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BEGINNING HIRI MOTU

by

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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 ini 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-learning¹. 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.

² For a fuller discussion of the nature, origin and development of Hiri Motu see T.E. Dutton and H.A. Brown: "Hiri Motu -- The Language Itself" to appear in a volume *Current Trends in the Language Sciences: Current Trends in New Guinea Area Languages* (The Hague: Mouton).

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"¹ or "a kind of dog Motu -- hardly intelligible to those who speak Motu as their native language"¹ 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 Mehtu 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.

Texts

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):

vadaeni, vadan, vada	completed action marker; sentence connective or introducer.
dohore, do	future tense marker
neganai, negana	time clause marker
dekenai, dekena, dekene	<i>at, to, from</i>
idiaedia, idiedia, idiena	<i>their</i>
iseda, iteda, itena	<i>our (incl.)</i>
aiemai, aiemu	<i>our (excl.)</i>

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

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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.

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

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

namo
 uma gabu
 ia
 oi
 itaia
 dekenai
 tau

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 thau. 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 mimick 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 l seems to be pronounced as l 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 ¹	<i>On the road</i>
Tau ia raka ² dala dekenai.	<i>A man is walking along the road.</i>
Turana ia itaia ³	<i>He sees a friend.</i>
A: Turagu ⁴ , oi namo ⁵ ?	<i>Friend, how are you?</i>
B: Io, lau namo ⁶ .	<i>I am fine.</i>
A: Edeseni oi lao?	<i>Where are you going?</i>
B: Lau lao uma gabu dekenai.	<i>I am going to the garden.</i>
A: Vadaeni ⁷ , namo oi lao.	<i>OK, that's fine, off you go.</i>
B: Io, lau lao. Bamahuta ⁸ .	<i>Yes, good-bye.</i>
A: Bamahuta.	<i>Good-bye.</i>
Vadaeni turana ia lao uma gabu dekenai.	<i>His friend then goes on to the garden.</i>

[Musik⁹]

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 dekene 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, dekene) 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?	<i>Do you know? Do you understand?</i>
Io, lau diba	<i>Yes, I know; I understand</i>
Lasi, lau diba lasi	<i>No, I don't know; I don't understand</i>
Oi hereva lou!	<i>Say it again</i>
Oi hereva Motu gado dekenai	<i>Say it in Motu</i>
Oi kamonai	<i>Listen!</i>
Oi toreisi	<i>Stand up!</i>

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 ia raka dala dekenai	<i>the man is walking along the street</i>
hahine	<i>(the woman)</i>
kekeni	<i>(the girl)</i>

<u>mero</u> i raka dala dekenai.	(the boy)
boroma	(the pig)
sisia	(the dog)
turana	(his friend)
tau	

Exercise 2: Simple Substitution

Frame: lau lao <u>uma gabu</u> dekenai	<i>I am going to the <u>garden</u></i>
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 <u>lao?</u>	<i>Where are you <u>going?</u></i>
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 <u>lao</u> uma gabu dekenai	<i>The friend <u>goes to</u> the garden</i>
mai ¹	(comes from)
noho	(is in)
mahuta	(sleeps 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 i ma Mosbi amo. *The girl is coming/came from Port Moresby.*

Exercise 5: Simple Substitution

Frame: Turagu, oi <u>namo</u> ?	<i>Friend, are you <u>well</u>/how are you?</i>
gari	<i>(afraid)</i>
badu	<i>(angry)</i>
moale	<i>(glad)</i>
gorere	<i>(sick)</i>
bogahisi	<i>(sad)</i>
namo	

Exercise 6: Simple Substitution

Frame: Io, lau <u>namo</u> .	<i>Yes, I'm <u>fine</u>.</i>
moale	<i>(glad)</i>
badu	<i>(angry)</i>
gari	<i>(afraid)</i>
bogahisi	<i>(sad)</i>
gorere	<i>(ill)</i>
namo	

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

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

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 <u>lao</u> <u>uma</u> <u>gabu</u> dekenai	<i>I am <u>going to the garden</u></i>
" mai " " "	<i>(coming from)</i>
" " hanua " "	<i>(the village)</i>
" noho " " "	<i>(staying in)</i>
" " ruma " "	<i>(the house)</i>
" helai " " "	<i>(sitting in)</i>
" " dubu " "	<i>(the church)</i>

Lau	<u>helai</u>	<u>dubu</u>	dekenai	
"	gini	"	"	(standing in)
"	"	dala	"	(on the road)
"	hekure	"	"	(lying on)
"	"	uma gabu	"	(in the garden)
"	lao	"	"	(going) (to the garden)

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:

ia 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: *oi helai!*)
3. *Kekeni ia moale?* (statement: *kekeni ia moale*)
4. *Oi lao hanua dekenai!* (question: *oi lao hanua dekenai?*)

GRAMMAR

1.1 PRONOUNS

The personal pronouns are:

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

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	<u>I am</u> 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 <u>do you</u> 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:

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

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

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

- Edeseni oi lao? (tauni) *Where are you going?*
Lau lao tauni dekenai. *I am going to the town.*
- Edeseni umui mai? (Mosbi) *Where do you come from?*
Ai mai Mosbi dekenai. *We are coming from Moresby.*
- Edeseni ia noho? (ruma) *Where is he/she staying?*
Ia noho ruma dekenai. *He/she is at home.*
- Edeseni idia helai? (uma gabu) *Where are they sitting?*
Idia helai uma gabu dekenai. *They are sitting in the garden.*
- Edeseni 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:

- 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 dala dekenai* *We walked/are walking/shall walk on the road*
2. *Kekeni 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.* *We come from Port Moresby.*
Ai noho Mosbi dekenai. *(stay in)*
2. *Edeseni umui lao?* *Where are you (pl.) going?*
Edeseni umui helai? *(sitting)*
3. *Idia raka dala dekenai.* *They are walking on/along the road.*
Idia gini dala dekenai. *(standing)*
4. *Umui lao hanua dekenai!* *You (pl.) must go to the village!*
Umui mahuta hanua dekenai! *(sleep)*
5. *Ita lao!* *Let's go!*
Ita hekure! *(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*, *moale glad* etc., and a few sentences such as *oi namo are you well?*, and *lau moale 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: Kekeni idia namo	<i>The girls are well/good/beautiful.</i>
boroma	<i>(The pigs)</i>
sisia	<i>(The dogs)</i>
dala	<i>(The roads)</i>
ruma	<i>(The houses)</i>
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 gari. *The dog is frightened.*
idia
2. Hahine idia gorere. *The women are ill.*
ia
3. Dala ia namo. *The road is good.*
idia
4. Kekeni 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	<i>Where is the pig going?</i>
mero " " "	<i>(boy)</i>
" " " helai	<i>(sitting)</i>
hahine " " "	<i>(woman)</i>
" " " mai	<i>(come from)</i>
boroma " " "	<i>(pig)</i>
" " " lao	<i>(going)</i>

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	(road)
dubu	(church)
uma gabu	(garden)
boroma	(pig)
hanua	

In the two new sentence types you have drilled, the noun-subject immediately preceded edeseni. Hiri 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 1: 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:

