoroa: "Ei, Domboi, inai edena rabia dohore lau utua? Vadan, tau ese ia hamaoroa:" Ah, rabia be inai kahirakahIRA dekene utua lasi to oi lao..sisina daudau dekena oI utua". Vada hahine..ta ia...\(^2\) ia lao:..inai rabia ia utua gwauraia, vadan, rabia badibadi dekenai ia gini ia henanadaia: "Rabia inai?" Ia gwau: "Lasi! Oi lao! Inai..lalona momokani dekene". Vada hahine be ia raka ina bamona ia la:o ia koia noho ia lao daudau herea. Vada inai tau be ia b -- Domboi be ia be gorere koikoi vadan ia mahuta noho lahi badibadi dekene. Vada ia hamaoroa "A, oi be dahaka boibo noho lau be lau gorere dikadika kahirakahira lau mase!" Vada ia hereva: "Rabia oi utua haraga vadaeni, ita lao". Inai --inai tau be inai Domboi be utu momo herea inai ko --huina dekene. Inai utu ia kakasia kakasia vadan inai goru matamata dekene..inai utu ibounai iniseni ia diho. Ia diho, vada inai meamea ta ia karaia. Meamea ta ia karaia vadan, inai lauma inai -- inai utu be hegeregere taunimanima bamona dohore idia hereva. Vadan, ia hamaoroa: "Bema inai hahine ia boibo neganai, umui se umui ansa, lau be dohore lau lao". Inai bamona vadan, inai ia boibo dikadika inai Domboi be ia gorere koikoi negana. Hahine be regena ia kamonai: "a inai tau be ia gorere dikadika, ia mai..boibo danu ia mahuta noho lahi badibadi. Ga! be\(^3\) inai be koikoi". Vadan, hahine ia boibo: "Domboi, oI noho?" Vadan ia hamaoroa: "Lasi, lau gorere dikadika lau hekure noho". Vada inai "lasi" inai bamona ia hereva negana inai Domboi be ia toreisi iena gau ia abia vadan, ia raka inai. Vada gabeai inai hahine ia boibo negana utu hari inai..ia kakasia gauna, utu ese idia ansa: "lo lau mahuta noho inai". Inai tau be ia la:o bona..vanagi kahirakahira dekena, vadan inai hahine be ia daekau mai.

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\(^1\) goru matamata ia kokia gauna 'young blackpalm he removed it thing': young leaves of the blackpalm which he had cut off.

\(^2\) The verb following ta ia is spoken too softly to be recognizable; one would expect davaria 'to find'.

\(^3\) The recording is not clear at this point. The transcription ga! be is simply the one which is closest to what is actually said. The sentence would then mean: "Ah, but he could be deceiving (me)".
Ia daekau mai ia itaia be gabu kavakava Domboi be ia heau vadan. Vadan, inai hahine ia toreisi, ia giroa lou inai..rabia ena kopina ia kokia gauna..inai ia abia vadan..ia hakapua lou. Hakapua lou vadan..vadan ine rabia rauraudia ia utua gauna ia..atoa lou, vadan ia toreisi inai rabia ia abiaisi vadan ia haginia lou..gabuna.

CLV: Goada momokani!  L: lo. Vadan, inai --iena natuna ia abia, inai hahine. Maoromaoro vadan natuna ia negea. Natuna ia negea ia lao inai tau dogoatao totona. To -- dala huana dekene ia moru be, gabu kavakava ia itaia. Vadan sinana ia heau lao ia hamaoroa: "Tauna be edesen?"
"Lasi, lau itaia lasi". Vadan, ia abia lou, seken taim1 ia negea inai.
Negea lao, gabu kavakava ia itaia, taunimanima lasi. Sinana ia lao kahirakahira..vada nega tri bamona..vadan, gabeai, inai tauna be..vanagi be vanagi ia abia vadan, sisina daudau ia kaloa vadan ia lao. Vadan inai..hahine ia ginidae. Vadan ia boibo. Ia gwau: "Ia namo oi koia lau dekena, oi lao guna! Dohore hanuaboi dohore lau ginidae dahaka dohore oi karaia! Hanuaboi dohore oi mase!" Inai bamona hereva ia henia. A inai Domboi be maoromaoro ia lao: hanua dekene ia ginidae. Ia toreisi vadan inena hahine ia botaia. Ia botaia dikadika kahirakahira iena kwarana danu ia siria momokani! Inai kahirakahira iena aena danu ia utua. Vadan, hereva ia hadibaia, hanua taudia. Ia gwau: "Ia be lauma hahine ese ia danu nega tamona ai lao rabia ai gigia, vadan ia luluai mai, hereva be inai bamona ia henia: hanuaboi dohore ia mai". Ia namo.
Vadan, tatau ibounai idia red2. Inai hanua dekena. Idia hegaegae2, vadan, naria noho. Ela bona hanua ia boio..vadan, idia mai, nega tamona inai tauna ena..inai Domboi ena ruma dekene idia koua, henuna dekene.
Inai hahine idia naria aiaia totona. Vadan idia naria noho,ela bona inai hahine be ia kaloa mai, inai lauma hahine. Ia mai bona vanagi ia atoa, ia daekau ma natuna ia abia..ia mai, vadaeni inai step badibadi idia

1 seken taim 'a second time'
2 red2 'ready'. The speaker first uses an English loan word, and later the proper Hiri Motu word hegaegae.
gini negana, vada taunimanima idia toreisi vadan, inai hahine idia alaia inai. Idia botai da dikadika. Alaia momokani, natuna danu alaia dikadika. Vadan, gabeai vadan, idia abia, inai kopina be...idia negea. Idia negea, vadan -- sedira inai, inai gori sisina be, inai...lauegu kiki ia mai bona iniseni ia doko.

TEXT 11

Ariha Bona Goru. This text is a part of a folk tale of the Ba people who live between the Fly and Strickland Rivers north of Lake Murray. The story teller is Dina, a Ba man from Ukimada village who works as an interpreter at Nomad Patrol Post.

Inei kiki be...sene kiki. Tubudia idia hananai1 dia kiki...hananai. Hananai idia kiki to...ine bamona dia hereva:
Ariha se...au dekene ia --au badina dekene ia gini. Au badina dekene ia noho, vadani, goru ta ia moru tano dekene. Vaden ine, ariha be ia hoa: "A ine be dahaka ia moru?" la sibona laloa noho, ma ia -- au badina ia rosia ia helai noho --ia gini noho ia --au huahua ta ia moru inei, goru huahua. la loa ia itaiia. la loa ia itaiia noho: "Oo, inai gauna se ia hagaria...hagaria noho!" Vaden ia lao ia itaiia ia giroa mai ia laloa noho, vadani: "A, dohore kara ta dohore lau karaia". Vadeni au huahua be edeseni ia diho mai, ia lao ia tahuia au ia --goru ia gini, au las. Goru se ia noho huahua se ia diho noho. Vaden ia lao goru badina ia -- gabana ia dogoatao ine. la lao badina dekene ia gini. la hereva: "Ai, oi be daika botaia gore oi karaia noho! Be au huahua be tauna2 las". Vaden ia be...ena nega dekenai ia noho, mage negana ia moru. Vada ia sibona ia herevase3 inai --hereva inai: "Oi diho mai ma lau oi botaia!" Oi...gau momokani negana...[-]4 Oi gau momokani negana, oi diho. Vadani au huahua ia gwaui: "Ah, s, inai tauna lau botaia go ia hereva noho!" Vadeni au huahua ia hereva: "Oi gini...karikari ine...ena badina dekene". Vada ia diho ia botaia gore ia karaia, ia hanaia

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1 The transcription of this text has not been standardized; non-Central and Western District variant forms have been written as they are actually spoken on the tape.
2 The speaker actually says something like taune, the tape recording is not clear at this point.
3 herevase. A 'slip of the tongue' by the speaker, and immediately corrected by himself.
4 A short interruption of the recording session.
kahana. "Hegeregere lasi, oia boitaia lau!" Ma ia lao..au huahua kahanai ia mage ine ia diho mai, ia boitaia karikari. Ia hanaia kahana: "Hegeregere lasi lau umui boitaia!" Kariaia noho vadane..au huahua kahanai koikoi karia vadene, ia hanaia kahanai negea\(^1\). Vadani au huahua ia diho maoromao no tauna ia boitaia ine. Ine tauna ia boitaia: "Au::!" Sisi bada hereva! "Dahaka badina oia lau oia koiakoia noho lau oia boitaia", ia hereva. Vada ia boibois kerere kerere noho, iniseni boibois tai danu giropa garoa noho vadan ia hereva -- ia boibois inai bita dekenai:"Bita!" Namba wan ia boibois, tu.. ia ansa lasi. Tri..fo..vada ia hereva: "Bita, oia be edeseni oia noho, oia mai inai tauna be oia itaia. Inai tauna se ia boitaia lau!" Paia\(^2\) bamona ia ansa, dadau hereva. Vadene bita ia heau mai mai, ia ataia karikari vada ia hereva: "Dahaka oia karaia?" "Las o, oia mai o, inai tauna oia boitaia lau!" "Daika se ia boitaia?" "Lasi, au huahua! Oia mai boitaia!" Bita ia heau mai: "Edeseni edeseni?" "Las, ia hekure noho". Bita ia lao ia lao..ia boitaia inai, ia ania. Ia abia: grekegrekegreke- grekegrekegrekegreke.. au huahua ia gwaui: "Ai! Eei! Lau oia hadikaia las! Pis\(^2\)..rakatan, rakatan!" Vadeni au huahua ia hereva: "Ei, -daika lau boibois..lahi! Oia mai inai taudia oia araia!" Lahia tores ia mai:\(^3\) "Edeseni?" Tano, au badina, edeseni ranu, sibona ia..ia tores inai. Araia lao au danu hakapua araia mai, edeseni edeseni.. ranu dekene.. tano badana ororo gabuna..lahi kavakava ia lao. Lahia kavakava ia lao. Bita, bita bona ine ariha idia ruaos o se heau dala lasi iniseni giropa garoa noho, vaden lahi ia abia ine. Aria ha bona bita idia ruaos o dia hereva:" Ai ruaos o dahaka..dahaka dohore ai boibois?\(^4\) Idia ruaos o iniseni giropa garoa noho..boibois -- ranu dia boibois inai. "Ai, habada medu oia diho mai ine, lahi oia haboda! Haraga! karikari ai ia hadikaia, haraga!" Guba ataia paia..kahana kahana ia boibois ine. Gabu dia koua negana ranu --medu bada hereva ia diho. Medu ia diho negana, habada edeseni..ia diho mai ine. Uda kahana kahana..ia kokia diho mai ine. Habada ia mai noho inai, inei bita bona ariha dia ruasi abia inai. Vadene au huahua ia abia lao ia..hure diho.

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1. The speaker actually says nekea; the de-voicing of voiced stops is noticeable in several places in this text and is caused by interference of the speaker's own language in which voiced and unvoiced stops are not phonemically distinct.

2. The speaker actually says pfaia, and later pfis; in his speech the affrication of voiceless bilabial stops in loanwords is a regular process (e.g. also pfapfa instead of papua).

3. The recording is not clear at this point.

4. Notice the use of ai instead of ita in this sentence.
Patro Kiki. Constable first class Ambros tells in this story about a patrol he made in the early fifties from the Southern Highlands down to the Strickland River. During this patrol many Huli carriers who could not swim lost their lives in an accident on the Strickland River. Ambros' parents came from the Muyu area in Irian Jaya, but he himself lived all his life in Papua New Guinea.

Iniseni lau stat Kikori dekenai lau patro mai, taubada mista Blankit danu. Lau patro mai..ai tores plen dekene ai mai, Kutubu dekenai, katrina ia abia ma Kutubu ia negea vadan, vadan unseni patro gaudia ai medi, ia ore vadan, Episi taudia danu ai patro ela bona ai mai..Tari ai abia. Tari ai abia ma Tari dekene ai mai ela bona Tiklen dorina ai abia, vanagi ai kakasidia. Kakasidia vadan, ai diho mai, vadan vanagi ia mutu. Huli ibounai be twenti wan, twenti wan Huli, tau rua Kosaku mero rua, bona plisman ta, Goilala tauna, iena ladana be Dongina. Vadan vanagi ia mutu, vadan Huli ibounai twenti wan be ia mase sinavai lalonai, vadan plisman se ia mase, vadan Kosaku ta ia mase, Kosaku mero tamona sibona be lauegu vanagi dekenai lau abia. Se inai be ..iena daudau herea be, poi be..rua. Vadan inai be ranu lalonai ia he-ia raka lao. Vadan ia lao lauegu vanagi karikari ia tores neganai, lau

1 In this text the non-Central and Western District variant forms have again been transcribed as they are spoken on the tape (cf text 11). You will notice that the speaker frequently de-voices voiced stops, and occasionally interchanges r, l, and d which can be ascribed to interference of his mother tongue (Muyu).

2 Kikori the main Government Station in the Kikori Sub-District of the Gulf District.

3 Kutubu Lake Kutubu in the Southern Highlands District.

4 katrina a Catalina flying boat, with which they landed on Lake Kutubu.

5 Episi A.P.C. (Australian Petroleum Company). A survey party of this company accompanied the patrol.

6 Tari a patrol post in the Southern Highlands District near the border with the Western District.

7 Tiklen the Strickland River.

8 Huli carriers recruited from the Huli tribe living round Tari patrol post.

9 Kosaku people from Koseago, Milne Bay, at the eastern tip of the tail of Papua.

10 Goilala people of the Goilala tribe, in the Goilala Sub-District of the Central District.

11 poi, or puini 'point, headland', here: 'bend in the river'. Distance on a river is often estimated in terms of the number of bends one has to pass.
UNIT 12
(Text 12)

abia lauegu vanagi dekene udaia. Taunima ibounai be ia mase to..ia
tamona be.. vadan laki dekene lau abia, ranu lau abia giroa, iena kopina
lau moia moia vadan, bogana lau giroa atoa vada ranu lai moia vada ia
ranu ibounai be ia mumuta. Vadan ia tamona ia mauri. Vada ela bona ai
diho mai, huanai kem ai karaia ai mahuta, mahuta vadan inai taudia ai
tahua. Ma ai mai,..Yungum taudia haida vanagi ia mutu. Vanagi ia mutu
ma..ia mutu vadan ma ia raka. Ia nahu kahana dekene ia ginidae vadaeni
ia raka. Sinavai danu, umui dib: Tiklen be..Tiklen be ia siahu momo.
Ia be hegeregere lahi oi karaia ma ia boila bamona. Vada ia nahu kahana
dekene ia atoa vadan, kahana dekene ia atoa,vadaeni ia raka lao..aniani
las, aniani ibounai be ese vanagi ia mutu aniani ia abia lao dekene be
ia lao mahuta kava. Nadi ia abia vadaen okari, uda okari, ia makohia. Ia
makohia inai gauna ia ania mahuta, dabarere ma ia lao gabuna..vanagi ia
mutu nahu gabuna dekene ma ia nahu hanaia kahana dekene ma idia mai.
Ai be ai tahua inai taudia. Episi taudia bona gavman..vadan ai polisman
ibounai ai tahua, ai davaridia, polisman danu ai tahua ai abidia mai
vadan, ma oro uof ai karaia. Ai utua, oro uof ai karaia noho, inai be
Huli taudia ita abia hanaia totona. Badina idia be nahu diba lasi. Inai
dekene ma ai abia hanaia totona ai be oro uof ai karaia noho, vada Yungum
taudia danu dia mai. Dia mai ma..ai hereva: "Umui be nahu diba lasi, umui
be nahu lasi. Yungum taudia be idia be dia diba, dia nahu. Badina dia be
sinavai taudia". Ai hereva be inai, Huli tauna be ia be kamonai lasi, ia
diho neganai, iena kiapa be ia kwatua, aiona dekene ia atoa ia nahu inai.
Ma idiena sadien ia toreisi, Huli sadien ia gwau: "Oi be nahu lasi!" ia:
"Stop, stop!" be ia kamonai lasi, vada ia nahu inai. Ia nahu ma..nahu ma
huanai negana lau be murinai lau nahu. Lau ura be lau rosia inai tauna.
Vadani pes taim ia diho ia tores, seken ia diho, diho negana vadan ine
be lau dogoatao huina sibona ma duduna lau abia negana gauna ia diho
momokani. Vadan mero be ia mutu inai! Vadan iena sadien ia hereva:

1 laki 'luck, good fortune'
2 Yungum Carriers recruited from the Yungum (or Yongom) tribe, which lives on both
sides of the border with Irian Jaya to the north-west of Lake Murray.
3 uof 'bridge (wharf)'
4 sadien 'sergeant'
"rakatania!" Bona sadien daika --bul kopral¹, sadien lasi..daika..Patana. ia be Pamu² tauna. Hegeregere patro be ia se ia insait³. Vadan ai patro mai. Vadan ia hereva dekena vadan ai rakatania inai mero be ia mase, ranu ese ia hure abia lao.