- Turana edeseni ia noho? *Where is his friend staying?*
 Turana *be* edeseni ia noho?
- Dala edeseni ia lao? *Where is the road leading to?*
 Dala *be* edeseni ia lao?
- Mero, umagabu edeseni? *Boy, where is the garden?*
 Mero, uma gabu *be* edeseni?
- Hahine edeseni idia mai? *Where are the women coming from?*
 Hahine *be* edeseni idia mai?
- 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? *Where are the dogs?*
(Sisia) idia noho uma gabu dekenai. *(in the garden)*
2. Ruma be edeseni? *Where is the house?*
(Ruma) ia noho hanua dekenai. *(in the village)*
3. Kekeni edeseni ia lao. *Where is the girl going?*
(Kekeni) ia lao Mosbi dekenai. *(to Port Moresby)*
4. Turana be edeseni? *Where is his friend?*
(Turana) ia raka dala dekenai. *(walking on the road)*
5. Turagu, edeseni oi mai? *Friend, where do you come from?*
Lau mai tauni dekenai. *(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>I was walking on the road.</i>	Lau raka dala dekenai.
<i>I saw a friend.</i>	Turana lau itaia.
<i>"Friend, how are you?"</i>	"Turagu, oi namo?"
<i>"I am fine".</i>	"Io, lau namo".
<i>"Where do you come from?"</i>	"Edeseni oi mai?"
<i>"I come from Port Moresby;</i>	"Lau mai Mosbi dekenai;
<i>I am going to the village".</i>	lau lao hanua dekenai".
<i>"Well, that's fine, go ahead!"</i>	"Vadaeni, namo, oi lao".
<i>"Yes, good-bye".</i>	"Io, lau lao; bamahuta".
<i>"Good-bye".</i>	"Bamahuta".
<i>My friend then went to the village.</i>	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

dina	day
dina ta	one day, once
tau ta	a man, a certain man
uda	forest
inai	this
labana	hunting, the hunt
totona	in order to
danu	also, together with, accompanied by
vanagi	canoe
atoa	put down; moore (a canoe)
diho	go down
daekau	go up
tano	land, ground
ma	and
inai tauna	this man
diba	arrow
peva	bow
abia	take

UNIT 2

CONVERSATION

Au Ginigini¹

Mero ia helai nadi dekenai.²
laena³ aena ia dogoatao ma⁴
ia tai. Turana ia ginidae
ia gwau:

T: Turagu, dahaka badina⁵ oi tai?

M: Badina be lauegu aena ia
hisihisi. Au rigina lau moia
vadaeni au ginigini ese⁶ aena
ia gwadaia.⁷

T: Madi!⁸ Vadaeni, oiemu aena
lau itaia.

M: A! Dahaka oi karaia?

T: Au ginigini lau kokia. Vadaeni,
oi toreisi. Aena ia namo?

M: Lasi, ia dika.⁹

T: Vadaeni ita lao Rupa dekenai.
Muramura ia atoa.

M: Rupa be daika?¹⁰

T: Oi diba lasi? Ia be medikolo
tauna.¹¹

Vadaeni inai mero¹² bona⁴ 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.*

[Musik¹³]

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.

²Note 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.

³*iaena = his*. The possessive pronouns are discussed and drilled in section 2.1 below.

⁴*ma* 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.

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

⁶*ese* 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*.

⁸*Madi* is a common exclamation of pity.

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

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

¹¹*medikolo 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.

¹²*inai 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 oi kehoa!	<i>Open the book!</i>
Buka oi koua!	<i>Shut the book!</i>
Teperikoda oi kehoa! ¹	<i>Switch on the taperecorder.</i>
Teperikoda oi koua!	<i>Switch off the taperecorder.</i>
Oiemu hereva be ia hegeregere lasi.	<i>What you say is not right. (lit. your speech is equal not)</i>
Oiemu ladana be daika?	<i>What's your name? (lit. Your name is who?)</i>

¹*kehoa* and *koua* apply generally to switching things off and on.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Ia helai <u>nadi</u> dekenai	He sat on <u>a/the</u> stone
au	(on a/the tree/wood)
tano	(on the ground)
au rigina	(on a/the 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 <u>tai</u> ?	Why are you <u>crying</u> ?
kiri	(laugh)
toreisi	(getting up)
hekure	(lying down)
daekau	(ascend, climb)
hereva lou	(speak again)
tai	(cry)

Exercise 3: Simple Substitution

Frame: Lauegu <u>aena</u> ia hisihisi.	My <u>foot</u> is paining
imana	(arm, hand)
bogana	(belly, stomach)
kwarana	(head)
matana	(eye)
isena	(teeth)
aena	(foot, leg)

Exercise 4: Simple Substitution

Frame: Au rigina lau <u>moia</u> .	I <u>stood on</u> a branch
utua	(cut)
negea	(throw away)
abia	(get, take)
mailaia	(bring)
davaria	(find)
gabua	(burn, roast)
moia	(stand on)

GRAMMAR

2.1 POSSESSIVE PRONOUNS

The possessive pronouns in Hiri Motu are:¹

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

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	<i>our house</i> , i.e., the house of the speaker and the person(s) with him, but not of the person spoken to
iséda ruma	<i>our house</i> , 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: Lauegu tano ia namo lasi. (*My land is not good.*)
(oiemu, iena, aiemai, iseda, umuiemui, idiedia, lauegu)

Exercise 2: Simple Substitution

Frame: Tau ese lauegu ruma ia karaia.² (*The man is building my house.*)
(aiemai, iena, idiedia, oiemu, iseda, lauegu)

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

Frame: Tau ese lauegu boroma ia gwadaia. (*The man speared my pig.*)
 idiedia (*their*)
 aiemai (*our, but not yours*)
 oiemu (*your (sg.)*)
 iena (*his, her*)

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

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

Tau ese <u>iena</u> boroma ia gwadaia.	(his, her)
iseda	(our, i.e. mine and yours)
umuemui	(your (pl.))
laegu	(my)

Evaluation Exercise

How would you say the following things in Hiri Motu?

1. *He turned on my taperecorder.*
Laegu teperikoda 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 kwarana ia hisihisi.

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 rigina lau <u>moia</u>	(object: au rigina)
muramura ia <u>atoa</u>	(object: muramura)
oiemu aena idia <u>itaia</u>	(object: oiemu aena)

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

lau <u>lao</u> ruma dekenai	<i>I went to the house</i>
oi <u>toreisi!</u>	<i>You get up!</i>
kekeni ia <u>helai</u>	<i>The girl is sitting down</i>

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 object¹ (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) (Subject) (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 ese	nadi	ia	abia.	<i>The man got the stone.</i>
" "	au	rigena	"	(branch)
" "	"	"	dogoatao	(held)
" "	muramura	"	"	(medicine)
" "	"	"	mailaia	(brought)
" "	buka	"	"	(book)
" "	"	"	itaia	(saw)
" "	nadi	"	"	(stone)
" "	"	"	abia	(got)

Exercise 3: Progressive Substitution

Frame: Hahine ese	lau	ia	itaia.	<i>The woman saw me</i>
tau ese	"	"	"	(man)
" "	oi	"	"	(you)
turana ese	"	"	"	(friend)
" "	ita	"	"	(us (incl.))
mero ese	"	"	"	(boy)
" "	umui	"	"	(you (pl.))
hahine ese	"	"	"	(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?*

¹Note 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?*).

²When asking for someone's name one says in Hiri Motu: oi be daika or oi 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 ginidae? (oiemu hahine) *(Who is arriving?)*
Oiemu hahine ia ginidae.
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 taperecorder?)*
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. <i>What is this?</i> | Inai be dahaka? |
| 2. <i>Who are you (sg.)?</i> | Oi be daika? or Oi daika? |
| 3. <i>What is your name?</i> | Oiemu ladana (be) daika? |
| 4. <i>Where is your (pl.) village?</i> | Umuiemui hanua be edeseni? |
| 5. <i>Who is the medical assistant?</i> | Medikolo tauna be daika? |
| 6. <i>What are you doing?</i> | 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 <u>lau</u> ia itaia.	<i>My friend saw <u>me</u>.</i>
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 davarua.
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.*
Ia negea.
5. *We (but not you) saw the village.*
Hanua ai itaia.
6. *Did you see it?*
Oi itaia?
7. *I did not see it.*
Lau itaia lasi.

8. *The woman burns the wood.*
 Mahine 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 itaia?
13. *I saw it on the road.*
 { Dala dekenai lau itaia.
 { Lau itaia 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 (lit. *what basis/reason*)
 dahaka dainai (lit. *what on account of*)
 dahaka totona (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 *dainai* 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? | <i>Why did you come?</i> |
| Badina be lau gorere. | <i>Because I am sick.</i> |
| Dahaka dainai oi mai? | <i>Why did you come?</i> |
| Lau gorere dainai. | <i>Because I am sick.</i> |

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

- | | |
|------------------------------|---------------------------|
| Dahaka dainai oi mai? | <i>Why did you come?</i> |
| Badina be lau gorere dainai. | <i>Because I am sick.</i> |

Practice Drills

Exercise 1: Simple Substitution

Frame: Dahaka badina oiemu 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 oi tai?, and the cue aena ia dika your answer should be Badina be aena ia dika. Ready?

1. Dahaka badina ia badu? (iena sisia lau gwadaia)
 Badina be iena sisia lau gwadaia.
2. Dahaka badina ia lao Mosbi dekenai? (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 oi 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 oi tai? (lau gorere)
 {Lau gorere dainai.
 {Badina be lau gorere dainai.
2. Dahaka dainai idia gari? (ruma ia dika)
 {Ruma ia dika dainai.
 {Badina be ruma ia dika dainai.
3. Dahaka dainai umui mai? (dala idia koua)
 {Dala idia koua dainai.
 {Badina be dala idia koua dainai.
4. Dahaka dainai au idia daekau? (idia gari)
 {Idia gari dainai.
 {Badina be idia gari dainai.

5. Dahaka dainai sisia ia hekure? (iena aena idia dika)
 { Iena aena idia dika dainai.
 { Badina be iena aena idia dika dainai.

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

1. *What is your name?*
 { Oiemu ladana (be) daika?
 { Oi daika?
 { Oi be daika?
2. *What are you doing in Port Moresby?*
 Dahaka oi karaia Mosbi dekenai?
3. *Where is your village?*
 Oiemu hanua be edeseni?
4. *What did you say?*
 Dahaka oi hereva?
5. *Why are you sad?*
 { Dahaka dainai oi bogahisi?
 { Dahaka badina oi bogahisi?
6. *Who is happy?*
 Daika ia moale?
7. *Why did he say "goodbye"?*
 { Dahaka dainai ia gwau 'bamahuta'?
 { Dahaka badina ia gwau 'bamahuta'?
 or the same sentences using hereva instead of gwau.
8. *Where is their garden?*
 Idiedia uma gabu be edeseni?
9. *Who threw away my paper?*
 Daika ese lauegu pepa ia negea?
10. *Why are they pulling down the church?*
 { Dahaka dainai dubu idia kokia?
 { Dahaka badina 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),¹ e.g.:

iena aena ia dogoatao 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 (iena aena ia dogoatao) 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 food and cried at the same time* or whether it means that *he held his food 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:

iena aena ia dogoatao ma ia tai danu *he held his food and cried (at the same time)*

iena aena ia dogoatao ma gabeai ia tai *he held his food 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

Frame:	Tau	bona	hahine	idia	mai.	<i>The man and the woman came.</i>
	mero	"	"	"	"	(boy)
	"	"	kekeni	"	"	(girl)
	boroma	"	"	"	"	(pig)
	"	"	sisia	"	"	(dog)
	tau	"	"	"	"	(man)
	"	"	hahine	"	"	(woman)

Exercise 2: Progressive Substitution

Frame:	Kekeni	ia	hekure	ma	ia	tai.	<i>The girl was lying down and was crying.</i>
	"	"	helai	"	"	"	(sitting)
	"	"	"	"	"	hereva	(talking)
	"	"	mai	"	"	"	(coming)
	"	"	"	"	"	gwau	(saying)
	"	"	lao	"	"	"	(going)
	"	"	"	"	"	tai	(crying)
	"	"	hekure	"	"	"	(lying down)

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 tai 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.
{	Lauegu imana ia dika ma lauegu aena ia dika.
2. *His teeth and head are hurting.*

{	Iena isena bona iena kwarana idia hisihisi.
{	Iena isena ia hisihisi ma iena kwarana ia 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 tai.

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 Orokoru. The topic is the knowledge of Pidgin in Mau's home village.

CLV: Taunimanima¹ momo idia diba Pidgin - Pidgin gado idia diba o lasi?
 MI: A, inai be... haida - taunimanima haida bema idia lao idiedia²
 turadia danu, Niu Gini³ kahanai idia noho, sedira hegeregere⁴..
 CLV: plentesin gaukara... MI: three... three or four months⁵ idiedia²
 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 kamoni,
 to... Motu be idia lalao 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	people
momo	many
o	or
haida	some
bema	if
turadia	friends (plural of turana)
danu	also, together with
kahanai	(the other) side; area, district
sedira	perhaps, maybe
hegeregere	equal to

¹taunimanima is often shortened to taumanima, or even to taunima.

²The speaker actually says edidia.

³Niu Gini: the former trust territory of New Guinea where the lingua franca is Pidgin.

⁴sedira hegeregere = literally, *maybe equal to*.

⁵Hiri 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*.