Vadan taunimanima inai Huli taudia be ai abia hanaia badina be nahu ia diba lasi vadan ai se ai ia dogoatao gaudia ita abia hanaia kahanai dekene..ibounai ia ore, Yungum taudia be idia nahu kahanai. Sibodia idia nahu ia be oro dekene ia hanaia las, oro uof dekene. Ai hanaia ia ore ma..gaudia ai pikap⁴, ibounai gau kwatua ia ore vadan, ai raka lao..kem dekene.

Kem dekene ai noho, mahuta, taunimanima inai..Huli ibounai twenti wan dia mase taudia inai be ranu..ia gudu ma ia abia daekau garina vadan ai tahua. Tahua be davaria lasi, ta ai davaria ai abia guria lasi vadan ai raka. Va⁵ ai noho be..tri des, tri des bamona ai tahua, inai taunimanima ai tahua. Vadan, fo de negana vadan ai tores, raka, diho mai. Ela bona ai diho mai, bona hereva ia siaia: Daru dekenai bot ta ia daekau mai. Ai abia totona. Vada taunimanima momo herea ai halusia dekene vadan, gabman deke --telegram idia siaia ma bot ta ia mai ai ia abia gore.

Ela bonaai be ai diho noho, ai diho noho Episi kem ai abia. Ai mahuta unuseni dabai ai stat diho, a..hereva be lau reaia: Ai raka noho huana dekene vada ine mero..ai oro..uof ai karaia noho ia nahu tauna, vadan ine be ia..iena bodi be ai itaia. Vadan vanagi haida be idia hanaia, hanaia negana, ma lauegu vanagi bona..taubada ena vanagi murina ai mai ai davaria ma taubada ia hereva inai tauna guria guna vadan ai haboa inai tauna be ai abia ai guria, miri dekene ia noho.

¹ bul kopral 'full corporal'
² Pamu tauna a man from the Bamu River area in the Western District.
³ insait 'inside'; patro be ia se ia insait 'he accompanied the patrol'
⁴ pikap 'pick up'
⁵ va shortened form of vadaeni.
A HIRI MOTU - ENGLISH VOCABULARY

C Central dialect
cf compare
G Gulf District variant
HM Hiri Motu
Lw loan word borrowed from English
Lw P loan word borrowed from Pidgin
NC Non-Central dialect
pl plural
sg singular
W Western District variant

A

ábata (G, W habáda) flood, tide
ábia to take, get; to carry (in hand); to reach: ai raka ela
bona Tari ai abia we walked
until we reached Tari (Patrol Post)
ábia daekau to take up
ábia diho to take down
ábia diho mai to bring down
ábia lao to take away
ábia lou to take again
ábia mai to take toward the speaker, to bring
ábiadæ to accept, assent
ábiahidi C to choose
ábiosi W variant of abiaisì
ábiosì (W abiaisì) to raise, lift up
ábóna scrotum
adavána (pl adavádia) spouse: wife
or husband (term of reference)
adavágu my wife! my husband!
(term of address, see Section 5.1)

ADC Assistant District Commissioner
adéna chin
ádorahi afternoon, evening; cf
hari adorahi
ánorahi kahunai in the evening
áena leg, foot
agrikâltia Lw agricultural (HM
biru gaukara)
agéva beads
ahu lime (for chewing with betel-
nut); lime gourd
ahûna C share, portion
ai we, us (exclusive)
áiemai (G, W aiemu) our (exclusive)
áiemu G, W variant of aíemai
áien iron
áiilan Lw island (HM motu motu)
áiôna throat, neck
ákrekals Lw agricultural
ákrekals tauna agricultural
officer (HM biru gaukara tauna)
aláia to kill, slaughter
alála 1. to fight (on a large scale)
        2. war, (large scale) fight
ami Lw army
amo C from, out of; by means of,
        with (instrument, not accom-
        paniment cf danu, ida)
amúdo ground oven, mumu
ane song; ane abia to sing
ani following a question, indicates
        that the answer is expected to
        be 'yes' (see Section 10.1)
ánia to eat, to chew
ánesa, ansa Lw to answer (HM
        hāere henia)
ániani 1. to eat (G, W);
        2. food, a meal
ánina contents, body, yield (of
        fruit bearing plants) cf
        kimai anina; meaning, essence
aónega 1. wisdom, intelligence
        2. wise, intelligent: ia be
        aonega tau na he is wise,
        intelligent
APC Australian Petroleum Company
apéna wing (of a bird), flipper(of
        a turtle)
ara a fence (but not as enclosure
        or cage cf magu)
aráia to burn (something); to be
        burning (e.g. a lamp)
ária a feast
áriha lizard, goanna
aru current (in a river)
aséna liver
ásprin Lw aspirin, tablet of any
        kind
atáiai on, on top of; above, high
        up (above the ground)
atóa (W often hatóa) to put, place,
        to put on (of clothes)
atoa diho to place down
au wood, tree
        au badína tree trunk, base of
        tree
au gabána trunk of tree
au dudúna end, butt
au fláua fláua flowers
au huáhua fruit
au kopína bark
au ramúna root
au ráurau leaf
au rigína branch
au uhéna seeds
áuka (to be) hard, tough, tight;
        difficult: iena gado be auka
        masemase his language is
        extremely difficult
aukína jaw
ava weed(s)

8
bada (takes -na, -dia) (to be) big
bá dibádí G, W the side of something:
        rabía badibádí dekena ia gini
        she stood beside a sago palm;
        bank (of a river)
badína 1. base, stem, foot of
        something;
        2. because..(see Section
        2.3.2)
bádina daháka (or daháka badína)
        why?
bá danai alongside, at the foot,
        base (of a tree): vaivai badinai
        idia kiki noho they were yarning
        at the foot of a mango tree
badu 1. (to be) angry: lau dekena
        oi badu? are you angry with me?
        2. anger
bagúna forehead
balúsi Lw P aircraft
bamáhuta goodbye!
bámona 1. like, similar to: inai
        bámona oi karaia do it like
        this cf edana bámona
        2. about, approximately:
        toi bámona lau abia I took
        about three
barangi 1. to paddle
2. a paddle: oi barangi paddle off!
baranda Lw verandah (HM.C dehe)
bareiki Lw government rest house, barracks
bate C? gauge for making net holes or meshing the right size
bubau bamboo, smoking pipe, any pipe or tube
bava crab
be 1. focus marker (see Section 4.6)
   2. of course! yes!: ia mai vadaeni? - Be! Has he come? - Of course!
3. When introducing a statement it adds emphasis to what follows:
   Be, edeseni kuki ta lau davaria? Well then, where shall I find another cook?
bedi C spoon, spatula
bema 1f, when (see Section 8.1)
bero wound, scar
besisi, bisisi shell fish
bia Lw beer
biaguna (optionally takes -dia) owner, person in charge, boss:
   cf hanua biaguna, ruma biaguna
bibina lip, edge
bibo jew's harp
   bibo botaia to play the jew's harp
biku banana
bini Lw bean
Bipi, B.P. Burns Philp
biri nipa palm; a thatch (usually made of nipa palm leaves)
biru C agriculture
   biru gaukara tauna agricultural officer
bisinesi, bisinis Lw business, enterprise
bisisi variant of besisi
biskis Lw biscuits
bita mouse, rat
boboro hornbill
bodaga (to be) rotten, over ripe
bodo to be out (of a lamp, fire)
bogahisi, bogahisihisi (W bogasisi)
   1. (to be) sad, sorry
   2. sadness, sorrow
bogakunu (to be) full, replete (with food)
bogana stomach, belly
bogasisi W variant of bogahisi
bobo 1. to call, to call out, to bark: guba ia bobo it's thundering
   2. noise: dahaka bobo momo what's all the noise about?
bolio to be lost: hanua ia boio lit. 'the village is lost'
   i.e. it is dark; to elapse, pass (of time): hua rua ia boio two months passed
boiria (not in W) to call, beckon, summon
bona and (see Section 2.4)
bonaia to smell (something)
bonana a smell, odour
borama pig, pork; cf uda boroma
bromakau, bulmakau cow, beef
bot, boti Lw boat, ship
botia to hit, strike, beat, pound cf bibo botaia, gaba botaia
boti variant of bot
bret Lw bread
brum Lw 1. to broom, sweep
   2. a broom
batau betelnut
bubua to pour, spill (something)
   bubua diho to pour out, pour down
buka Lw book
bulmakau variant of boromakau
bura (to be) old
Daba the morning
  daba ia rere (at) dawn
  dâbai morning, in the morning; cf har i daba;
  dâbai marâği early in the morning, first light, piccaninny daylight
  dâbarere (at) dawn
  dâbua clothes, clothing, cloth cf kumia dabua; large loincloth, laplap
  dâdabaia to strike, beat
  dâdia to snatch
  dâekau 1. to go up, climb, to go inland
      2. following another verb: direction upwards (see Section 3.2) cf abia daekau, veria daekau
  dâekau lao to go away upwards
  dâekau mai to come from below
  dagedage (to be) cruel, fierce, savage
  dahâka what
    dahâka badina why, for what reason (see Section 2.3.2)
    dahâka dainai why, on account of what (see Section 2.3.2)
    dahâka totona what for, in order to do what (see Section 2.3.2)
  dâhua to rub, wipe
  dâika who
    dâika ena whose
  dainai because, on account of (see Section 2.3.2): inai dainai for this reason
  dala 1. road, way, track
      2. way of doing something, method: vanagi karaia dala ai dibaa lasi we don't know how to make canoes (i.e. the manner of making canoes)
  daména salt
danu (W dano) 1. also, too; together with, while: sisia danu ia lao labana he went hunting accompanied by his dogs; ia lao tai danu he went away, crying.
  2. (C) often used as an interjection meaning 'what's it', 'what was I going to say...'
  déradara to be confused, not sure of something; to hesitate
dârea to tear
dârima outrigger
dâudau (to be) far, distant
davâna wages, pay, reward, pay-back; price (of something)
davâra the sea
davârai at sea, in the sea
davâria to find, discover
dâvea to wave
  DDA Department of District Administration (now the Chief Minister's Department)
dehe C verandah
dékenai, dékena, dékene to, at, in, from, with (see Section 1, Conversation footnote 1): inai dékenai consequently, because of that..
  dékene variant of dekenai
démaria to lick
  dia variant of idia
diâri 1. to be idia
      2. the light
diba, 1. to know, understand
      2. knowledge
      3. following another verb, diba expresses competence in performing an action, or a habitual performing of an action (see Section 6.3)
diba henia to give information, to educate
diba tahua to seek knowledge, become educated

díba₂ arrow

díbura darkness; a prison
díbura tauna a prisoner

didié see DDA

Diénùari Lw January

digàra fat, tasty, sweet (of food)
digu to wash (oneself), to take a bath
dígudigu to bathe
diho 1. to go down, descend, to go towards the sea
2. following another verb: direction downwards (see Section 3.2) cf abia diho, bubua diho, lulu diho, raka diho
diho lao to go away downwards
diho mai to come from above
dika (takes -na, -dia) (to be) bad, evil, no good, damaged, in a bad way
díkadika badly
dimairi ant
dina day, sun; cf hari dina
dina gauna watch, clock
dina siahu the heat of the day
dina tubu midday
dipátmen Lw department

Diráva God, spirit

Disémba Lw December
distrik, distriki Lw district
diúna elbow
divélopmen Lw development
divísín Lw division cf sensus divisíon
do variant of dohore
dobu 1. (to be) deep
2. depth
dógae widower
dógoatao to hold, keep together

dohóre, do 1. afterwards, later on
2. future-tense marker (see Section 3.1)
doko to be quit, to be released, discharged; to be ended
lauegu kiki ia doko inai my story has now come to an end
dokóna the end
dola Lw dollar
doma leech
dória to push, shove
dórina top, summit; headwaters, source (of a river)
dórinaí at the source, headwaters
dorúna the back (of the body)
dúáhia to read; to count, calculate
dubína tail (of a bird)
dubu church
dúdudia to prod (with a stick)
dúdue to sprout out of, grow out of
dudúna tip, extremity, end, butt:
ienia huina duduna sibona lau
abia I grabbed him only by
the tips of his hair
dúrúa 1. to help, assist
2. help, assistance
dúrúa hénia to give help
dúrúa karáia to help

edána, edéna which
edána bamona how
edána negai (O, W edá negai) when, at what time
edéna variant of edana
édeseni where
édeseni édeseni here and there, in all directions: idia heau
edeseni edeseni they fled in all directions
édia 'their'; in possessive constructions involving a plural noun + edia + noun (see Section 5.2)
ÉDÉSI  A.D.C., Assistant District Commissioner
édpos  aidpost
éiava C or (cf o)
ekarés, ekarési the Church
ela bona  as far as, until
ema bona C  as far as, until (reckoned towards the speaker, towards the present)
egu  C my
éléksin election
emu C your sg
ena 'his, her, its'; in possessive constructions involving a singular noun + ena + noun (see Section 5.2)
ÉPISI  A.P.C., Australian Petroleum Cy.
ese 1. subject marker (Section 2.2)
2. Emphasis marker, with subject pronouns (Section 6.4)
estrip  LW airstrip

F
faïv, faip LW five
fes LW first
fes taim LW the first time
fipiti LW fifty
fo, foa LW four

G
gaba drum
gaba botaia to beat the drum
gaba gauna belt, waist band
gabâna waist; trunk of tree (cf au)
gábeai afterwards, later
gabu (takes -na, -dia) a place: guri gabuna burial place, cemetery, hoïhoi gabuna market
gábua to burn, bake, roast
gadfra 1. to play
2. a game: gadara lasi! (I'm) not pulling your leg!
Ai gaukara gadara lasi we worked bl.../hard
gado language, voice
gaddókagadóka (to be) green, blue
gagéva (to be) crooked
gahi stone club
gáigai a snake
galási a mirror; drinking glass
gámani variant of gavamani
gana armband
gari 1. (to be) afraid, frightened
2. fright, fear
garína lest, in case (see Section 9.1)
gatoi egg
gau (takes -na, -dia) thing, gear, belongings; cf dina gauna, hadibaïa gauna, hera gauna, hoïhoi gaudia, ura gauna
gau à something: gau à lasi no worry! it's nothing to worry about!
gáukara 1. to work
2. work, job; cf mase
gáukara
gáukara kamonai field of study, profession
gáukaraia to work
gaukaralaia to use, to work (something)
gaváia C to follow
gavamani, gavamani, gâvman the Government
géa gumtree
geda sleeping mat
géia to dig
gérégere pandanus tree (cf katoro)
gīgia to squeeze, to switch on (a flashlight); cf rabia gigia
gini to stand
gínidae to arrive
gínigini a thorn
gínigunana first
gírisi Lw grease, oil; sap of certain trees
gíroa to turn, stir, to turn into; cf hereva gíroa
gíroa mai to return, come back
gíroa garoa W to whirl, turn around and around
go W variant of gwaú
goáda 1. (to be strong)
2. strength
goíbea to catch with the hands
goídaia W variant of gwadaíia
goígoa to gather, collect together
goíhu (not in W) lake, swamp
goíré 1. (to be) sick
2. sickness
goíri myth, folk tale
goíru blackpalm
goíba cloud, sky
goídu 1. (to be) swollen
2. swelling
goíia to arrest; to truss up, tie up by hands and feet; to board (a plane), to get into (a vehicle)
goína (takes -na, -dia)
1. once, long ago (usually at the beginning of a clause):
goína ia mase he died long ago
2. first (following a verb): ia mase guna he died first
3. old, former: ruma gunan a old house
goínaíia to lead, conduct, guide
goínaíia tauna a leader, head (of department etc.)
goíníka the inland, the interior
goíníka tauna a man from the interior, bushman, uncivilized person
gúri hole in the ground, pit
gúri gábúna a cemetery
gúria to bury
gúri gúripry to pray
gwadaíia (W godaíia) to pierce, stab, prick
gwárume a fish
gwaú, gwo (W go) to say. Often introduces a quotation: ia ansa ia gwaú; "Io, ia mase" He answered (and said): "Yes, she died".
gwaú henia to abuse, scold
gwáuhamaíia
gwáuriaia 1. to talk about, to mention (not in W)
2. following a verb indicates an action about to begin (see Section 4.2)
gwáuta ten
gwo variant of gwaú