⁶hevaseha bamona idia karaia literally *jokes as-it-were they make*, i.e. they are using Pidgin only for fun, to make jokes.

plentesin	<i>plantation</i>
gaukara	<i>work; to work</i>
giroa mai	<i>turn-come, i.e. come back</i>
hevaseha	<i>joke, fun</i>
hevaseha karaia	<i>make jokes, have fun</i>
do	<i>marker of future action (see section 3.1)</i>
bamona	<i>like, similar to</i>
laloa	<i>think</i>
momokani	<i>real, true</i>
badina	<i>cause, reason. In this context: because..</i>
ibounai	<i>all</i>
giroa	<i>to turn (something, oneself). In this context: to switch (from one's own language) to (Motu).</i>
to	<i>but</i>
hari	<i>now, nowadays</i>
matamatadia	<i>new, young (plural of matamata)</i>
sisina	<i>a little bit</i>
sisina sibona	<i>only a little bit</i>

UNIT 3

CONVERSATION

Kuki Gaukara Tauna

Kila ese kuki gaukara ia abia taubada ta¹ 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.² 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 huria?
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, ani?⁶
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]

¹ta means *one, a certain, or another* as for example in tau ta ia mai, tau ta ia lao *one man came (and) another went away*. Often ta can be rendered in English by the indefinite article *a, an*.

- ²Note the special meaning of *ania to eat* when its object is *kuku*: *kuku ania to smoke*.
- ³Not said but implied is: ...*lasi*. Yes-or-no questions usually end in *o lasi or not* as for example in *boroma oi itaia o lasi?* *Did you see the pig or not?* Often however, Hiri Motu speakers omit *lasi*: *boroma oi itaia o...*?
- ⁴A good example of *badina* and *dainai* in the same sentence. See section 2.3.2.
- ⁵*Kopina ia metau* literally means: *(my) skin is heavy*.
- ⁶*ani* will be discussed and drilled further in section 10.1 below. *Ani* indicates that the speaker expects the answer to be *yes*.
- ⁷The 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?	<i>Have you finished (the exercise)?</i>
Vadaeni, hari be ita sipeli sisina.	<i>All right, let's take a bit of a rest.</i>
Kopi ita inua.	<i>Let's drink coffee.</i>
Stori/kiki umui duahia.	<i>Read the story.</i>

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: <u>Dabua</u> ia huria vadaeni.	<i>He has washed the <u>clothes</u></i>
piripou	<i>(trousers)</i>
sieti	<i>(shirt)</i>
meleki	<i>(plate)</i>
kapusi	<i>(cup)</i>
sipunu	<i>(spoon)</i>
kaia	<i>(knife)</i>
dabua	

Exercise 2: Simple Substitution

Frame: Kuki ese <u>aniani</u> ia nadua.	<i>The cookboy cooks/boils the <u>food</u>.</i>
raisi	<i>(rice)</i>
vamu	<i>(meat)</i>
gatoi	<i>(eggs)</i>
kokoroku	<i>(chicken)</i>
gwarume	<i>(fish)</i>
kokokoko	<i>(cassowary)</i>
aniani	

Exercise 3: Simple Substitution

Frame: Kuki ese <u>kuku</u> ia ania. <i>The cookboy is <u>smoking</u>.</i>	
loku	(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 <u>kaukau</u> , haida be lasi. <i>Some are <u>dry</u>, some not.</i>	
bada	(big)
maragi	(small)
metau	(heavy)
lata	(long, tall)
mase	(dead)
kaukau	

Exercise 5: Simple Substitution

Frame: Dabua oi atoa <u>pata dekenai</u> . <i>Put the clothes <u>on the table</u>.</i>	
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 <i>dohore</i> lau utua	} <i>I shall fell the tree.</i>
Au <i>do</i> lau utua	

Dohore ia kaukau }
Do ia kaukau } *It will be dry*

Tau ese/be dohore ia mai hanua dekenai }
Tau ese/be do ia mai hanua dekenai } *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. *I have already felled the tree.*

Ia kaukau vadaeni. *It is already dry.*

Tau ia mai vadaeni hanua dekenai. *The man has already come from the village.*

Practice Drills

Exercise 1: Simple Substitution

Frame: Rabia dohore lau <u>ania</u> .	<i>I shall <u>eat</u> the sago.</i>
gabua	(roast)
abia lao	(take away)
naria	(keep an eye on)
atoa	(put down)
kokia	(remove)
ania	

Exercise 2: Progressive Substitution

Frame: <u>Mero</u> ia <u>bada</u> vadaeni.	<i>The <u>boy</u> is already <u>big</u>/(i.e. grown up)</i>
biku " " "	(banana)
" " dika "	(bad/no good)
meleki " " "	(plate)
" " kaukau "	(dry)
sieti " " "	(shirt)
" " namo "	(good)
boroma " " "	(pig)
" " bada "	
mero " " "	

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

1. Dabua dohore lau huria. *I shall wash the clothes.*
Dabua lau huria vadaeni. *I have washed the clothes.*
2. Biku dohore ia dika. *The banana will be no good.*
Biku ia dika vadaeni. *The banana has become bad.*
3. Sisia dohore ia mase. *The dog will die.*
Sisia ia mase vadaeni. *The dog is already dead.*

4. Medikolo ese muramura dohore ia atoa. *The medical assistant will put medicine on it.*
 Medikolo ese muramura ia atoa vadaeni. *The medical assistant has already put medicine on it.*
5. Haida be dohore idia kaukau. *Some will be dry (presently).*
 Haida be idia kaukau vadaeni. *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. *We have taken the lemon(s).*
 Siporo dohore ai abia. *We shall take the lemon(s).*
2. Sieti bona piripou idia kaukau vadaeni. *The shirt and the trousers are already dry.*
 Sieti bona piripou dohore idia kaukau. *The shirt and the trousers will be dry (presently).*
3. Iseda ruma ia dika vadaeni. *Our (incl.) house is bad already.*
 Iseda ruma dohore ia dika. *Our (incl.) house will be bad.*
4. Kuku lau lokua vadaeni. *I have already rolled a cigarette.*
 Kuku dohore lau lokua. *I shall roll a cigarette.*
5. Kuki gaukara ia abia vadaeni taubada dekenai. *He has already taken a job as a cook-boy with a white man.*
 Kuki gaukara dohore ia abia taubada dekenai. *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 sinavai dekenai*, or *oi abia diho lao sinavai 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. Keken i dia 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.*
Kekeni 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?	<i>When did he die?</i>
Edana negai tau ia ginidaia?	<i>When did the man arrive?</i>
Edana negai dabua dohore oi huria?	<i>When will you wash the clothes?</i>

Practice Drills

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

- Kuki gaukara ia abia. *He took a job as a cookboy.*
Edana negai...
- Kokokoko dohore ita ania. *We (incl.) shall eat cassowary.*
Edana negai...
- Oiemu sisia ia mase. *Your dog died.*
Edana negai...
- Dohore ai ginidae hanua dekenai. *We (excl.) shall arrive at the village.*
Edana negai...
- Aniani ia nadua. *He cooked the food.*
Edana negai...