H
hábadaíia to increase, enlarge
háboa to gather, accumulate, collect (something); to come together
habódoa to put out, extinguish; to switch off (the light)
habóioa to lose
háboua variant spelling of háboa
hádíbaíia to teach, inform
hádíbaíia gauna teaching aid
hádíbaíia tauna a teacher
hadíguía to wash (someone)
hadikáía to ruin, spoil, make bad
hadókoa to stop (something), to dismiss
hadónoa to swallow
hagária to frighten
hágégea to go around, spin around
hágfnía to erect, build, establish
hágoevaia to clean up
hahánai G, W variant of hánaihanai
hahegèregereaa to even up, level off
háhine woman, wife
háhine taudia womenfolk, the women
háhónua to fill up
haida some, some more; cf nega haida
haiskul high school
hakápua to join, to come together, to close (the eyes)
hakáua to lead, guide
hákaukaua to dry (something)
hakwáidua to break in two
haláoa C to change into, to become
halúsia to lose, spend
hama Lw hammer
hámakohia to break, smash
hamáoroa (W hamároa, hamóroa) to tell, inform
hamárérea to shake, to loosen
hamásea to kill
hámatamaia to begin, to start (an action, not an engine)
hamóroa W variant of hamáoroa
hamórua to drop, knock down, to fell (a tree)
hámudoa to cook on hot stones, to cook in a ground oven (amudo)
hanáia to cross, pass, surpass; to transgress a law; to translate
hánaihanai (G, W hahanai) every day, always
hanámoa to improve, repair
hani four
hanína wing (of a bird)
hánuua village
hánuua biagúna village leader
hánuua polísiman village constable
hánuua táudia villagers
hánuai in the village
hánuaboi night (cf boio, hari hánuaboi)
háoa to waken, wake someone up (cf noga)
háoda to fish at sea (cf kimai)
háorea to finish, complete
hépararaia to divide in two
harága quick, quickly; light (not heavy)
hari 1. now, at present
hari ádorahi this evening
hari dabai this morning
hari dina today
hari hánuaboi tonight
hárihari now
2. this, the one we are just talking about, e.g. hari tauna this (aforementioned) man
hária 1. to portion out, divide among
2. a feast
haróro to preach
haróro tauna a preacher, pastor
hasákia Lw to sack
Haus ov Asémbli Lw the House of Assembly
hávaraia to give birth to
héadava C (NC hedáva) to marry
heái 1. to fight
2. a fight, battle
heátu 1. to fight, brawl
2. a fight, brawl
heáu to run, run away, flee; to fly
heáu lao to run away
heáu mai to come running
hebóghahisihisi to be sad, sympathetic
hebou 1. to congregate together, to assemble
2. a meeting
hedáva NC variant of hádava
hédavari to meet
hédinararaia to reveal, explain
hegáegae to be ready
hegára bitter
hegêregere 1. equal, adequate, fair, sufficient
2. able to: hegere gere
lasi lau raka I am not able to walk (see Section 5.5)
hekálsi variant of ekarese
hékuré to lie down
hékwaraahi 1. to have trouble, bother
2. hard work, trouble, bother
helága sacred, holy
hélai to sit, sit down, stay
hémahema 1. (to be) itchy, to itch
2. an itch
hémaraí 1. (to be) shy, ashamed
2. shame
hénanadaia to ask (a question)
hénàoao to steal
hénàoao tauna a thief
henia to give (cf diba henia, durua henia, gwau henia, herêva henia, sisíba henia, vádivadi henia)
hénunai underneath, below
hépapahua to argue, quarrel
era, héræhêra decoration
hera gauna an ornament
hera karáia to adorn, decorate
héreñi very
héreva (takes -na) 1. to talk, speak
2. a talk, speech, word
héreva gíroa to translate, interpret
héreva henia to advise
héreva hérëva to converse, chat, talk with each other
héreva lou to say again, repeat
héreva mògea to converse
Hétkwotes Lw Headquarters
héudêheude (to be) quivering
heváseha 1. to joke, chaff
2. joke, fun
heváseha karaia to make fun
hida how many, how much
híriri to blow (through mouth or nose), to snore
hísiisi (w sisi) 1. to be pain­ful, sore
2. pain
hísiu a star
hítolo 1. (to be) hungry
2. hunger
hitu C seven
hoa (to be) amazed, astonished, surprised
hóia to buy, sell
hóihoi to trade, buy, sell; to shop
hóihoi gáguna market
hóihoi gáudia goods for sale, trade goods
hóihoi negána shopping time
hóihoi laia to have (something) sold
honu (to be) full (not replete, cf bogakunu)
horóhoró very (only after dikä: dikä horóhoró very bad)
hózpitala Lw hospital
hua moon, month
huáhua fruit (cf au)
huáhua 1. to cough
2. a cough, a cold
huáia to carry (on the shoulder)
huáia lao to carry away (on the shoulder)
huáia mai to bring (carrying on the shoulder)
huála crocodile
huánia middle, centre
huánai in the middle, between, among
huína hair, feathers, fibres
húnia to hide (oneself, something)
hure to be washed away, to float
húrehure a wave
húria to wash (something)
hútuma crowd

I
ia he, him; she, her; it
ia-ena, iena his, her, its
idáu (to be) different, strange, unknown
idáu negai long since, at a different time
idáuidau various, varied
ibóunai all, every(one); cf nega ibounai
ida C with, accompaniment
ídia, dia they, them
idiédia, idiéna their
idóinai (not in G,W) every part of, the lot, the whole
íduara a door
ídudari a comb
idúhu family, clan
iéna variant of ia-ena
íharáuna second (not in G,W)
íhatoina third (not in G,W)
ıkóko a nail
ıkókoa to nail
ima five
ima kwákikwaki, ima kwákikwakina C finger
imána hand, arm
imóro, imura fishing poison, extracted from plant roots
inaí, inei, ine this
inidépendens Lw independence
ine, inei variants of inai
Inglis Lw English
íniseni here
ínua to drink
io₁ a spear
io₂ yes

ipídi a gun
ira an axe
iramatána axe blade, cutting edge of axe
iséda C variant of ita-eda
isesna tooth
ísia to husk (e.g. coconuts)
ita we, us (inclusive)
ítà-eda, iseda C, (W itena) our (inclusive)
itáia 1. to see, look at
2. following a verb: to try (see Section 8.3)
iténa W variant of ita-eda
iúna tail (of an animal)
iünivésiti Lw university
iváia to cut up, slice, incise

K
kádoa to serve, dish up
káema sweet potato
kago Lw cargo, load
kahána a half, a side, part; district, area
kahánai (on) the side, the other side; cf adorahí kahanai (in)
the area, district, field (of study, cf gaukara kahanai
kahánai kahanai on both sides
káhirakahira (G,W kárikari) close nearby; nearly, almost
kahu ashes
káiia a knife
kákakaka red
kákána (pl kakádia) older sibling of the same sex as the speaker
kakágu! brother! sister! (term of address, see section 5.1)
kakásia to scratch, scrape (cf vanagi)
kákoro (to be) dry (of a coconut)
káloa to paddle
kámepe, kem Lw a camp
kámonai to hear, listen, understand
kámpani Lw company
kámukamu to touch, be in contact
with, press against
kanúdi spittle
kanúdi negea to spit
kapis Lw cabbage, spinach
kápusi a cup
kara behaviour, custom, conduct
karái white cockatoo
karáia to make, do, cf durua karáia,
hera karáia, hevaséha karáia,
kérére karáia, laloa karáia,
meama karáia: to put on
(clothes)
karáudi fishing spear
kare, kare tauna Lw carrier (e.g.
on a patrol)
kari Lw curry
kárikari G, W variant of
kahirakahira
karu young coconut
kasi 1. to play cards
2. cards
kasíri raw, uncooked
kátolik Lw Catholic
katóro pandanus nut
káukau (to be) dry
káunsil Lw council
káuniso Lw councillor
káva (kava) 1. mad, insane, stupid
2. empty: gabu kava ia

kavábu a bottle
kéhoa to open; to switch on, put
into function (e.g. a radio,
tape recorder)
keke Lw cake
kekéni girl
kekéni taudia (the) girls
keména chest (body part)
kem Lw a camp
képàta a club (weapon)
képóka bush fowl
kérére 1. to be/do wrong
2. mistake, crime, trouble

kérére karáia to commit a crime,
to do wrong
kérére tauna a criminal
keru (to be) cold (of persons,
things)
kéruceru tomorrow
kerúma (to be) cold (of liquids)
keto to fall down (from upright
position)
keva mussel
keváru C lightning
kiápa net bag
kibi a conch shell, a bugle
kiki 1. to yarn, tell a story
2. a yarn, story, cf sene
kiki
kimái 1. to fish with hook and
line cf haoda
2. fishing tackle
kimái anína fish hook
kimái varo fishing line
kio vagina
kípa the rib of the sago palm
leaf (often used in making
walls)
kiri to laugh
kísia to strike (a match)
klak Lw clerk
kóbara Lw copra
kohu wealth, property
kóa to deceive, tell a lie
kóikoí 1. to tell a lie; oi
koikoí lau dekena you lied to
me
2. a lie
kóikoí tauna a liar
kokí to remove, let go, do
away with
kókokoko (G,W kokóko) Cassowary
kókoroku chicken, rooster
komísina Lw commissioner
kone beach, coast
koní Lw corn
kopí Lw coffee
kopíná skin, bark (cf au)
kópukopu mud
kóremakorema black, dark-coloured
kóría to bite, sting
kórikorí real, genuine
koróro (to be) dry (of a river)
kot, koto Lw court
kóuá to cover, close; to switch off (e.g. radio, tape recorder)
koukúna the shell (of something, e.g. of a coconut), finger nail
kubórukuboru (to be) round
kúdima (to be) deaf, cf taíana
kudóuna the heart
kuk, kuki a cook boy
kuku tobacco, cigarette
kuku lókua to roll a cigarette
kúkumara exchange of tobacco to end a dispute (Goilala area)
kukúri 1. to excrete
2. excrements
kumi a bundle
kúmia to wrap, wrap up, bind
kúmia dábuá a bandage
kúnúa butts
kúrea C to put (a heavy object) down
kúrokuro (to be) white of tau kúrokuro
kuru influenza
kúrukuru kunai grass
kwaddógi (to be) short
kwaláhu smoke (of a fire)
kwánau a rope
kwarána (pl kwarádia) the head (body part)
kwátua to tie, tie up

labána 1. to hunt
2. a hunt
labóralabóra (to be) yellow
ladána a name
lagání1 a year
lagání lagání for years
lagání2 a rain tree
lagatúna out of breath, panting
lahára NW trade wind
lahí fire
lái wind
láiti Lw light (HM diari)
lak, laki Lw good fortune, luck
láloa 1. to think (about)
2. a thought
láloa karáia to consider
láloaboio (W láloboio) to forget
láloña the inside, the mind
lálonai inside; while, during
lámepe Lw a lamp
lao1 1. to go
2. following another verb: a. direction away from the speaker (see Section 3.2) cf daekau lao, diho lao, heau lao, huaia lao b. action repeated many times, or extending over a long period (see footnote 6 to the text in Unit 3)
lao2 a fly
las, lasi no, not
lata (takes -na, -dia) (to be) long, tall
latánaí on top of, on
lau I, me
láuegu my
lauma ghost, spirit
láurabada SE trade wind
leba (pl lebas) Lw labourer
leit Lw late, too late
leta Lw letter
láalaia to walk around with (carrying something or leading someone)
lóalóa to walk about, to move about, to wander
lóulaia to return, hand back
lobu mullet
lónia chief, headman
Lo hiabáda the Lord, Jesus Christ
Lókali Gavman (Lw) Local Government
lokóhu bird of paradise
lokú pawpaw cf nita
lókua to fold, double up; to roll; cf kuku lokua
lou 1. to return
  2. following another verb: repeated action cf abia lou
hereva lou
lúlua to chase, pursue, follow:
  sisia oí lúlua chase the dog away!
lúlua diho to follow down:
  sinavai ai lúlua diho we followed the river down
lúlua mai to chase towards the speaker
lúlua mai
máino peace
máiri pearl shell
mak, maka Lw 1. to mark, appoint
  2. mark, boundary
makóhia to break, be smashed
malána tongue
malária Lw malaria
mama (to be) jealous
mamína taste, flavour
mamúna taste, flavour
mamus, mamusí W village chief
mánada (to be) tame, gentle; to be used to, accustomed to:
  ororó dekenai oí manada you’re used to the hills
mani C please
mánoka (to be) soft, weak
máns Lw month (HM hua)
manu bird
máoromaoro 1. (to be) straight
  2. at once, immediately
maosíni a variety of pumpkin
marági (to be) small, little cf dabai marági; sinána marági
  marági dibá lasi very much, huge:
    taubada ena gau be marági
diba lasi the European’s gear was huge
  marági lasi not a little/very much: ai hoa marági lasi we were very astonished
marére(marere) 1. to shake, quiver
  2. loose, shaky
máríboi flying fox
mase (to be) dead; to die
  mase gáukara strenuous work, very hard work
másemásemá extremely: dobu másemásemá
  very deep, auka másemásemá
  extremely hard, difficult
mátabúdi (W mátapus) turtle
mátamata new, young
matána eye, edge (of knife); cf ira matana
mátapus W variant of matabúdi
matúna a hole cf nadi matuna
máua a box, chest
mauri 1. (to be) alive, well
2. life
maváru (W momáro) 1. to dance
to 2. a dance
méamea sorcery, magic
méamea karáia to make magic
médikol, médiko lo Lw medical assistant
medu the rain
mei 1. to urinate
2. urine
meléki a plate
melon Lw melon
meméro pl of mero
mero (pl memëro) boy
metáirametáira (W météremétere) 1. (to be) slow
2. slowly, carefully
metau 1. (to be) heavy
2. weight
mikisi, mikisi Lw to mix
mímia edible pitpit (kind of large cane grass)
mináma eel
mínista Lw minister
miri sand, beach
miro 1. (to be) dirty
2. dirt
misin Lw the Mission
misióni Lw a missionary
mista Lw mister, Mr.
mit, miti Lw meat (HM vamu)
mo only
moále (to be) glad
mógea to twist, plait; to converse,
cf hereva mogeа
móia to tread on, step on; to
squat, press on
mólamoia to press repeatedly on
momo many, much; cf nega momo
mómomokani true, very; truly, com-
pletely, really (see Section 8.2)
momórù rubbish, crumbs, sawdust
moni Lw money
moru to fall (from a height); to
land (said of an aircraft)
Mosbi, Mósobi Port Moresby
mótuka Lw a car
mótumotu island
muko handkerchief
mumúta to vomit
múramura medicine
múrimuri outside: ruma murimuri
outside the house
múrina the back (position)
múrinai behind, after; afterwards
mutu to sink

N
nadi a stone
nadi matúna a cave
nádua to cook (in water), to boil
nahu to swim
nakími brother or sister-in-law;
now also used between close
friends without real kinship
ties
namo (takes -na, -dia) (to be) good,
well
námonamo carefully, well
nánadaia to ask, require
nánigo wasp, hornet
nária to look after, take care of;
to wait, linger
natúna (pl natúdia) child
nega (takes -na, -dia) time; cf
hoihoi negana
nega háida sometimes
nega ibúnaí all the time
nega momo often
nega ta once, sometime
nega támona only once; at the
same time
negai at (such-and-such-a) time
of edana negai, idau -negai
negána, negánai when, at the time when (see Section 3.5)
négea to throw away; cf kanudi negea
neku catfish
nemo mosquito
nihi 1. to dream 2. a dream
nita C pawpaw (cf roku)
niu coconut (palm)
Niu Sílen New Zealand
noga to be awake
noho 1. to be, exist, to be present 2. following another verb: action still in progress; continuous or prolonged action (see Section 6.5)
nóia to beg, ask for (cf noinoi)
nóinoi to beg, ask for (cf nóia)

0
 odio NC or (cf eiava)
ofa Lw to order
ofis Lw office
ófisa (pl ofíses) officer
oi you (sg)
oibe yes! (see Unit 10, conversation footnote 5)
oiári your (sg)
okári tree with edible nuts; okari nut
orait Lw P all right
ore 1. (to be) finished (see Section 9.3)
orí cloud
oro rattan, cane
oróro mountain, hill
Ostrélie Australia

P
pagána shoulder
pal prawn, lobster
páia 1. to explode 2. explosion, thunder
pákosi scissors
palóoa Lw bread
parámasi Lw aircraft
párapara frog
paráuparau, paráua paráua flower
párlpari (to be) wet
pasi (Lw P?) (to be) stuck, held fast: bara ia pasi kopukopu dekena the paddle is stuck in the mud
páta(pata) a table, platform
pátoro, patro Lw 1. to patrol 2. patrol
páua Lw power
páuda Lw powder
páudobi to jump, dive
paun Lw pound (money, weight)
pepa Lw paper
péstaim, féstaim Lw (for the) first time, first (HM ginigunana)
peva a bow (for shooting)
peva varo bowstring
pídia to shoot (with a gun)
pídipidi to knock (e.g. on a door)
pfripou trousers
Pisin Pidgin
plén Lw aircraft
plentésin Lw plantation
plisman Lw variant of polisman
ploa Lw floor
poin Lw variant of puini
polis Lw police
polis tauna policeman
polísiman, plisman Lw police man
cf hanua polísiman
popo peppervine (used for chewing with betelnut)
pos, posí Lw house post
préimeri skul Lw Primary School
présiden Lw president
puíni, poin Lw point, bend in river, headland
pune pigeon
pura week
puse bag, sack

R
raba rubber
rábía sago, sago palm
rábía gígia to make sago
rábisi Lw rubbish
ragáía to pull out
ráísí Lw rice
raka to walk, go
raka diho to walk down
rakatánia to leave (something), to leave behind, abandon
ramí grass skirt
ramúna root (cf au)
ranu water, juice
ranu mase (to be) thirsty
rara blood
rata breast, milk
ráurau leaf (cf au)
ravána (pl ravádia) father-in-law
reáia to miss (when shooting); to miss (something) out, omit
redi Lw ready (HM hegaegae)
rédio (pl rédios) Lw radio
rédio stesin Lw Radio Station
regéna a sound
rei grass
reke fishing net
rere see daba ia rere, dabarere
resa Lw razor (blade)
révareva a letter, writing, tattoo
rigína branch (of a tree, cf au)
ripósi Lw to report
ritáia Lw to retire (from a job or occupation)
rógorogo 1. (to be) pregnant
  2. pregnancy
roho to fly
roro to stretch
rósia to stretch
rósia to seize, embrace, hold on to
rua two
rúahui C twenty
ruaosi, rúasi both, two together
ruháia to undo, untie
ruma house, building
ruma biagúna the owner of the house
ruma tamána the owner of the house
rup Lw roof

S
sábdistrik Lw Sub-District
sea Lw share
sédíra 1. perhaps
  2. as the first word in a sentence it often simply indicates indeterminacy (see Unit 4, Conversation, footnote 10)
sega a clearing for a garden
ségea to sharpen
séia to bail (water)
seken Lw second (numeral)
seken taim Lw (for) the second time
self gavman Lw self-government
sen (pl sens) Lw cent
sene ancestor
sene tauna an ancestor
sene kiki a story about the ancestors
sensas, sensus Lw census
sensus division Lw Census Division
sero wall covering made from plaited bamboo
séverasévera (to be) thin
siáhu (to be) hot, energetic; cf dína siáhu
siáia to send
sibóna 1. by oneself, alone: sibona ia helái he sits by himself, on his own
2. only: ia helái sibona he only sits, i.e. does nothing else (see Section 6.4)
sibóna mo C only
siéti Lw shirt
sihi traditional loin cloth
sikulu, skul Lw school
sili Lw chilli
sínabada white woman
sínána (pl sinadía) mother
sínágu! mother (term of address, see Section 5.1)
sínána marági maternal aunt
sínavaí river
síómu native tobacco
sipéli Lw 1. to rest
2. a break, spell, rest
sipéli lasi without a break, continuously
sipóma skin disease (tinea imbricata)
sipóro lime tree, fruit
sipúnu Lw a spoon
siri to quit, move away
síria to split, chop (wood)
síriho reeds, cane along rivers
síro oyster
sisi W variant of hisihisi
sísia dog
sísíba advice, warning
sísíba henia to give advice
sísína a little, a bit
sitík, stík Lw a stick
síúga Lw sugar
sívarai story, news, message, account
skul Lw variant of sikulu
so Lw a saw
sóbea a survey line or clearing
solt, souti Lw salt (HM daména)
sopu Lw soap
stat, stati Lw to begin, start
(also of an engine, cf hámatamaia)
step Lw ladder (HM vàdavada)
stesín Lw station, patrol post;
cf rédio stesín
stik Lw variant of sitik
stoa, stua Lw store, shop
stori Lw story
stua Lw variant of stoa
susí Lw P sap, juice
swampa Lw swamp (HM C gohu)

T

ta one, a certain, another (see Unit 3, Conversation, footnote 1) cf nega ta
ta ta a few, several; each (see Section 9.4)
tadína (pl tadídía) younger sibling of the same sex as the speaker
tadígu brother! sister! (term of address, see Section 5.1)
táhoba to throw
táhua to look for, seek
tai to cry
taiána ear
taihúna (pl taihúdía) sibling of the opposite sex to the speaker
taihógu brother! sister! (term of address, see Section 5.1)
táina a little: raisi taina a little rice
tainámo (W ténemo) mosquito net
taitu yam
talo taro
tamāka a shoe
tamāna (pl tamádia) father; cf ruma tamāna
tamágu father! (term of address, see Section 5.1)
támona one, only one cf nega tamona; alike, same
támona támona a few
tano land, ground, earth, bank of river
tanobáda the world, mainland; nation
tarākia to shoot (with bow and arrow)
taravátu law, regulation, taboo
tária to steer
tária tauna a driver
tau (pl tatau; takes -na, -dia) a man, person, husband; cf biru gaukara tauna, dibura tauna, gunalala tauna, gunika tauna, hadibala tauna, hahine taudia; hanua taudia, henaqa tauna, kekeni taudia, koiko tauna, polis tauna, sene tauna, taria tauna, tauri tauna
tau kúrokuro white man, European
táubada white man, European
tauli Lw towel
táunabunai C therefore, consequently
tauni Lw town
taunimāna, taunime people
táurahani C eight
táurahanita C nine
táuratōi C six
témuba Lw timber
ténemo W variant of tainamo
tenkiu Lw thank you
teperi koda Lw tape recorder
ti Lw tea
tisa (pl tisas), titsa Lw teacher
to but
toāna appearance, shape, characteristics, colour
tōea shell armband
tohu sugar cane
toi three
tóia to insert
tópoa to suck
tórea to write
toréisi, torés to stand up, get up, rise, emerge; to depart, leave
tóretore 1. to sign 2. signature, writing, print
tosi Lw torch, flashlight
toto a sore
tótona in order to (see Section 6.1)
trakā Lw truck
transpe Lw to be transferred (to another post)
tri Lw three (HM toi)
tu Lw two (HM rua)
tuāri a fight, battle
tuāri tauna a warrior
tubu to grow up, to sprout; cf dina tubu
tubúna (pl tubúdia) grandparent, grandchild
tubúgu! grandfather! grandmother! grandchild! (term of address, see Section 5.1)
tuina knee
turāna (pl turádia) friend of the speaker's own sex
turāgu! friend! (term of address, see Section 5.1)
túria to sew, plait
túrituri sewing, net making
turiāna a bone
túrumu goura pigeon

U
úbua to bring up, foster; to feed
uda bush, forest
udai in the bush
uda bóroma bush pig, wild pig
uda varo lllana, vine
udáia to put inside, to load, to take on passengers (in a boat, canoe)
údubau, údubauana C nose
udúna mouth
úhau (G, W huú) bachelor, single man, youth
uhéna a seed
uma C, úmagabu NC garden
úmúi you (pl)
úmúiemúi your (pl)
unai that
unu breadfruit, breadfruit tree
únuseni there
ura to want, like, wish (see Sections 4.1, 4.3)
ura gauna thing wanted
uro clay pot
usína penis
utu head louse
útua to cut, chop, chop off

V
vabu widow
vada sorcery
vádaeni, vádan, váda l. as a sentence introducer: then, all right.. 2. following a verb: completed action, 'already' (see Section 3.1)
vádavada ladder, steps
vádi vadi a visit
védi vadi hénia to visit
váirana a face, front
váiranai in front (of)
váitani C 1. after a verb: finished action 2. after lasi: intensifier, 'definitely'; lasi váitani definitely not
váivai mango (tree, fruit)
vamu flesh, meat
vanági canoe
vánegai the day before yesterday, the other day
vara to be born, to arise
varáni yesterday
váravara kinsman, relative
váreaí to enter (also: enter a school, course)
varo string, rope of kimai varo, peva varo, udu varo
váura cuscus
vávána (pl vávádia) mother's brother, sister's child
vavágu! uncle! nephew! (term of address, see Section 5.1)
véría to pull, catch fish (with line and hook)
víro ro bush betelnut
vopu, wof Lw bridge, wharf
vot Lw 1. to vote 2. a vote

W
wan Lw one (HM tamona)
westen distrik Western District
wik Lw week (HM pura)
wil Lw wheel
wof Lw variant of vopu

Y
yia Lw year (HM lagani)
AN ENGLISH - HIRI MOTU FINDER LIST

This list is to be used as a key to the preceding Hiri Motu - English vocabulary. This means that you should always refer back to that vocabulary for the details of the form, meaning, and use of the Hiri Motu word or words you are seeking.

A

abandon, to rakatania
able diba, hegeregere
about bamona
above ataiai
abuse, to gwau henia
accept, to abia dae
account sivarai
account (on - of) dainai
accumulate, to gogoa, haboa
accustomed to manada
adequate hegeregere
adorn, to hera karaia
advise, to hereva henia, sisiba henia
advice sisiba
afraid gari
after murinaiafternoon adora hai
afterwards gab eai, murinaia
agricultural agrikultia,
akrekals, biru
agriculture biru
aidpost edpos
aircraft balus, paramasi, plen
airstrip estrip
alike tamona
alive m auri
all ibounai
allright orait, vadaenai
almost kahirakahira
alone sibona
alongside badinai
already vadaenai
also danu
always hanaihanai, nega ibounai
amazed hoa
among huanai
ancestor sene (tauna)
and bona, ma
anger badu
angry badu
answer, to anesa, haere henia
ant dimairi
appearance toana
appoint, to mak
approximately bamona
area kahana, kahanai
argue, to hepahapua
arise, to vara
arm imana
armband gana, toea
army ami
arrest, to guia
arrive, to abia, ginidae
arrow dibai
ascend daekau
ashamed hemarai
ashes kahu
ask, to henanadaia, nanadaia
ask for, to noia, noinoi
aspirin asprin
assemble, to he bou
as sent, to abiadae
assist, to durua
assistance durua
astonished hoa
at dekenai
axe ira
aunt sinana maragi
Australia Ostrelie
awake noga

B

bachelor uhau
back doruna, murina
bad dika
badly dikadika
bag kiapa, puse
bail, to seia
bake, to gabua
bamboo baubau
banana biku
bandage kumia, dabua
bandicoot mada
bank (of river) badibadi, tano
bark (of tree) kopina
barracks bariki
base badina
bathe, to digu, digudigu
battle heai, tuari
be, to noho
beach kone, miri
bead ageva
bean bini
beat, to botaia, dadabaia
because badina, dainai
because of dainai, dekenai
beckon, to boiria
become, to giroa, halaoa
beef boromakau
beer bia

beg, to noia, noinoi
begin, to hamatamaia, stat
behaviour kara
behind murina
belly bogana
belongings gau
below henunai
belt gana
bend (in river) puini
betelnut buatau, viroro
between huani
big bada
bind, to kwatua
bird manu
bird of paradise lokohu
biscuit biskis
bit, a sisina, taina
bite, to koria
bitter hegara
black koremakorema
blackpalm goru
blood rara
blow, to hiriira
blue gadokagadoka
board, to guia
boat bot
body anina
boil, to nadua
bone turiana
book buka
born, to be vara
boss biaguna, bosi
both ruaosi
bother hekwarahii
bottle kavabu
boundary mak
bow peva
bowstring peva varo
box maua
boy meru
branch (of tree) rigina
brawl, to heatu
brawl heatu
bread beredi, palaoa
breadfruit unu
break, to hamakohia, hakwaidua makohia
breast rata
breath (out of -) lagatuna
bridge vopu, wof
bring, to abia mai, mailaia, huaia mai
bring up, to ubua
broom, to brum
broom brum
brother kakana, tadina, tahuna
brother-in-law nakimi
build, to haginia
building ruma
bundle kumi
burn, to araia, gabua
bury, to guria
bush uda
bush fowl kepoka
bushman gunika tauna
bush pig uda boroma
business businessi
but to
butt (of tree) duduna
buttocks kununa
buy, to hoia, hoihoi
by dekenai
by means of amo, dekenai
cabbage kapis
cage magu
cake keke
calculate, to duahia
call out, to boibo, boiria
camp kamepa
cane oro
canoe vanagi
car motuka
cards kasi
carefully metairametaira, namonamo
cargo kago
carrier kare tauna
carry, to abia, huaia
case (in -) garina
cassowary kokokoko
catch, to abia, gobea, veria
catfish neku
catholic katolik
cave nadi matuna
cemetery guria gabuna
census sensas
cent sen
centre huana
chaff, to hevaseha
change into, to giroa, halaoa
characteristic toana
chase, to luluu
chat, to herevahereva
chest kemena, maua
chew, to ania
chicken kokoroku
chief lohia, mamus
child natuna
chilli sili
chin adena
choose, to abiahidi
chop, to siria
chop off, to utua
church dubu, ekares
cigarette kuku
clan iduhu
clean up, to hagoevaia
clearing sega, sobea
clerk klak
climb, to daekau
clock dina gauna
close kahirakahira
close, to koua
clothes dabua
cloud guba, ori
club gahi, kepata
coast kone
cockatoo karai
coconut karu, niu
coffee kopi
cold keru, keruma
collect, to haboa
colour toana
comb iduai
come, to mai
come running, to heau mai
come together, to haboa, hakapua
commissioner komisina
commit, to (crime) kerere karaia
company kampani
complete, to haorea
completely momokani
conduct, to gunalaia
conduct kara
confused daradara
congregate, to hebou
consequently dekenai, taunabunai
consider, to laloa karaia
constable polisman
contents anina
continuously sipeli lasi
count, to duahia
converse, to herevahereva, mogea
cook, to hamudoa, nadua, gabua
cook boy kuki
cooked maeda
copra kobara
corn koni
cough, to huahua
council kaunsil
councillor kaunisolo
court kot
cover, to koua
cow boromakau
crab bava
crime kerere
criminal kerere tauna
crooked gageva
cross, to hanaia
crowd hutuma
cruel dagedage
crumps momoru
cry, to tai
cup kapusi
current aru
curry kari
cuscus vaura
custom kara
cut, to utua
cut up, to ivaia
damaged dika
dance, to mavaru
dance mavaru
dark koremakorema, dibura
darkness dibura
dawn daba, dabarere
day dina
day (the other -) vanegai
dead mase
defeated kudima
deceive koia, koikoi
December Disemba
decorate, to hera karaia
decoration hera, herahera
deep dobu
definitely vaitani
depart, to toreisi
department dipatmen
depth dobu
descend diho
development divelopmen
die, to mase
different idau
difficult auka
dig, to geia
dirt miro
dirty miro
dish up, to kadoa
discharged doko
discover, to davaria
dismiss, to hadokoa
distant daudau
district distrik, kahana
dive, to paudobi
divide, to hapararaia, haria
division divisin
do, to karaia
do wrong, to kerere karaia
dog sisia
dollar dola
done (cooked) maeda
door iduara
double up, to lokua
downwards diho
dream, to nahi
drink, to inua
driver taria tauna
drop, to hamorua
drum gaba
dry, to hakaukaua
dry kakoro, kaukau, kororo
during lalonaia