Exercise 2: Translate the following sentences into Hiri Motu:

- When were you sick?*
Edana negai oi (be) gorere?
- When did the thorn prick your foot?*
Edana negai au ginigini ese oiemu aena ia gwadaia?
- When did he find the egg?*
Edana negai gatoi ia davaria?
- When will we go to the river?*
Edana negai dohore ita diho sinavai dekenai?
- 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:

dabai	<i>in the morning</i>
adorahi	<i>in the afternoon</i>
hanuaboi	<i>at night</i>
hari dina	<i>today</i>
harihari	<i>now</i>
harihari sibona	<i>just now</i>
kerukeru	<i>tomorrow</i>
varani	<i>yesterday</i>
guna	<i>first; long ago</i>
gabeai	<i>later</i>
hari dabai	<i>this morning</i>
hari adorahi	<i>this afternoon</i>
hari hanuaboi	<i>tonight</i>
varani dabai	<i>yesterday morning</i>
nega ta	<i>some time/another time</i>
nega haida	<i>sometimes</i>

The preferred placement of the time adverb is at the beginning of the sentence,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. Varani kuki ese raisi ia nadua vadaeni. *Yesterday the cookboy boiled the rice.*
2. Kuki ese varani raisi ia nadua vadaeni.
3. Kuki ese raisi varani ia nadua vadaeni.
4. 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. *Kuki ese raisi ia nadua varani vadaeni.

and

6. *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: <u>Dabai</u> ai lao Mosbi dekenai.	<i>In the morning we went to Port Moresby.</i>
varani	<i>(yesterday)</i>
adorahi	<i>(in the afternoon)</i>

¹An exception to this rule is guna meaning *first*, which follows the verb: lau mai guna, ma gabeai turana ia mai *I came first, and my friend came later.*

<u>Adorahi</u> ai lao Mosbi dekenai.	
hanuaboi	(in the night)
guna	(long ago)
nega haida	(sometimes)
dabai	

Exercise 2: Simple Substitution

Frame: <u>Kerukeru</u> dohore lau lao.	<i>Tomorrow I shall go.</i>
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.*

Ready?

- Edana negai oiemu sisia ia mase? *When did your dog die?*
 - Varani laugu sisia ia mase. (varani: yesterday)
 - Varani ia mase.
- Edana negai au ginigini oi moia? *When did you step on the thorn?*
Hari adorahi au ginigini lau moia. (hari adorahi: this afternoon)
- Edana negai tau ese hahine ia itaia? *When did the man see the woman?*
Guna tau ese hahine ia itaia. (guna: long ago)
- Edana negai kuki ese dabua dohore ia huria? *When will the cookboy wash the clothes?*
Kerukeru dabai kuki ese dabua dohore ia huria. (kerukeru dabai: tomorrow morning)
- 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.

- 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*:¹

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.*

Oiemu 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.

¹Many 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 laudari 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 kuk lasi. Kuk tamona sibona inai dekena vadan unai tau ta inai Makam tauna ese ia abia lau vadan ai ruaosi 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. I - lau noho ma lau headava.⁷ Vadan hari be inai bamona (?) noho in -

[footnotes overleaf]

inai⁸ kuk dekenai. Vadan inai bamona lau karaia ma lau natudia be fo. Vadan hari be lau kuki lau rakatania lasi inai patrol ofisas ibounai idia mai negana idia boiboï lau lau daekau mai lau gaukaraia inai bamona noho hari be. Vadan inai bamona noho inai 1959 dekena lau gaukara abia gauna be hari noho vadan hari inai 1974 inai. Inai sibona lauegu kiki be lata lasi, inai sibona. Tenkiu.

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

GA: Io, inai ibounai be lau diba vadaeni. Bred karaia o skons o dahaka - bred rol o ibounai aniani dahaka - dahaka lau hereva inai pistri ah - peistri bona inai mit pai, inai ibounai be lau diba haorea vadan. To momokani aniani - tau kurokuro ena aniani haida be ia noho inai be dohore lau diba lasi. Danu inai be lau lao taun dekena gaukara negana be inai aniani gau haida be dohore lau diba. To inai be uda dekene lau noho dekena hari inai gau haida be dohore lau diba haorea vadan.

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

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

UNIT 4

CONVERSATION

	<i>Bathing Time</i>
Digu Neganai ¹ Tau ta ia ura ² lao digu, ³ to ⁴ iena turana ia mai ia boiria: ⁵	<i>A man wants to go and bathe, but his friend comes and calls him:</i>
A: Turagu, edeseni oi lao?	<i>Friend, where are you going?</i>
B: A, lau lao digu gwauraia. ⁶	<i>Ah, I was just going to go and have a bath.</i>
A: To oiemu sopu bona tauli be edeseni? ⁷	<i>But where is your soap and towel?</i>
B: Lasi, ⁸ lau abia mai lasi. Lau ura be digu kava ⁹ sinavai dekenai.	<i>Nowhere, I didn't bring them. I just wanted to have a swim in the river without washing with soap.</i>
A: Oi diho sinavai lasi! Huala ia noho.	<i>Don't go down to the river! There are crocodiles there.</i>
B: Hida idia noho?	<i>How many are there?</i>
A: Sedira, ¹⁰ tamona bamona. ¹¹	<i>I don't know, perhaps one.</i>
B: O, gau ta lasi, ¹² lau lao digu.	<i>Oh, that's nothing to worry about; I'm going.</i>
Vadaeni ia raka diho sinavai dekenai.	<i>And so he goes down to the river.</i>

[Musik¹³]

¹digu neganai = lit. *bathe time-at*, i.e. when bathing. See section 3.5 above.

²ura = *to want*. See section 4.1 below.

³lao digu = lit. *go bathe*. Notice that several verbs may be placed together without any connectives to indicate sequence of action. This is discussed and drilled further below in section 4.3.

⁴to = *but*. It is used just as in English.

⁵boiria = *to call somebody*. Many speakers use boiboi *to call out* instead.

⁶gwauraia = 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.

⁷Notice that this sentence could have been said as To oiemu sopu bona tauli be edeseni ia/idia noho?

⁸Note 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.

⁹kava (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.

¹⁰sedira = *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.

¹¹bamona = *like*.

¹²gau ta lasi (lit. *thing-another-not*) is an expression of reassurance: *it's nothing to worry about* or *it's something nothing*.

¹³The 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 Bodinum 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?	<i>How much does it cost?</i>
Dina gauna (be) hida?	<i>What's the time? (lit. sun-thing how much?)</i>
Gaukara ia ore.	<i>The work's finished.</i>

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Iena <u>turana</u> ia mai.	His <u>friend</u> came.
natuna	(child)
tamana	(father)
sinana	(mother)
tadina	(younger brother/sister) ¹
kakana	(elder brother/sister) ¹
taihuna	(elder sister/brother) ²
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 <u>crocodile</u> there.
gaigai	(snake)
bita	(rat)
taubada	(European man)
sinabada	(European woman)
gwarume	(fish)
kokokoko	(cassowary)
huala	

Exercise 3: Simple Substitution

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

Exercise 4: Simple Substitution

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

Exercise 5: Simple Substitution

Frame: Umuiemui <u>gado</u> lao diba.	I know your <u>language</u> .
kara	(custom, way)
niu	(coconut, coconut tree)
gavmani	(Government)
sivarai	(story, news)
hanua	(village)
gado	

Exercise 6: Simple Substitution

Frame: Lau lao <u>digu</u> gwauraia.	<i>I'm about to go and have a bath.</i>
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 <u>noho</u> ?	<i>How many are there?</i>
mahuta	(sleep)
huaia	(carry on shoulder)
alaia	(kill, slaughter)
botaia	(hit)
moru	(fall)
noho	