E
each ta ta
ear taiana

earth tano
eat, to ania, aniani
edge bibina, matana
eel minama
egg gatoi
eight taurahani
eighteen gwauta-taurahani
elapse, to boio, mai
elbow diuna
election eleksin
eleven gwauta-ta
embrace, to roxia
emerge, to toreisi
empty kava(kava)
enclosure kava
end, to doko
end dokona, duduna
energetic siahu
English Inglis
enlarge, to habadaia
enter, to vareai
enterprise bisinesi
equal hegeregere
erect, to haginia
essence anina
establish, to haginia
European tau kurokuro
even up, to hahegeregerea
evening adorahi
everyone ibounai
everywhere edeseni edeseni
evil dika
excrete, to kukuri
exist, to noho
explain, to hedinaraia
explode, to paia
explosion paia
extinguish, to habodoa
extremely masemase
extremity duduna
eye matana

F

face vairana
faeces kukuri
fair hegeregere
fall, to keto, moru
family iduhu
far daudau
fat digara, girisi
father tamana
father-in-law ravana
fear gari
feast aria, haria
feather huina
feed, to ubua
fell, to hamorua
fence ara
few ta ta, tamona tamona
fibre huina
field kahana
fierce dagedage
fifteen gwauta-ima
fifty fipti
fight, to alala, heai, heatu
fight alala, tuari
fill up, to hahonua
find, to davaria
finger ima kwakikwaki
finger nail koukouina
finish, to haorea
finished ore
fire lahi
first gunigunana, guna, fes, pestaim
fish, to haoda, kimai
fish gwarume
fish hook kimai anina
fishing line kimai varo

fishing net reke
fishing tackle kimai
five ima, faif
flashlight tosi
flavour mamina
flee, to heau
flesh vamu
flipper apena
float, to hure
flood abata
floor ploa
flower flauaflaua, parauaparaua
fly, to heau, roho
fly lao
flying fox mariboi
fold, to lokua
folk tale gori
follow, to gavaia, lulua
food aniani
foot aena, badina
forehead baguna
forest uda
forget, to laloaboio
former guna
foster, to ubua
four hani, fo
fourteen gwauta-hani
friend turana
fright gari
frighten, to hagaria
frightened gari
frog parapara
from amo, dekenai
front vairana
front (in -) vairanai
fruit huahua
full bogakunu, honu
fun hevaseha, fan
game (play) gadara

hair huina

garden uma, umagabu

half kahana

gather, to gogoa, haboa

hammer hama

gauge bate

hand imana

gear gau

hand back, to loulaia

gentle manada

handkerchief muko

gather, to gogoa, haboa

hard auka

gogo a, ha boa

head ia

gauge

head kwarana, gunalaia tauna

gather, to gogoa, haboa

headland puini

gather, to gogoa, haboa

headman lohia

gather, to gogoa, haboa

headquarters hetkowotes

gather, to gogoa, haboa

headwaters dorina

gather, to gogoa, haboa

hear, to kamonai

gather, to gogoa, haboa

heart kudouna

gather, to gogoa, haboa

heavy metau

gather, to gogoa, haboa

help, to durua

gather, to gogoa, haboa

help durua

gather, to gogoa, haboa

her ia-ena, ena

gather, to gogoa, haboa

here iniseni

gather, to gogoa, haboa

hesitate, to daradara

gather, to gogoa, haboa

hide, to hunia

gather, to gogoa, haboa

high school haisku

gather, to gogoa, haboa

high up ataiai

gather, to gogoa, haboa

hill ororo

gather, to gogoa, haboa

his ia-ena, ena

gather, to gogoa, haboa

hit, to botaia

gather, to gogoa, haboa

hold, to dogoatao

gather, to gogoa, haboa

hold on to, to rosia

gather, to gogoa, haboa

hole guri, matuna

gather, to gogoa, haboa

holy helaga

gather, to gogoa, haboa

hornbill boboro

gather, to gogoa, haboa

hornet nanigo

gather, to gogoa, haboa

hospital hospitala

gather, to gogoa, haboa

hot siahu

gather, to gogoa, haboa

house ruma

gather, to gogoa, haboa


House of Assembly  Haus ov Asembl
how edana bamona  January Dienuari
how many hida  jaw aukina
how much hida  jealous mama
huge maragi diba lasi  Jesus Christ Lohiabada
hunger hitolo  jew's harp bibo
hungry hitolo  job gaukara
hunt, to labana  join, to hakapua, dioini
hunt labana  joke, to hevaseha
husband adavana, tau  juice ranu, susu
husk, to isia  jump, to paudobi
just kava

I

I lau
if bema  keep together, to dogoatao
immediately maoromaoro  kill, to alaia, hamasea
improve, to hanamoa  kinsman varavara
in dekenai, lalonai  knee tuina
increase, to habadaia  knife kaia
independence independens  knock, to pidipidi
influenza kuru  knock down, to hamorua
inform, to hadibaia, hamaoroa  know, to diba
inland gunika  knowledge diba
insane kava(kava)  kunai grass kurukuru
insert, to toia
inside (the -) lalona  labourer leba
inside lalonai  ladder vadavada, step
intelligence aonega  lake gohu
intelligent aonega  lamp lamepa
interior (the -) gunika  land, to moru
interpret hereva giroa  land tano
iron aien  language gado
island motumotu  laplap dabua
it ia  late leit
itch, to hemahema  later gabeai
its ia-ena, ena
laugh, to kiri
law taravatu
lead, to gunalaia, hakaua
leader gunalaia tauna, hanua biaguna
leaf raurau
leave, to ratakania, toreisi
leech doma
leg aena
lest garina
let go, to kokia
letter revareva, leta
level off, to hahegeregerean
llana uduvaro
llar koikoi tauna
lick, to demaria
lie, to koia, koikoi
lie koikoi
lie down, to hekure
life mauri
lift up, to abiaisi
light diari, laiti
light (of weight) haraga
lightning kevaru
like, to ura
like bamona
lime tree/fruit siporo
lime ahu
lime gourd ahu
linger, to maria
lip bibina
listen, to kamonai
little maragi
little, a sisina, taina
liver asena
lizard ariha
load, to udaia
load kago
lobster pai
local government lokal gavaman
loincloth dabua, sihi
long lata
long ago guna
long since idau negai
look, to itaia
look after, to maria
look for, to tahua
loose mareremareere
loosen, to hamarereere
lose, to haboioa, halusia
lost boio
lot (the -) idoinai
louse utu
luck, lucky lai
mad kava(kava)
magic meamea
mainland tanobada
make, to karaia
make bad, to hadikaia
make magic, to meamea karaia
make sago, to rabia gigia
man tau, taubada
mango tree/fruit vaiwai
mangrove magoro
manner dala
many momo
mark, to mak
mark mak
market hoihoi gabuna
marry, to headava
mat geda
me lau
meal aniani
meaning anina
means (by - of) amo
meat mit, vamu
medical assistant medikolo
medicine muramura
meet, to hedavari, hebou
meeting hebou
melon melen
mention, to gwauraia
message sivarai
method dala
midday dina siahu, dina tubu
middle huana
milk rata
mind talona
minister minista
mirror galasi
miss, to reaia
mission misin
missionary misinari
mistake kerere
mister mista
mix, to mikisi
month hua, mans
money moni
moon hua
morning daba
mosquito nemo
mosquito net tainamo
mother sinana
mountain ororo
mouse bita
mouth uduna
move away, to siri
much momo
mud kopukopu
mullet lobu
murder alala
mussel keva
my egu, lauegu
myth gori
nail, to ikokoa
nail ikoko
name ladana
nation tanobada
nearby kahirakahira
neck aiona
nephew vavana
net bag kiapa
new matamata
news sivarai
New Zealand Niu Silen
night hanuboi
nine taurahanita
nineteen gwauta-taurahanita
nipa palm biri
no lasi
noise boibo
nose udubaubau
not lasi
now hari, harihari
odour bonana
office ofis
officer ofisa
often nega momo
oil girisi
okari tree/nut okari
old buruka, guna
omit, to reaia
on atai'ai, latanai
once guna, nega ta, nega tamona
once (at -) maoromaoro
one ta, tamona, wan
only kava, mo, sibona, sibona mo
open, to kehoa
or eiava, o
order, to oda
order (in - to) totona
ornament hera gauna
our aiemai, ita-eda
out, to be bodo
out of amo
outrigger darima
outside murimuri
oven amudo
overripe bodaga
owner biaguna, tamana
oyster siro

P
paddle, to bara, kaloa
paddle bara
pain hisihisi
painful hisihisi
pandanus tree geregere
pandanus nut katoro
paper pepa
pass, to boio, hanaia
pastor haroro tauna
patrol, to patoro
patrol patoro
patrol post stesin
pawpaw nita, loku
pay davana
peace maino
pearl shell mairi
penis usina
people taunimanima
pepper vine popo
perhaps sedira
person tau
pidgin pisin
pierce, to gwadaia
pig boroma
pigeon pune
pipe baubau
pit (in ground) guri

pitpit mimia
place, to mogea, turia
place gabu
plait, to mogea, turia
plantation plentesin
plate meleki
platform pata(pata)
play, to gadara
play cards, to kasi
please mani
point puini
poison (fishing -) imoro
policeman polisman
pork boroma
portion ahuna
portion out, to haria
Port Moresby Mosbi
post (of house) pos
pot uro
pound, to botaia
pound paun
pour, to bubua
powder pauda
power paua
prawn pai
pray, to guriguri
preach haroro
preacher haroro tauna
pregnancy rogorogo
pregnant rogorogo
present (at -) hari
present, to be noho
president presiden
press, to kamukamu, moia, moiamoia
price davana
prick, to gwadaia
primary school praimeri skul
print toretore
prison dibura
prisoner dibura tauna
prod, to dudu(dia)
promise, to gwauhamata
property kohu
pull, to veria
pull out, to ragaia
pursue, to lulua
push, to doria
put, to atoa
put inside, to udaia
put on (clothes) atoa, karaia

Q
quarrel, to hepapahua
quick(ly) haraga
quit, to siri
quit, to be doko
quiver, to mareremarere
quivering heudeheude

R
radio redio
radio station redio stesin
rain medu
rain tree lagani
raise, to abiaisi
rat bita
rattan oro
raw kasiri
razor resa
reach, to abia
read, to duahia
ready hegaegae, redi
real korikori
really momokani
reason badina, dainai
red kakakaka
reeds sirihoh
regulation taravatu
relative varavara
released doko
remove, to kokia
repair, to hereva lou
repeat, to hereva lou
replete bogakuna
report, to riposi
require, to nanadaia
rest, to sipeli
rest sipeli
rest house bariki
retire, to ritaia
return, to lou, loulaia, giroa mai
reveal, to hedinarai
reward davana
rib (of palm leaf) kipa
rice raisi
ridgepole maganibada
ripe mage
rise, to toreisi
river sinavai
road dala
roast, to gabua
roll, to lokua
roof rup
rooster kokoroku
root ramuna
rope kwanauch, varo
rotten bodaga
round kuborukuboru
rub, to dahua
rubber raba
rubbish momoru, rabisi
ruin, to hadikaia
run, to heau

sack, to hasakia
sack puse
sacred helaga
sad bogahisi, hebagahisihisi
sadness bogahisi
sago (palm, meal) rabia
salt damena, solti
same tamona
sand miri
sap susu
savage dagedage
saw so
sawdust momoru
say, to gwau
scar bero
school sikulu
scissors pakosi
scold, to gwau henia
scrape, to kakasia
scratch, to kakasia
scrotum abona
sea davara
second iharuana, seken
see, to itaia
seed uhena
seek, to tahua
seize, to rosia
self-government self gavman
sell, to hoia, hoioi, hoioilaia
send, to siaia
serve, to kadoa
seven hitu
seventeen gwauta-hitu
several ta ta
sew, to turia
sewing turituri
shake, to hamarere, mareremarere
shaky mareremarere
shall dohore
shame hemarai
shape toana
share ahuna, sea, haria
sharpen, to segea
she ia
shell koukouna
shellfish besisi
ship bot
shirt sieti
shoe tamaka
shoot, to pidia, tarakia
shop, to hoioi
shopping time hoioi negana
short kwadogi
shoulder pagana
shove, to doria
shy hemarai
sick gorere
sickness gorere
side badibadi, kahana
sign, to toretore
signature toretore
similar bamona
sing, to ane abia
sink, to mutu
sister kakana, tadina, taihuna
sister-in-law nakimi
sit, to helai
six tauratoi
sixteen gwauta-auratoi
skin kopina
skirt rami
sky guba
slaughter, to alaia
sleep, to mahuta
slice, to iviaia
slow(ly) metairametaira
small maragi
smash hamakohia
smashed, to be makohia
smell, to bonaia
smell banana
smoke kwalahu
snake gaigai
snatch, to dadia
snore, to hiriria
soap sopu
soft manoka
some haida
something gauta
sometime negata
sometimes negahaida
song ane
sorcery meamea, vada
sore, to be hisihisi
sore toto
sorrow bogahisi
sorry bogahisi
sound regena
source (of river) dorina
speak, to hereva
spear io, karaudi
speech hereva
spell, rest sipeli
spend, to halusia
spill, to bubua
spinach kapis
spin around, to hagegea
spirit dirava, lauma
spit, to kanudi negea
spittle kanudi
split, to siria
spoil, to hadikaia
spoon sipunu
spouse adavana
sprout, to dudue, tubu
squash, to moia
squeeze, to gigia
stab, to gwadaia
stand, to gini
stand up, to toreisi

star hisiu
start, to hamatamaia, stat
station stesin
stay, to helai
steal, to henaoa
steer, to taria
stem badina
step on, to moia
stick sitik
sting, to koria
stir, to giroa
stomach bogana
stone nadi
stop, to hadokoia
store stoa
story kiki, sivarai, stor
straight maoromaoro
strange idau
strength auka, goada
stretch, to roro, veria
strike, to botaia, dadabaia, kisia
string varo
strong auka, goada
stuck pasi
stupid kava(kava)
sub-district sab distrik
suck, to topoa
sufficient hegeregere
sugar siuga
sugar cane tohu
summit dorina
summon, to boiria
sun dina
surpass, to hanaia
surprised hoa
swallow, to hadonoa
swamp gohu, swampa
sweep, to brum
sweet digara
sweet potato kaema
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<th>Hawaiian</th>
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<td>gudu</td>
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<td>swim, to nahu</td>
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<td>switch on, to gigia, kehoa</td>
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<td>swollen</td>
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<td>T</td>
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<td>table pata(pata)</td>
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<td>take care of, to naria</td>
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<td>take on, to udaia</td>
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<td>talk, to hereva, gwauraia</td>
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<td>tall lata</td>
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<td>tape recorder</td>
<td>teperikoda</td>
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<td>taste mamina</td>
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<td>tasty digara</td>
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<td>tattoo revareva</td>
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<td>thank you tenkiu</td>
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<td>that unai</td>
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<td>thatch biri</td>
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<td>there unuseni</td>
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<td>third</td>
<td>ihatoina</td>
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<td>thirsty</td>
<td>ranu mase</td>
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<td>this inai</td>
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<td>thorn</td>
<td>ginigini</td>
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<td>thunder</td>
<td>paia</td>
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<td>tide</td>
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<td>tight</td>
<td>auka</td>
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<td>timber</td>
<td>temuba</td>
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<td>time</td>
<td>nega</td>
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<td>tip</td>
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<td>to dekenai</td>
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<td>tobacco</td>
<td>kuku, siomu</td>
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<td>kerukeru</td>
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<td>hari hanuaboi</td>
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<td>tooth</td>
<td>isena</td>
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<td>top</td>
<td>dorina</td>
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<td>touch, to</td>
<td>kamukamu</td>
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<td>tough</td>
<td>auka</td>
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<td>towel</td>
<td>tauli</td>
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<td>town</td>
<td>tauni</td>
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<td>track</td>
<td>dala</td>
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<td>trade, to</td>
<td>hoihoi</td>
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<tr>
<td>trade goods</td>
<td>hoihoi gaudia</td>
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<td>transferred, to be</td>
<td>transpe</td>
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transgress, to hanaia
translate hanaia, hereva giroa
tread on, to moia
tree au
trouble hekwarahi, kerere
trouser piripou
truck traka
tree momokani
trunk (of tree) gabana, badina
truss up, to guia
try, to itaia
tube baubau
turn, to giroa, giroa-garoa
turtle matabudi
twelve gwauta-rua
two rua, tu
twenty ruahui
twist, to mogea

uncle vavana
uncooked kasiri
underneath henunai
understand, to diba, kamonai
undo, to ruhaia
university iunivesiti
unknown idau
untie, to ruhaia
until ela bona, ema bona
upwards daekau
urinate, to mei
urine mei
us ai, ita
use, to gaukaralaia
used to manada

vagina kio
vain, in kava

varied idauidau
various idauidau
verandah baranda, dehe
very herea, horohoro, maragi lasi, masemase, momokani
village hanua
village constable hanua polisman
villagers hanua taudia
vine uda varo
visit, to vadivadi (henia)
visit vadivadi
voice gado
vomit mumuta
vote, to vot

wages davana
waist gabana
wait, to naria
waken, to haoa
walk, to raka, loaloa, loalaia
wall sero
wallaby magani
wander, to loaloa
want, to ura
war alala
warning sisiba
warrior tuari tauna
wash, to digu, hadigua, huria
washed away hure
wasp nanigo
watch dina gauna
water ranu
wave, to davea
wave hurehure
way (of doing) dala
we ai, ita
weak manoka
wealth kohu
USEFUL WORD GROUPS
PEOPLE AND FAMILY RELATIONSHIP TERMS

adopt, to
adopted child
ancestor
aunt - mother's sister
  - father's sister
barbarian
barren
betroth, to
birthday
black-skinned person
blood relatives
born, to be
  to give birth to
  first born
boss
boy
boys
boys and girls
brother - of male, elder
  - of male, younger
  - of female
brother-in-law
care for, to
cheerful person
chief, headman
child - legitimate
  - illegitimate
  - newly born
  - first born
  - adopted
clan
cousin - mother's brother's
  children
    - other (as general term)
daughter

ubua
ubua natuna
sene
sinana maragi
lalana
dagedage tauna
gabani
maohenia
vara dinana
kopina korema(korema) taudia
rara tamona taudia
vara
havaraia
vara guna
bositauna, biaguna, tamana
mero
memerokekeni
kakana
tadina
taihuna
nakimi
ubua
lalonamotauna
lohia
natuna
ariara natuna
natuna matamata
natuna, ia vara guna tauna
ubuanatuna
iduhu
vavana
varavara, tadikaka
natuna kekeni
daughter-in-law
descendant
European, a
  European - man
    - woman
everybody
family
father
father-in-law
foreigner
foster, to
friend
girl
grandchild
grandparent
grown-ups
harlot
headman
heir
husband
important man
in-laws - father, mother, son,
  daughter
    - sister
    - brother
line of kinsmen
man, a
  important man
  old man
mankind
marry, to
  to promise in marriage
master
men
men and women
messenger - male
  - female
mother - natural
  - foster
ravana
bese
tau kurokuro, kopina kurokuro
tauna, nao tauna
taubada, tau kurokuro
sinabada, hahine kurokuro
taunimanima ibounai
bese, famili
tamana
ravana
nao tauna
ubua
nakimi, turana
kekenen
tubuna
tubuna
tatauhahine
ariara hahine
lohia
gabuna abia tauna
tau, adavana (= spouse)
tau badana
ravana
nakimi
nakimi
iduhu
tau
tau badana
tau buruka
taunimanima
headava
headava gwauhamata
biaguna, bosi tauna, tamana
tatau
tatau hahine
hesiai tau/mero
hesiai kekeni
sinana
sinabada maragi
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<tr>
<th>Term</th>
<th>Papua-NieuGini tauna</th>
<th>Ravana</th>
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<td>mother-in-law</td>
<td>rayana</td>
<td>ladana</td>
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<tr>
<td>name</td>
<td>ravana</td>
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<td>nation</td>
<td>rayana</td>
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<td>rayana</td>
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<td>newlyweds</td>
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<td>ladana</td>
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<td>old man</td>
<td>rayana</td>
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<td>old woman</td>
<td>rayana</td>
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<td>owner</td>
<td>rayana</td>
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<td>Papua-New Guinean</td>
<td>Papua NiuGini tauna</td>
<td>Ravana</td>
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<td>paramount chief</td>
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<td>people</td>
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<td>poor person</td>
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<td>promise (in marriage), to</td>
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<td>prostitute</td>
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<td>rayana</td>
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<td>relative</td>
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<td>servant</td>
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<td>sister - of female, elder</td>
<td>rayana</td>
<td>ladana</td>
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<td>- of female, younger</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>- of male</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>son</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>son-in-law</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>sorcerer</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>spouse</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>successor</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>surname</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>tribe</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>uncle - maternal</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>- paternal</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>unmarried, to be</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>unmarried girl</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>unmarried male, youth</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>village people</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>villager</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>virgin</td>
<td>rayana</td>
<td>ladana</td>
</tr>
<tr>
<td>white-skinned person</td>
<td>kopina kurokuro tauna</td>
<td>Kopina kurokuro tauna</td>
</tr>
</tbody>
</table>
whore
widow
widower
wife
witch
woman
youth

BODY PARTS AND PHYSIOLOGICAL TERMS

ankle
anus
arm
back
backbone
beard
belch, to
belly
bleed, to
blister
blood
body
bone
brain
breast
breath
breathe, to
buttocks
chest
chill
chin
choke, to
claw
conceive, to
cough, to
court, have sexual intercourse with, to
crest feathers
cry, to
defecate, to

ariara hahine/kekeni
vabu
dogae
hahine, adavana (= spouse)
meamea hahine, vada hahine
hahine
uhau

ae(na) turia, aena sikuru gabuna
kununa (matuna)
imana
doruna
doruna turiana
adena huina, aukina huina
gado boiboi
bogana
rara ia diho, rara ia mai
goua
rara
tauanina
turiana
harana C; kwaranana anina/lalona
rata
laga, (udu) hodahoda
hahodi, laga
kununa
kemena
keru
adena
aion dekenai kamokau, aionia iakoa
imana
rogorogo
huahua
sihari
ibara
tai
kukuri
die, to  
dizzy  
doze, to  
dream, to  
drink, to  
ear  
eat, to  
egg  
elbow  
entrails  
eye  
eyebrow  
face  
faeces  
faint, to  
fat  
feather  
fell, to (with the hands)  
fever  
finger  
fish scales  
flesh  
flipper  
foot  
forehead  
give birth, to  
groin  
grow, to  
hair  
hand  
- left  
- right  
head  
hear, to  
heart  
heel of foot  
hiccough, to  
hip  
horn  
hungry  

mase  
girogiro  
mahuta  
nihi  
inua  
taiana  
ania  
gatoi  
diana  
matana  
ibuni C, mata(na) huina  
vairana  
kukuri  
masere  
digara  

huina  
dauatoho  
gorere  
i(a(n) kwakikwaki(na)  
unana  
vamu  
apena  
aena  
gabuna  
havaraia  
dagadaga C, kamika  
tubu  
huina  
imana  
im laurina  
im idiba  
kwarana  
kamonai  
kudouna  
ae(na) geduna  
baturo C, gado boiboi  
dagira  
doa  
hitolo
<table>
<thead>
<tr>
<th>English Word</th>
<th>Xam Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>intercourse, to have</td>
<td>gagaia, sihari</td>
</tr>
<tr>
<td>itch, to</td>
<td>hemaihemai</td>
</tr>
<tr>
<td>jaw</td>
<td>aukina</td>
</tr>
<tr>
<td>joint</td>
<td>sikuru gabuna, garugaru C</td>
</tr>
<tr>
<td>kidney</td>
<td>nadi nadi</td>
</tr>
<tr>
<td>knee</td>
<td>tuina</td>
</tr>
<tr>
<td>knuckle</td>
<td>ima garugaru C</td>
</tr>
<tr>
<td>laugh</td>
<td>kiri</td>
</tr>
<tr>
<td>leg</td>
<td>aena</td>
</tr>
<tr>
<td>liver</td>
<td>asena</td>
</tr>
<tr>
<td>lump</td>
<td>gudu</td>
</tr>
<tr>
<td>lung</td>
<td>baragi C, hahodi gauna</td>
</tr>
<tr>
<td>milk</td>
<td>rata</td>
</tr>
<tr>
<td>moustache</td>
<td>bibina huina</td>
</tr>
<tr>
<td>mouth</td>
<td>uduna</td>
</tr>
<tr>
<td>nail - of finger, toe</td>
<td>koukouina</td>
</tr>
<tr>
<td>navel</td>
<td>hudo</td>
</tr>
<tr>
<td>neck</td>
<td>aiona</td>
</tr>
<tr>
<td>nipple</td>
<td>rata matuna</td>
</tr>
<tr>
<td>nose</td>
<td>udu baubau</td>
</tr>
<tr>
<td>nostril</td>
<td>udu matuna</td>
</tr>
<tr>
<td>numb, to be</td>
<td>mase bamona, tamoru C</td>
</tr>
<tr>
<td>pain</td>
<td>hisihisi</td>
</tr>
<tr>
<td>penis</td>
<td>usina</td>
</tr>
<tr>
<td>perspire, to</td>
<td>siahua, varahu ia diho</td>
</tr>
<tr>
<td>pimple</td>
<td>hosihosi</td>
</tr>
<tr>
<td>pregnant</td>
<td>rogorogo</td>
</tr>
<tr>
<td>pus</td>
<td>hura</td>
</tr>
<tr>
<td>replete</td>
<td>bogakunu</td>
</tr>
<tr>
<td>rib</td>
<td>rudu turiana</td>
</tr>
<tr>
<td>ringworm</td>
<td>sipoma</td>
</tr>
<tr>
<td>scab</td>
<td>toto matana</td>
</tr>
<tr>
<td>scabies</td>
<td>sipoma</td>
</tr>
<tr>
<td>scar</td>
<td>kipara</td>
</tr>
<tr>
<td>scrotum</td>
<td>abona</td>
</tr>
<tr>
<td>see, to</td>
<td>itala</td>
</tr>
<tr>
<td>shoulder</td>
<td>pagana</td>
</tr>
<tr>
<td>sit, to</td>
<td>helai</td>
</tr>
<tr>
<td>skin</td>
<td>kopina</td>
</tr>
<tr>
<td>skull</td>
<td>kwarana koukouina</td>
</tr>
</tbody>
</table>
smell, to
sneeze, to
sole of foot
sore
spit, to
spittle
stand, to
stomach
swallow, to
sweat
tail - of bird
taste, to
tears
teat
testicle
thigh
thirsty
throat
tinea
tired
toe
tongue
tooth
tremble, to
trunk of body
tusk
ulcer
urinate, to
urine
vagina
vein
vomit, to
waist
walk, to
wart
windpipe
wing
womb
wound

bonaia
asimana C, hua
ae(na) lalona
toto
kanudi negea
kanudi
gini
bogana
hadonova
varahu
dubina, golena C
iuna
mamia
matana ranu
rata matana
abona
mamuna
ranu mase
alona, gadona
sipoma
kopina ia metau
ae(na) kwakikwaki(na)
malana
isena
marere marere
anina, gabana
doa, isena
toto dikana
mei
mei
kio
rara varovaro
mumuta
gaba(na)
raka
hosihosi
gado baubau
hanina, apena
bogana
bero
wrist
yawn, to
yaws

CLOTHING AND DECORATION

armlet
beads
bedsheet
belt
blanket
bracelet
button
chair
clothes
comb
decoration
ear-rings of turtle shell
glasses
handkerchief
hem
loincloth, laplap
loincloth, traditional
napkin
netbag
ornament
pearlshell ornament
powder
pyjamas
raincoat

ring
shell armband
shirt
shoe
skirt, traditional
thread
towel
trousers
umbrella
underwear
wristwatch

vagevage C
mavamava C
toto dikana
gana
ageva
mahuta patana dabua
gaba gauna
bilanketi
ima hera gauna
pitopito
helai gauna
dabua
iduari, duari
herahera
gebore
glasis
muko
dabua isena
dabua
sihi
natuna maragi dabua
kiapa
hera gauna
mairi
pauda
mahuta dabua
medu dabua, goru (rain cape made of palm leaves)
ring
toea
sieti
tamaka
rami
varo varo
tauli
piripou				
tamaru
henu dabua
dina gauna
HOUSEHOLD UTENSILS, TOOLS, MUSICAL INSTRUMENTS, WEAPONS

adze
arrow
axe
basin (metal)
basket
battery
bed
bench
blade (of knife)
bottle
bow
box
broom, brush
bullet
bush knife
cartridge
clock
club, stone
conch shell
cup
dish, wooden
drill
drum
edge (of knife)
fighting stick
fishing gear
  - hook
  - line
  - net
  - spear
frying pan
glass (drinking)
grindstone
gun
hammer
hammock
jew's harp
kettle

omo
diba
ira
besini
bosea
batari
mahuta gauna, patapata
patana
kaia anina
botolo, kavabu
peva
maua
brum, darodaro gauna
kaia badana
katresi
dina gauna
gahi
kibi
kapusi
dihu
ibudu, budua gauna
gaba
kaia matana
kepata
kimai
kimai anina
kimai varo
reke
karaudi
fraipan
galasi
segea nadi
ipidi
hama
ivitoto, vitoto
bibo
kedolo
knife
knife (for cutting grass)
lamp
lime gourd
matches
mirror
mosquito net
nail
needle
picture, painting
plate
pliers
pot (clay)
radio
razor
refrigerator
rope
sack
saucepan
saw
scissors
shovel
sleeping mat
soap
spade
spear
spoon
strainer
string
table
torch
weapons
kaia
ilapa, sarip
lamp, golobu
ahu
masisi
galasi, varivari C
tainamo
ikoko
kobi
laulau
meleki
palaias
uro
radio
resa, vasiga C
fris, haparakaia gauna
kwanau
puse
nadua gauna, sospen
so
pakosi
savelo, tano kadoa gauna
geda
sopu
sipedi, spet
io
sipunu
momoru koua gauna
varo
patapata
tosi
heatu gaudia
PREPARED AND MANUFACTURED FOODS
(For fruit, vegetables, meat, and fish, see Fauna and Flora)

biscuit
bread
butter
cake
cheese
cocoa
coffee
curry
curry powder
flour
margarine
pepper
sago pancakes
sago pudding
salt
scone
soup
sugar
tea