GRAMMAR

4.1 VERB + GWAURAIA:¹ '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	<i>the man wants to go and have a bath</i>
tau ia lao digu gwauraia	<i>the man is about to go and have a bath</i>

¹gwauraia 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 huaia gwauraia. He's about to carry the box (on his shoulder)

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

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

1. Tau ta ia meamea karaia gwauraia oi dekenai.
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 tauli 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 oi dekenai.
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 ura 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>I want rice. or I like rice.</i>
Lau ura raisi lasi. } Lau ura lasi raisi. }	<i>I don't want rice. or I don't like rice.</i>
Oiemu ura be dahaka?	<i>What is it that you want? or What's your wish/desire.</i>
Lau ura be oi noho.	<i>My wish is that you stay. or I want you to stay.</i>

Practice Drills

Exercise 1: Simple Substitution

Frame: Taubada ia ura <u>lao sinavai dekenai.</u>	<i>The European man wants to <u>go to the river.</u></i>
loaloo uda lalonai	<i>(walk around in the bush)</i>
digu davara dekenai	<i>(bathe in the sea)</i>
mahuta hanua dekenai	<i>(sleep in the village)</i>
noho tauni dekenai	<i>(stay in the town)</i>
hekure ruma lalonai	<i>(lie down in the room)</i>
lao sinavai dekenai	

Exercise 2: Simple Substitution

Frame: Lau ura <u>raisi.</u>	<i>I want <u>rice.</u></i>
(rabia haida, maua ta, oiemu iduari, 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 oi ura nadua? (gwarume)
Gwarume lau ura nadua.
2. Raisi be edeseni taubada ia ura atoa? (maua lalonai)
{ Raisi be taubada ia ura atoa maua lalonai.
{ Raisi be maua lalonai taubada ia ura atoa.
3. Dahaka umui ura hoia? (iduari ta)
Iduari ta ai ura hoia.
4. Daika ese au ia ura gabua? (lau)
Au lau ura gabua.
5. Edana negai oi 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 oi ura?
2. *Where do you want to go?*
Edeseni oi ura lao?
3. *I want to go to the bush.*
Lau ura lao uda dekenai.
4. *The Government wants to remove this village.*
Gavmani ese inai hanua idia ura kokia.
5. *When do you want to go to the village?*
Edana negai oi ura lao hanua dekenai?

4.3 URA + VERB + GWAURAIA

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 alaia gwauraia, and tau ese boroma ia ura alaia 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, oi itaia, gaigai oi 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.*
Gaigai 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 mai 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 mahuta.¹
Tamana ia hekure ia mahuta.¹
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 lao lasi hanua dekenai.¹

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

Practice Drills

Exercise 1: Change the following positive sentences into negative ones.
Ready?

1. Ia loaloe kone dekenai. *(He's wandering about the beach.)*
Ia loaloe 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 mai lasi neganai ai moale lasi!
5. Lau ura gwarume. *(I want fish.)*
Lau ura 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.*
Ia (be) gorere lasi.
2. *Don't beat the dog.*
Sisia oi botaia lasi!
3. *Why didn't you wash the clothes?*
{ Dahaka badina dabua oi huria lasi?
{ Dahaka dainai dabua oi huria lasi?

²Or: Hanua dekenai lau lao lasi.

4. *You did not give (me) my wages.*

{ Laegu davana oi henia lasi.
 { Lau dekenai davana oi henia lasi.
 { Davana oi henia lasi, lau dekenai.

5. *I do not know the Motu language.*

Motu gado lau diba 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:

ta ¹	<i>one, another</i>
rua	<i>two</i>
toi	<i>three</i>
hani	<i>four</i>
ima	<i>five</i>
tauratoi	<i>six</i>
hitu	<i>seven</i>
taurahani	<i>eight</i>
taurahani-ta	<i>nine</i>
gwauta	<i>ten</i>
gwauta-ta	<i>eleven</i>
gwauta-rua	<i>twelve</i>
etc.	
ruahui	<i>twenty</i>
momo	<i>many, a lot</i>
haida	<i>some</i>
ibounai	<i>all</i>
idoinei	<i>the whole</i>
ta ta	<i>a few</i>
tamona	<i>only one</i>

¹Many speakers use the English names for the numbers, and the Pidgin English ones for *first, second, third*, etc.

taina	<i>a little</i>
ginigunana/namba wan	<i>first</i>
iharuana/namba tu	<i>second</i>
ihatoina/namba tri	<i>third</i>

Practice Drills

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

1. ta	11. gwauta-ta
2. rua	12. gwauta-rua
3. toi	13. gwauta-toi
4. hani	14. gwauta-hani
5. ima	15. gwauta-ima
6. tauratoi	16. gwauta-tauratoi
7. hitu	17. gwauta-hitu
8. taurahani	18. gwauta-taurahani
9. taurahani-ta	19. gwauta-taurahani-ta
10. gwauta	20. ruahui

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

hanua toi	<i>three villages</i>
ruma gwauta	<i>ten houses</i>
sisia ruahui	<i>twenty dogs</i>
tauni ima	<i>five towns</i>
uma rua	<i>two gardens</i>
maua taurahani	<i>eight boxes</i>
au hitu	<i>seven trees</i>
gatoi hani	<i>four eggs</i>
gaigai taurahani-ta	<i>nine snakes</i>
bita gwauta-ima	<i>fifteen rats</i>

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

momo	<i>many</i>
haida	<i>some</i>
ibounai	<i>all</i>
ta ta	<i>a few</i>
tamona	<i>only one</i>
ma ta	<i>another</i>
taina	<i>a little</i>
idoinai	<i>the whole</i>
ginigunana/namba wan	<i>first</i>
iharuana/namba tu	<i>second</i>
ihatoina/namba tri	<i>third</i>

Exercise 4: Give the English for the following phrases containing some of the words you have just learned. Ready?

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

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?*

Bitu hida oi alaia vadaeni?

Answer: *Nineteen rats.*

Bitu gwauta-taurahani-ta.

3. *How much sago did you eat?*

Rabia hida oi ania?

Answer: *A little bit of sago.*

Rabia taina.

4. *How many rivers will we cross?*

Sinavai hida dohore ita hanaia?

Answer: *Many rivers.*

Sinavai momo.

5. *How many places have you seen?*

Gabu hida oi itaia 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 edeseni, 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 diba to lau be
lau diba lasi. | <i>The man knows it, but I don't.</i> |
| 2. Tamana be kuku ia ania lasi. | <i>Father doesn't smoke.</i> |
| 3. Bibo be edeseni? | <i>Where is Bibo? or Where are the
Bibo people?</i> |
| 4. Inai be kara lasi. | <i>This is no (good) custom.</i> |

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 diba.	<i>We know them (lit. we know their faces)</i>
-----------------------------	--

After the time adverb:

Gavmani gunaguna be inai gabu idia naria lasi.	<i>Formerly the government did not look after this area.</i>
---	--

After the place adverb:

Siu kahana dekenai be Gebusi o lasi?	<i>Are there Gebusi people on the Siu River side or not?</i>
---	--

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 diba be tau toi. | <i>We know that there are three men
(involved).</i> |
| Ia mase negana idia laloa be tau
buruka ese meamea ia karaia. | <i>When he died, they thought that the
old man had worked magic.</i> |
| Ia hereva be iena natuna rua
idia ania gwauraia. | <i>He said that they intended to eat
his two children.</i> |

Practice Drills

Exercise 1: Repeat the following sentences after the instructor and add *in be* after the subject. Ready?