HOUSE AND GARDEN

door
fence
fire place
floor
garden
house
kitchen
ladder
plank
post
ridgepole
roof
roofing (galvanized iron)
room
thatch

biskit
beredi, palaoa
bata
keke
sisi
koko
kopi
kari
kari pauda
palaoa
girisí
pepa
ataga C
iarara
damena, solti
sikoni
vasiahu, supu
suga, siuga
ti

idoara
ara, magu
lahi gabuna
reirei, ploa
uma, umagabu
ruma
nanadu gabuna, nadua gabuna
vadavada
temuba
pos, pousi
maganibada
rup
punu
daiutu, rum
biri
timber
toilet
verandah
wall (plaited bamboo)
- palmleaf rib
window

DISEASES AND HEALTH CARE; MEDICAL TERMS

abort, to
abscess
  head of abscess
ache, pain, a
  acute pain
  agony
afflict, cause pain to, torture, to
assistant
bad, no good, decayed
bandage, a
bandage, tie up, to
bathe, to
bed, bunk
bed bug, tick
blanket
bleed, to
blind, to be
blister, a
  blood blister
born, to be
  to give birth to
  birthday
breast feed, to
breath
  to be short of breath
  to catch one's breath
breathe, to
bruise, a
bruise, blister, to
bug

temuba
timoraut, ruma maragi, kukuri ruma
baranda, dehe
sero
kipa
gaba mauru
mero negea, natuna negea, mara dika
toto
toto matana
hisihisi
hisihisi haraga
hisihisi bada
hahisia
durua tauna
dika, bodaga (= rotten)
kumia dabua, toto koua gauna, bandesi
guia, kumia
hadigua
mahuta patana
darura
bilanketi, planketi
rara ia diho
mata kepulu, mata kiau
gou
rara ase
vara
havaraia
vara dinana
rata henia
laga
lagatuna
laga ani
hahodi, udu hodahoda
gou
goua
utu bada
bunk, bed
bury, to
cold
cold, a
  to get a cold
  to blow one's nose
cotton, cotton wool
cough, a
cough, to
  to get a cough
cure, save, to
dead person
deadly, poisonous
deaf
death
die, to
disease
disease
  contagious disease
doctor, medical officer
drug
drunk, to be
earache
elephantiasis
emaciated
excreta
exhale, to
exhausted, to be
faint, to
fester, to
germ
guardian
heal, cure, to
hiccough
hospital
hot, to be
infection
  infectious disease
influenza

mahuta patana
guria
keru
kuru
kuru davaria
kuru negea
kotoni, bebero ho
hua
hua
hua davaria
hamauria
mase tauna
mase gauna
taia kudima
mase
mase
gorere
hanaia haraga gorere
dokta (tauna)
muramura
kekero (C), inuinu
taia hisihisi
badau (gorere)
gorete toana ia noho
kukuri
udu laholaho
mase kahirakahira
masere a
dika badabada, hura
gorete gaigai
maria tauna
hanamo a
gado boiboi
hospitala
siahu
gorere
ro rohanai gorere
kuru
injection
  to have an injection
  to give an injection
kerosine
leper, a
leprosy
lick, to
life
louse, nit
medical officer
medical orderly
medicine, ointment, drug
methylated spirits
mosquito
mosquito net
nit
nurse
ointment
pain, ache, to
pant, to
paralyzed, to be
perspire, to
perspiration
plaster
pleurisy
pollute, to
pregnant, to be
put on clothes, to
rest, to
revive, to
ringworm, scabies
rub, to
rubbish
scabies, ringworm
scissors
sea-sickness
shake, shiver, to
shiver, to
sick, to be
  to become sick
  to get sick

indieksin, kodoa
kodoa abia
kodoa henia
kerosin
lepa tauna
lepa, lepera
demaria
mauri
utu
dokta tauna
medikolo tauna, medikolo mero
muramura
spirit
nemo, namo
tainamo
utu
nes
muramura
hisihi
hahodi haraga
marere diba lasi
siahu
varahu, siahu
plasta, toto koua gauna
kemen gorere
hamiroa
rogorogo
dabua atoa
laga ani
mauri lou
sipoma
dahua
momoru
sipoma
pakosi
gurea
marere marere
marere marere
gorere
gorere abia
gorere daria
sickness
sea-sickness
skeleton
smart, to
sorcery
sore
  scab of sore
  pus of sore
sorrow
spatula
spit, to
spittle, spit
spoon, spatula
squeeze, to
suck, to
suicide
swallow, to
swell, to
swoon, to
take off clothes, to
teat, a
temperature
  to take one's temperature
tired, to be
toilet
ulcer
unconscious, to be
unhealthy place
urine
visitors
vomit
wet, to
wound, a
wound, injure, to
wrap up, bandage, to
yaws

gorere
gurea
turia kavakava
hega
meamea, puripuri, vada
toto
toto matana
toto ranu
bogahisihisi
bedi
kanudi negea
kanudi
bedi
gigia
topoa, musia
heala
hadonoo
gudu
maserea
dabua kokia (oho)
rata matana
siahu
tauanina siahu hahetohoa
kopina ia metau
kukuri ruma, mea ruma
toto badana
mase kahirakahira
gabu dikana
mei
vadivadi taudia
mumuta
haporiparia
bero, utua gabu
haberoa, utua
kumia
toto dikana
SCHOOLROOM TERMS

abuse, to
act, play, to
admonish, to
announce, to
annually
answer, an
answer, to
arithmetic
author
bad language, swearing
blackboard
book
  Open the book!
  Close the book!
bring, to
broom, a
cupboard
calendar
careless
chair
chalk
change, to
chat, to
class
clever
clock
colour
come late, to
converse, to
correct, to be
correct, to
count, to
curse, to
daily
date, day
today
tomorrow
yesterday

gwauhenia, gwau dika henia
gadara
gwau henia
herevalaia
lagani ta ta
anesa
anesa henia, haere henia (C)
namba, sam
buka torea tauna
hereva dikana
blakbot
buka
Buka oi kehoa!
Buka oi koua!
(buka) abia mai, mailaia
brum, darodaro gauna
kabad
kalenda
kererekerere
sea, sia, helai gauna
sok
haidaua
herevahereva
klas
diba tauna, aonega tauna
dina gauna
kala, toana
mai leit
herevahereva
(hereva) ia maoro
haidaua
namba duahia
gwau dika henia
dina ta ta
dina
hari dina
kerukeru
varani
day before yesterday

day after tomorrow

long time ago

formerly

deaf, to be

deceit

deceive, to

demented, mad

demonstrate, to

dictionary

din, noise

dismiss, to

disobedient, to be

divide (into many pieces), to

Don't!

dormitory

draw (pictures), to

drowsy, to be

dull, mentally

dumb, to be

dux of school

draw (pictures), to

drowsy, to be

dull, mentally
fail (an examination), to
fed up with something, to be
flag
flagpole
fountain pen
game, a
garrulous
get up, to
good
gossip, to
grammar
guess, to
hear, to
holiday
idle
ignorant
immediately
incorrect
increase, to
know, to
knowledge
language
late, to be
laugh, to
laugh at, to
lazy
learn, to
lesson
letter, a
   Write a letter!
liar
lie, a
lie, to
listen, to
listeners
magazine
mail
mainland
map
margin
moru, kwalimu lasi
hesiku
pepe
pepe kwatua auna
toreto gauna, torea gauna
gadara
hereva momo
toreisi
namo
herevahereva
gado anina
gwautoho
kamonai
liv, laga ani dinana
noho kava
lahui
harihari
(her eva)ia kerere/dika
habadaia
diba
diba
gado
leit
kiri
kirilaia
lahedo
diba tahua, hadibaia
lesen
leta, revareva
Leta oti tore a!
koikoi (dika) tauna
hereva koikoi
koikoi
kamonai
kamonai taudia
laulau buka
revareva
tanobada
laulau, tano laulau, mapu
isena
meaning  gado anina
disobey, to  hahetoto
misquote  kara dika karaia
mistake, a  gwauraia kerere
month  kerere
January  hua
February  Dianuari huana
March  Februari huana
April  Mas huana
May  Eipril huana
June  Mei huana
July  Diun huana
August  Diulai huana
September  Ogas huana
October  Septemba huana
November  Oktoba huana
December  Disemba huana
monthly  hua ta ta
myth  gori
name  ladana
naughty  lebuli, kamonai lasi tauna
New Guinea Pidgin Pisin gado
nuisance, a  hambaga
number  namba
obey, to  kamonai
page, a  rau
paper  pepa
pass an examination, to  kwalimu
gen  tore a gauna, toretore gauna
glass  tore a gauna, penisolo
picture  laulau
play, to  gadara
place to sit, a  helai gabuna
pupil  sikul mero/kekeni
rave on, to  hereva kava
read, to  buka duahia
repeat, to  hereva lou
rest, a  sipeli, laga ani
ring (a bell), to  toua
rubber, a
Rubbish!
ruler, scale, a
school
school boys
school girls
school children
scold, to
secret language
show, to
sing, to
sit, to
song
speak, to
   to speak loudly
   to speak softly
   to speak slowly, carefully
   to speak fast
speak about, to
spell, a
stand, to
stand in line, to
stand up, to
stand upright, to
story, a
subtract, to
sum, a
surname
swearing
sweep, to
table
talk, to
talk aimlessly, to
teach, to
teacher
tired of something, to be
type, to
typewrite
understand, to
raba, rohoa gauna, dahua gauna
Koikoi bada!
hahetoto gauna
sikulu, skul
sikulu memero
sikulu kekeni
sikulu memerokekeni
gauhenia
hunia gado
(oi)karaia(lau)itaia
ane abia
helai
ane
hereva
hereva bada
hereva metaira
hereva metaira metaira
hereva haraga
herevalaia
sipeli, laga ani
gini
lain dekenai gini
toreisi
gini maoromaoro
sivarai, stori
abia oho
sam
bese ladana, tamana ena ladana
hereva dikana
daroa
patapata
hereva
hereva kava
hadibaia
hadibaia tauna, tisa, titia
hesiku
taipa karaia
taipa masin, toretore masin
diba, kamonai
vacation
Vocational Centre
write, to
to write a letter
writing
yarn, to

TRANSPORT AND TRAVEL

aircraft
airstrip
bridge
bicycle
boat, ship
camp
canoe
canoe pole
car
carrier
driver
drive
echo
echo sheet
gasoline
grease
jack, a
load
mast
oil
outrigger
paddle
paddle, to
patrol
pump
road
sail
sail, to
start engine, to
steamship
stop engine, to

liv, laga ani dinana
Vokeisenel Senta
dina gauna
Dina gauna be hida?
torea
revareva torea, leta torea
toreto rea, revareva
kiki

balus, paramasi, plen
estrip, plen ia diho(moru) gabuna
nese, vopu
baik, wilwil
bot, bouti
kamepa, kem
vanagi
aivara
motuka
kare (tauna)
taria tauna
ensin
palai
bensin
giris
diage
kago
au tubua
giris, wel
darima
bara
bara, kaloa
patoro, patro
pamu gauna
dala
palai, lara C
heau
stati
sisima
ensin hadokoia, hamasea
tire
tractor
truck
wharf
wheel

BUSINESS, TRADE, AND BANKING

agriculture
agricultural officer
bank
borrow, to
business
buy, to
cattle
change (currencies), to
company, a
contract
copper
copra
credit
debt
factory
gold
iron
loan, a
manufacture, to
market
money
plantation
profit
rent, to
rubber
sell, to
share, a
spend, to (money)
store
toil, hard work
trade, to
workers

taia
trekta
traka
vopu
wil

biru
biru gaukara tauna
benk, bank
abiatorehai
bisinesi
hoia
boromakau
halaoa
kampani, kompani
gwauhamata, Kontaraka
kapa
kobara
abitore
abitorehai
faktori
golo
auri, aien
moni abitorehai
karaia
hoihoi gabuna
davana, moni
plentesin
profit
renti
raba
hoia
sea
davana negea
sitoa, stoa, stua
hekwarahi
hoia
gaukara taudia
GOVERNMENT AND LAW

act (of parliament), an administrator, to Administration, the Administrator, the A.D.O. advisory committee ambassador

army
Assistant District Officer (= A.D.O.) assistance barracks borrow, to boss, a boss, to boundary break the law, to bugle captain census change into, to citizen, a a non-citizen citizenship clerk, a commission committee constitution control, to council councillor country, the court, a to hold a court supreme court to take to court

taravatu badana naria gavamani administrreta, gavana eidio sisiba heni komiti ambasado, idau tanobada ia lao tauna ma ena Gavamani ena hereva ia gwauraia ami
eidio heduru bariki abiatorehai biaguna, bosi tauna biagua hetoana, maka
taravatu hanaia, taravatu utua biugili, kibi gunalaia tauna sensis, ladana torea gaukara, taunimanima duahia gaukara halaoa sitisen, Papua Niu Gini tauna korikori sitisen lasi tauna, idau tano tauna, idau tanobada tauna sitisensip klak, kalak komisin komiti, orea konstitiusin taria, biagua kaunsil kaunsila tanobada kot, kota kota karaia suprimi kota, nasional kota kota henia
department
director
directorship
district
District Officer (= D.O.)
D.O.
election
electorate
equalize (wages), to
erect, to
European-in-charge
European with lesser power
extend, postpone, put off, to
flag
flag pole
to raise a flag
to lower a flag
goal
Government Official
guide, a
half-caste
House of Assembly
judge
kiap
law
lawyer
lead, to
leader
leadership
licence
lives of the people, the
local
look after, be in charge of, to
magistrate
meeting, a
member, - of a council
- of the parliament
minister - of the parliament
mixed-race, half-caste
dipatmen
dai ekta, gunalaia tauna
da irekta dagina
distrik, provinsol
dio
dio
eleksin
elektoret
hatamonai a
haginia
taubada badana, namba wan taubada
taubada maragi, namba tu taubada
hadaudaua
pepe
pepe kwatua auna
pepe veria daekau, pepe hadaea (C)
pepe veria diho
dibura
gavamani taubada
hakaua tauna
hapakasi tauna
Haus ov Asembli
diadi
taubada, patro ofisa
taravatu
loea
hakaua
gunalaia tauna
gunalaia gaukara, gunalaia dagina
gwau maoro pepa
taunimanima edia mauri dalana
lokalo
biagua, naria
madistret
hebou
kaunsila
mamba
minista
hapakasi tauna
<table>
<thead>
<tr>
<th>English Word</th>
<th>Hausa Word</th>
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<tbody>
<tr>
<td>national parliament</td>
<td>nasinol palamen</td>
</tr>
<tr>
<td>naturalization</td>
<td>natiuralaisesin</td>
</tr>
<tr>
<td>to become naturalized</td>
<td>natiuralaisesin abia</td>
</tr>
<tr>
<td>nominate, to</td>
<td>nomineit, ladana atoa</td>
</tr>
<tr>
<td>occupation</td>
<td>gaukara, dagina</td>
</tr>
<tr>
<td>office (someone's), occupation officer</td>
<td>gaukara, dagina</td>
</tr>
<tr>
<td>Papua New Guinea parliament</td>
<td>ofisa, ofesa</td>
</tr>
<tr>
<td>party political party</td>
<td>Papua Niu Gini</td>
</tr>
<tr>
<td>passport</td>
<td>kaunsil badana, palamen</td>
</tr>
<tr>
<td>Patrol Officer (= P.O.)</td>
<td>pati</td>
</tr>
<tr>
<td>pension</td>
<td>politikol pati</td>
</tr>
<tr>
<td>policeman</td>
<td>gwau maoro pepa, pasipoti</td>
</tr>
<tr>
<td>village policeman</td>
<td>patro ofisa</td>
</tr>
<tr>
<td>power - general</td>
<td>ritaia davana, ritaia monina</td>
</tr>
<tr>
<td>- electrical</td>
<td>polisimani</td>
</tr>
<tr>
<td>president</td>
<td>hanua polisimani</td>
</tr>
<tr>
<td>prisoner</td>
<td>paoa, paua, siahu</td>
</tr>
<tr>
<td>progress, to</td>
<td>elektrik paoa</td>
</tr>
<tr>
<td>Public service</td>
<td>presiden</td>
</tr>
<tr>
<td>queen</td>
<td>dibura tauna</td>
</tr>
<tr>
<td>ratify, fulfill, to</td>
<td>tubu daekau, haginia namonamo</td>
</tr>
<tr>
<td>register</td>
<td>pablik sevis</td>
</tr>
<tr>
<td>report, to</td>
<td>kwin</td>
</tr>
<tr>
<td>request, apply for, to</td>
<td>hamomokania</td>
</tr>
<tr>
<td>rest house</td>
<td>redista</td>
</tr>
<tr>
<td>retire, to</td>
<td>ripoti</td>
</tr>
<tr>
<td>rights</td>
<td>noia</td>
</tr>
<tr>
<td>run (a country), to</td>
<td>bariki</td>
</tr>
<tr>
<td>section, sub-section, verse (of a report)</td>
<td>ritaia</td>
</tr>
<tr>
<td>speaker, the (of parliament)</td>
<td>maoro</td>
</tr>
<tr>
<td>stateless person</td>
<td>haheaua, taria</td>
</tr>
<tr>
<td>Government, the</td>
<td>karoa, sirí</td>
</tr>
<tr>
<td>steer, direct, to</td>
<td>spika</td>
</tr>
<tr>
<td>strengthen, to</td>
<td>tanobada ta lasi tauna</td>
</tr>
<tr>
<td>sue, to</td>
<td>gavamani</td>
</tr>
<tr>
<td>survey, to</td>
<td>taria</td>
</tr>
<tr>
<td></td>
<td>hagoadalaia</td>
</tr>
<tr>
<td></td>
<td>habadelaia</td>
</tr>
<tr>
<td></td>
<td>sobea</td>
</tr>
<tr>
<td>English</td>
<td>Maori</td>
</tr>
<tr>
<td>----------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------</td>
</tr>
<tr>
<td>tell the truth, to town</td>
<td>hereva momokani</td>
</tr>
<tr>
<td>translate, to translator</td>
<td>tauni, taoni</td>
</tr>
<tr>
<td>trust, to</td>
<td>gado giroa, gado hanaia</td>
</tr>
<tr>
<td>try, to</td>
<td>gado giroa tauna, gado hanaia tauna</td>
</tr>
<tr>
<td>vote, to</td>
<td>abidadama henia</td>
</tr>
<tr>
<td>vote, to</td>
<td>tohoa</td>
</tr>
<tr>
<td></td>
<td>vouti, vot</td>
</tr>
<tr>
<td></td>
<td>voutilaiia</td>
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</tbody>
</table>

**RELIGION AND BELIEFS**

<table>
<thead>
<tr>
<th>English</th>
<th>Maori</th>
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<tbody>
<tr>
<td>altar</td>
<td>terona</td>
</tr>
<tr>
<td>angel</td>
<td>aneru</td>
</tr>
<tr>
<td>apostle</td>
<td>aposetolo</td>
</tr>
<tr>
<td>assemble, to</td>
<td>hebou</td>
</tr>
<tr>
<td>baptism</td>
<td>bapatiso</td>
</tr>
<tr>
<td>baptize, to</td>
<td>bapatisoa</td>
</tr>
<tr>
<td>belief</td>
<td>kamonai</td>
</tr>
<tr>
<td>believe, to</td>
<td>kamonai, abiadae</td>
</tr>
<tr>
<td>Bible</td>
<td>Baibel</td>
</tr>
<tr>
<td>blaspheme, to</td>
<td>Dirava ladana hadikaia</td>
</tr>
<tr>
<td>bless, to</td>
<td>hanamoa</td>
</tr>
<tr>
<td>blessing</td>
<td>ahenamo</td>
</tr>
<tr>
<td>break the Commandments, to</td>
<td>taravatu makohia, hanaia</td>
</tr>
<tr>
<td>Catholic</td>
<td>katolik</td>
</tr>
<tr>
<td>celebrate, to</td>
<td>moale karaia</td>
</tr>
<tr>
<td>Christ</td>
<td>Keriso</td>
</tr>
<tr>
<td>Christmas</td>
<td>Kerismas</td>
</tr>
<tr>
<td>church (building)</td>
<td>dubu</td>
</tr>
<tr>
<td>Church (the institution)</td>
<td>Ekalesia, Ekares</td>
</tr>
<tr>
<td>church offering</td>
<td>boubou</td>
</tr>
<tr>
<td>commandment</td>
<td>taravatu</td>
</tr>
<tr>
<td>Holy Communion</td>
<td>Anibou</td>
</tr>
<tr>
<td>confess, to</td>
<td>hereva hedinarai</td>
</tr>
<tr>
<td>confession</td>
<td>hereva hedinarai</td>
</tr>
<tr>
<td>consecrate</td>
<td>ahelagaia</td>
</tr>
<tr>
<td>creation, cosmos, nature</td>
<td>Dirava ia karaia gaudia</td>
</tr>
<tr>
<td>cross, crucifix</td>
<td>satauro</td>
</tr>
<tr>
<td>crucify, to</td>
<td>hasatauoro</td>
</tr>
<tr>
<td>custom, way of life</td>
<td>kara</td>
</tr>
</tbody>
</table>
darkness, ignorance
disciple
Easter
evil spirit
faith
fame, reputation
fold the hands, to
forgive, to
ghost
God
gods, false
Good Friday
Gospel
grateful, to be
heaven
hell
Holy Spirit
honour, to
hymn
Jesus Christ
Jew
keep the commandments, to
kingdom
kneel down, to
life
life eternal
lift up, to
Lord, the
magic
marry, to
meeting
mercy
miracle
Mission
missionary
Mission Station
New Testament
-, names of Books:
dibura
ahediba tauna, murina i a raka tauna
Ista
lauma dikana
kamonai
harina
imana lokua
gwaatao
lauma
Dirava
dirava koikoi
iesu Keriso idia hasatauroa ita
laloa dinana
Sivara i Helaga
hanamo ha enia
Dirava ena gabu, heven
diabol o/satana ena gabu
Lauma Helaga
matauraia
ane
iesu Keriso
luda tauna
taravatu dogoatao
basileia
tuina hadaia
mauri
mauri hanaihanai
abaisi
Lohiabada
meamea, vada, puripuri
headava
hebou
bogahisi
hoa gauna
Misin
misin tauna, misinari, sivara i
namona herevalaia tauna
Misin Stesin
Taravatu Matamata
Taravatu Matamata ena karoadia:
Matthew
Mark
Luke
John
Acts of the Apostles
Romans
Corinthians
Galatians
Ephesians
Philippians
Colossians
Thessalonians
Timothy
Titus
Philemon
Hebrews
James
Peter
Jude
Revelation

Old Testament
paganism
pagan
parable
peace
please, to
pray, to
prayer
prayer book
preach, to
preacher
promise, vow
promise, to
prophet
receive Communion, to
Sabbath
sanctify
satan
Seventh Day Adventist

Mataio
Mareko
Luka
Ioane
Apostetolo edia Kara
Rome
Korinto
Galatia
Efeso
Filipi
Kolose
Tesalonika
Timoteo
Tito
Filemona
Heberu
Iakobo
Petro
Iuda
Apokalupo
Taravatu Gunana
Dirava diba lasi dalana
Dirava ia diba lasi tauna
parabololo
maino
hamoalea
guriguri
guriguri
guriguri buka
haroro
haroro tauna, pasto
gwauhamata
gwauhamata henia
peroveta tauna
Anibou ania
Sabati, Dina Helaga
hahelagaia
diabolo, satana
Seven Dei
sin, to
sinner
sing, to
song, hymn
sorcerer
sorcery
way of life
worship

FAUNA

ant - small black
- red, tree nesting
bandicoot
bat - insect eating
- fruit eating (flying fox)
bedbug
bee
beetle
bird
bird of paradise
boar, male pig
brush turkey
bug, insect
bushfowl
butterfly
cassowary
cat
catfish
caterpillar
centipede
chicken
clam
cockatoo - white
cockroach
cow
crab
crayfish
crocodile

kara dika karaia
kara dika tauna
ane abia
ane
vada tauna, meamea tauna, puripuri tauna
vada, puripuri, meamea
dala
toma diho henia
dimairi
birairo C
mada
kidukidu, sisibo
mariboi
darura
bi, nanigo
kariutu
manu
lokohu
boroma tau
kepoka, aba
manumunu
kepoka
kaubebe
kokokoko
kito, pusi
neku
gaigai maragi
ahia
kokoroku
budubudu
karai
paro, pitopito C
boromakau
bava
ura, pai
huala
crow

cuscus

dog

duck

earthworm

eel

fish

flea

fly

flying fox - big

- small

frog

goura pigeon

grasshopper

grub

gull

hawk

hornbill

horse

insect - flying

leech

lizard - gecko

- goanna

louse

lobster

mosquito

opossum

owl

oyster

pig

parrot

pigeon

porpoise

prawn

rat

reptile

rooster

scorpion

scrub turkey

sea cow

kalo

vaura

sisia

daki

biluga, gaigai maragi

minama, dagwala

gwarume

roho manumanu, sei

lao

mariboi

sisiboi

paroparo

turumu

kwadi, kwadikwadi

gaigai maragi

kanage C

bogibada

boboro

hosi

labolabo

doma

vaboba

ariha

utu

ura, pai

namo, nemo W

diredire

baimumu C

besisi, bisisi

boroma

kokki

pune

kidurui

pai

bita

rau gauna

kokoroku

doadoa

kepoka

rui
shark
sheep
shellfish
snake
sow, female pig
spider
turkey (brush)
turtle
wallaby
wasp
worm

**FLORA**

bamboo
banana
bark of tree
bean
betelnut
- wild
betel pepper
blackpalm
branch
breadfruit
butt of tree
cabbage
cane
cane grass, pitpit
canoe tree
coconut
- milk
- young
coffee
corn
flower
fruit
ginger
grass
gum tree
kunai grass

kwalaha
sipi, mamoe
besisi
gaigai
boroma hahine, sinana boroma
magera
kepoka, aba
matabudi
magani
nanigo
gaigai maragi

baubau
biku
au kopina
bini
buatua
vitororo
popo
goru
(au) rigina
unu
au duduna
kapis
oro
mimia
ilimo
niu
niu ranu, dehoro C
karu
kopi
konoi
parauparau, parauparaua
(au) huahua
sihoa, agi C
rei
gea
kurukuru
<table>
<thead>
<tr>
<th>English</th>
<th>Pohnpeian</th>
</tr>
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<tbody>
<tr>
<td>leaf</td>
<td>(au) raurau</td>
</tr>
<tr>
<td>liana</td>
<td>uda varo</td>
</tr>
<tr>
<td>lime tree, fruit</td>
<td>siporo</td>
</tr>
<tr>
<td>mango</td>
<td>vaivai</td>
</tr>
<tr>
<td>mangrove</td>
<td>gavera, magoro</td>
</tr>
<tr>
<td>manioc</td>
<td>kasava</td>
</tr>
<tr>
<td>nipa palm</td>
<td>biri</td>
</tr>
<tr>
<td>okari tree, nut</td>
<td>okari</td>
</tr>
<tr>
<td>pandanus</td>
<td>geregere</td>
</tr>
<tr>
<td>pandanus nut</td>
<td>katoro</td>
</tr>
<tr>
<td>pawpaw</td>
<td>loku, nita</td>
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<tr>
<td>pea</td>
<td>pi</td>
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<tr>
<td>peanut</td>
<td>niuniu, pinat</td>
</tr>
<tr>
<td>potato</td>
<td>mose, poteta</td>
</tr>
<tr>
<td>pumpkin</td>
<td>maosini</td>
</tr>
<tr>
<td>rain tree</td>
<td>lagani</td>
</tr>
<tr>
<td>reeds, cane (along river banks)</td>
<td>siriho</td>
</tr>
<tr>
<td>root</td>
<td>(au) ramuna</td>
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<tr>
<td>sago palm</td>
<td>rabia</td>
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<tr>
<td>seaweed</td>
<td>alaga</td>
</tr>
<tr>
<td>seed</td>
<td>uhena</td>
</tr>
<tr>
<td>stem</td>
<td>(au) badina</td>
</tr>
<tr>
<td>sugar cane</td>
<td>tohu</td>
</tr>
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<td>sweet potato</td>
<td>kaema</td>
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<td>taro</td>
<td>talo</td>
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<tr>
<td>thorn</td>
<td>ginigini</td>
</tr>
<tr>
<td>tobacco</td>
<td>kuku, siomu</td>
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<tr>
<td>tomato</td>
<td>tamato</td>
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<tr>
<td>tree</td>
<td>au</td>
</tr>
<tr>
<td>trunk</td>
<td>au gabana</td>
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<tr>
<td>vine</td>
<td>uda varo</td>
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<tr>
<td>weeds</td>
<td>ava</td>
</tr>
<tr>
<td>yam</td>
<td>maho, taitu</td>
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</tbody>
</table>
NATURE AND LANDSCAPE

afternoon
ashes
bank of river
bay
beach
bend in river
bush
cape
cave
clay
clay - red
cliff
cloud
coast
coral
current
darkness
dawn
dew
dust
dew
fire
flood in river
fog
ground
headland
headwaters (of river)
hill
island
lake
light
lightning
midday
monsoon - NW
- SE
moon
morning
mouth of river  
  mud  
  night  
 plain  
 rain  
 rainbow  
 river  
 sand  
 sea  
 shore  
 sky  
 smoke  
 source of river, headwaters  
 star  
 stone  
 summit  
 sun  
 swamp  
 thunder  
 tide  
  - low  
  - high  
 valley  
 water  
 wave  
 wind  

  
 sinavai uduna  
 kopukopu  
 hanuaboi  
 taora (= floodplain), palaka gabuna  
 (= flat ground)  
 medu  
 kevau  
 sinavai  
 miri  
 davara  
 kone  
 guba  
 kwalahu  
 sinavai dorina  
 hisiu  
 nadi  
 dorina  
 dina  
 swampa, gohu  
 guba boiboi  
 abata  
 kui  
 utu  
 koura, diho gabuna  
 ranu  
 hurehure  
 lai
A HIRI MOTU READING LIST

1. History, Development and Use


2. Structure


Livingston, C.P. (Forthcoming) *A Course in Hiri Motu* (Port Moresby: Department of Education).
3. Reading Materials

Rigo Dala: [The Rigo Road]. Published by and available from The New Guinea Research Unit, P.O. Box 1238, Boroko, Papua New Guinea. [20¢ per copy]

"Poroman": An irregularly produced newspaper published by Kantri Press, Port Moresby. [10¢ per copy]

Iseda Sivarai: [Our news]. A former fortnightly news-sheet published by the Department of Information and Extension Services, Port Moresby. Now available only in libraries.


A number of other small publications prepared by Jehovah's Witnesses and the Seventh-Day Adventist Church-Mission in Papua New Guinea.

News and items of interest broadcast over the National Broadcasting Commission radio network, Port Moresby, and over District (local) Radio stations throughout Papua.