- | | |
|--|--------------------------------|
| 1. Hanua edeseni?
Hanua be edeseni? | <i>(Where is the village?)</i> |
| 2. Oi daika?
Oi be daika? | <i>(Who are you?)</i> |
| 3. Lau diba lasi.
Lau be lau diba lasi. | <i>(I don't know.)</i> |

4. Medikolo ia namo lasi. (*The medical orderly is not good.*)
Medikolo be ia namo lasi.
5. Kuki ese dabua ia kokia! (*The cookboy has to take away the clothes!*)
Kuki be dabua ia kokia!

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. (*They have burned the village.*)
Hanua be idia gabua vadaeni.
3. Kuki ese dabua ia kokia. (*The cookboy removed the clothes.*)
Kuki ese dabua be ia kokia.

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.*
Iena ura be rabia oi nadua.
4. *I thought that he had made magic.*
Lau laoloa be meamea ia karaia.
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.*
{ Lau diba be biku oi ura lasi.
{ Lau diba be oi ura biku lasi.
9. *Why did the chicken cross the creek?*
{ Dahaka badina kokoroku be sinavai ia hanaia?
{ Kokoroku be dahaka badina sinavai ia hanaia?
10. *What are they saying?*
{ Idia be dahaka idia hereva?
{ Dahaka idia hereva?

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, taunimani¹ 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 hanaihana.³ Unai dainai, bema⁴ oi⁵ lao Kikori negana,⁴ do oi

¹Notice that Soba actually says taune momo.

²An error; what Soba means to say is: badina be... *this is because*...

³Soba says hahanai; this form is common in the Gulf and Western Districts.

⁴bema oi lao Kikori negana; *if you go to Kikori*. The construction bema... negana(i) will be drilled in section 8.1.

⁵oi, i.e. the interviewer, who had told Soba that he was going to visit Kikori Station.

itaia nega ibounai be medu ia diho. Bona abata¹ danu ia diho mai, Kikori sinavai dorina amo.² Bona unuseni noho taudia oi itaia negana be, nega ibounai vanagi idia - vanagi dekenai idia loaloo. Badina inai be sinavai momo gabuna.

CLV: Lau diba.

SS: Inai dainai be vanagi sibona... to inai gabu itaia be aena - aena dekene idia raka loaloo. Badina be sinavai lasi, miri dekene idia lao edia turadia dekena hanua ta ta. To ai Kikori dekenai be inai bamona lasi. Bema ura... hanua ta dekenai oi lao gwauraia negana, vadaeni inai be... vanagi dohore - vanagi dekenai dohore oi lao.

TRANSLATION:

SS: *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.*

CLV: *I know that.*

SS: *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	<i>rain</i>
medu ia diho	<i>it rains</i>
gabu	<i>place</i>
medu gabuna	<i>a place where it rains</i>
abata	<i>flood</i>
abata ia diho mai	<i>a flood comes down (from the headwaters)</i>
dorina	<i>source, headwaters</i>
inai dainai	<i>for this reason</i>
unai dainai	<i>for that reason</i>

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*.

hanaihanai	<i>always, every day</i>
nega ibounai	<i>all the time</i>
unuseni	<i>there</i>
loaloa	<i>move about, walk about, wander</i>
raka loaloa	<i>walk about</i>
miri	<i>sand, beach</i>
ta ta	<i>other, several</i>
inai bamona	<i>like this, in this way.</i>

UNIT 5

CONVERSATION

- | Hanua dekenai | <i>To the village</i> |
|--|--|
| Kaunisolo ta ia loaloa hanua ta ta dekenai. Adorahi kahanai ¹ ia ginidae hanua ta ² dekenai. Tau buruka ta ia itaia: | <i>A councillor makes a trip to several villages. Towards the afternoon he arrives in a certain village. He sees an old man:</i> |
| C: Tau buruka, hanua taudia be edeseni idia lao? | <i>Old man, where are the village people?</i> |
| TB: O turagu, idia lao gabu ta ² dekenai. | <i>They have gone elsewhere, my friend.</i> |
| C: Hahine taudia danu ³ nega tamona? ⁴ | <i>Did the women go with them too?</i> |
| TB: Io, hahine taudia, tatau, memero, kekeni taudia - ibounai idia lao vadaeni. | <i>Yes, the women, men, boys and girls, they have all gone.</i> |
| C: To oi be edana bamona? ⁵ | <i>But what about you?</i> |
| TB: O turagu lauegu aena ia dika vadaeni. Lau raka hegeregere ⁶ lasi. | <i>My legs have become weak, my friend; I am not able to walk.</i> |
| C: O madi, to, hari dina lau raka sipeli lasi. Vadaeni, kopina ia metau. Lau ura mahuta. Bariki ia noho o...? | <i>Oh sorry; but I have been walking today without rest, and I am tired. I want to sleep; is there a guest-house?</i> |
| TB: Lasi. Oi mahuta lauegu natuna ena ruma ⁷ lalonai. | <i>No. You can sleep in my son's house.</i> |
| C: Namo, to iena ruma oi hadibagu. ⁸ | <i>Good! But you have to show me his house.</i> |
| TB: Gauna inai. ⁹ | <i>That's the one!</i> |

[footnotes overleaf]

- C: Namo. Dohore davana sisina *Good; I'll give you some payment*
 lau karaia¹⁰ ia namo? *for it, all right?*
- TB: Namo herea. *Very good!*
- Vadaeni, kaunisolo be ruma dekenai *The councillor then goes to the*
 ia lao, vareai mahuta. *house, enters it and goes to sleep.*

[Musik¹¹]

¹adorahi 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, hanuaboi kahanai.

²ta 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*.

³Note 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*.

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

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

⁶hegeregere *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.

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

⁸hadibagu *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.

⁹Gauna 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.*).

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

¹¹The 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 lulua.

ivaia (*cuts up*)

guia (*trusses up, 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:

Singular	Plural	
adavana	adavadia	<i>husband/wife</i> ²
sinana	sinadia	<i>mother</i>
tamana	tamadia	<i>father</i>
taihuna	taihudia	<i>sibling of opposite sex of the speaker</i>
kakana	kakadia	<i>older sibling of the same sex as the speaker</i>
tadina	tadidia	<i>younger sibling of the same sex as the speaker</i>
natuna	natudia	<i>child</i>
turana	turadia	<i>friend</i>
ravana	ravadia	<i>father-in-law</i>
tubuna	tubudia	<i>grandparent, ancestor</i>
vavana	vavadia	<i>mother's brother/sister's child</i> ³

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':

¹ *guia* can also mean: *to arrest somebody, or to board (a plane)*.

² This term is a reciprocal one, that is, husband and wife refer to each other by this term.

³ Reciprocal 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*
 hoihoi 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 " memero

For example: Tatau idia daekau; memero idia diho.

Thus:

non-nominal		nominal	
sg.	pl.	sg.	pl.
	gabuna	gabuna	gabudia
	gau	gauna	gaudia
	nega	negana	negadia
tau	tatau	tauna	taudia
mero	memero	merona	merodia

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?

- Tau ia mai. *(The man is coming.)*
Tatau idia mai.
- Lauegu kakana ia digu. *(My elder brother/sister is bathing.)*
Lauegu kakadia idia digu.
- Tubuna ia mase. *(The grandfather/mother is dying.)*
Tubudia idia mase.
- Mero, edeseni oi lao? *(Boy, where are you going?)*
Memero, edeseni umui lao?
- Polisimani ese henaoa tauna *(The policeman arrested the thief.)*
ia guia.
Polisimani ese henaoa taudia
idia guia.

¹Note 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 (*The boy is lost; his father goes*
 tahuu. *out to look for him.*)
 Memero idia boio; idiedia
 tamadia idia lao tahuu.
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, lauegu 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.*
 Lauegu tamadia bona vavadia 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. Laegu vavana ena diba pewa *I am looking for my maternal uncle's
lau tahuu.* *bow and arrows.*
Laegu vavadia edia diba pewa...
2. Kaunisolo edia kopina ia metau *The councillors are already tired.*
vadaeni.
Kaunisolo ena kopina...
3. Laegu nakimi edia uma gabu ia *My brother-in-law's garden is far
daudau.* *away.*
Laegu nakimi ena uma gabu...
4. Iena tubuna ena ruma ia gabua *The house of his grandfather has
vadaeni.* *burnt down.*
Iena tubudia edia ruma...
5. Oiemu kakana ena natudia idia *Are the children of your elder
gorere o...?* *brother/sister sick (or not)?*
Oiemu kakadia edia natudia...
6. Kokoroku edia gatoi idia dika *The eggs of the chickens are no
vadaeni.* *good.*
Kokoroku ena gatoi...

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.*
Laegu tamana ena uma gabu be ia daudau.

2. *My wife's elder sister will come tomorrow.*
 Kerukeru lauegu adavana/hahine ena kakana dohore ia mai.
3. *I gave the chickens' (pl.) eggs to my sister (male speaking).*
 Kokoroku edia gatoi lau henia lauegu 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 itaia. *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 itaia 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:

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

Examples: Lau itamu *I see/saw you*
 Lau itaia *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 itaia *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 <u>lau</u> botaimu.	<i>I shall beat you (sg.).</i>
" ia " "	<i>(he will)</i>
" " " gu	<i>(me)</i>
" oi " "	<i>(you)</i>
" " " mai	<i>(us (excl.))</i>
" idia " "	<i>(they)</i>
" " " da	<i>(us (incl.))</i>
" ia " "	<i>(he)</i>
" " " a	<i>(him)</i>
" ai " "	<i>(we shall)</i>
" " " mui	<i>(you (pl.))</i>
" lau " "	<i>(I)</i>
" " " mu	<i>(you (sg.))</i>

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 koria lau. *(The dog bit me.)*
Sisia ia korigu.
2. Tau ta ia boiria umui. *(A man called you (pl.).)*
Tau ta ia boirimui.
3. Kerukeru davana dohore lau henia oi. *(Tomorrow I shall give you the payment.)*
Kerukeru davana dohore lau henimu.
4. Nakimi, oi mai itaia lau! *(Brother-in-law, come and look at me!)*
Nakimi, oi mai itaigu!
5. Hanua taudia ese ita dohore idia *(The village people will get hold of us (incl.).)*
guia!
Hanua taudia dohore idia guida!
6. Boroma ta ia lulua ai! *(There is a pig chasing us (excl.).)*
Boroma ta ia lulumai!

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

1. Daika oi itaia? *(Who do you see?)*
Lau itaidia. *(them)*
2. Polisimani ese daika ia guia? *(Who was arrested by the policeman?)*
Ia guigu! *(me)*
3. Inai tau ese daika ia boiria? *(Who is this man calling?)*
Ia boirimui. *(you (pl.))*
4. Boroma ta ia lulumui? *(Is the pig chasing you (pl.)?)*
Io, ia lulumai. *(yes)*
5. Tau ese daika ia naria? *(Who is the man watching?)*
Ia narimu. *(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 oi lao tauni dekenai? | <i>How did you go to town?</i> |
| - Motuka dekenai. | <i>By car.</i> |
| - Traka dekenai. | <i>By truck.</i> |
| Edana bamona inai gau oi karaia? | <i>How do you make this thing?</i> |
| - Inai bamona lau karaia. | <i>I do it like this.</i> |
| - Unai bamona. | <i>Like that.</i> |
| Oi be edana bamona? | <i>What about you?</i> |

Practice Drills

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

1. Edana bamona oi 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 oi ivaia gwauraia?
How do you intend to cut up the pig?
- 2b. Boroma dohore lau ivaia kaia dekenai!
I shall cut it up with a knife.
3. Edana bamona peva varo oi 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. | <i>You didn't give enough rice.</i> |
| Inai be hegeregere. | <i>This is sufficient.</i> |
| Ia (be) hegeregere lau dekenai. | <i>It is all right with me.</i> |
| Hegeregere lasi lau digu. | <i>I am not able to swim.¹</i> |
| Lau raka hegeregere lasi. | <i>I am not able to walk.</i> |

Practice Drill

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

1. Boroma oi ivaia hegeregere 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 Damã, councillor of Tminmesuk village near Kiunga Station in the Western District. Damã speaks the Awin language as his mother tongue.

Tminmesuk and Kiunga 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. Damã tells in this story how this was accomplished under his leadership.

Laegu ladana be... Damã. Laegu tamana ladana be... Karipnãẽ. Vadan, inai - guna inai gabu be... Tminmesuk.¹ Vadan, inai mamus² ia noho, Kien, ia be ia noho. Vadan taunimanima ia hakaua, smeki³ ia mai vadan ia hamaoroa: "Hari be oi sibona noho be hegeregere lasi. Hari hanua⁴ ibounai oi abia, oi hanua⁴ oi karaia, bisinsi dala⁵ 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 bisinsi dala dohore umui itaia lasi. Umui noho inai bamona sibona". Vadan, lau sibona lau goada karaia! Taunimanima lau abidia, hanua ai... karaia ia ore,⁶ vadan dala ai karaia. Dala ai karaia lao,⁷ inai dala badana ai abia. Vadan gabeai akrekals taubada ia mai, bisinis ia hamatamaia.⁸ Ia hamatamaia, hari... e... inai lagani be... 66, kaunsil ai haginidia. Kaunsil ai haginidia, ai noho, ai gaukara, bloke⁹ idia atodia, bloke ibounai be... 22 bloks idia henidia. Vadan ai noho. Ai noho ela bona - gavman ese gaukara ibounai idia hadibaidia,¹⁰ bona taravatu haida ai karaia: piki¹¹ ruru,¹² sisia ruru, taunimanima takesi¹³ karaia, atodia, ma inai takesi dekenai ma idia abia giroa bisinis haida ai abidia, pisinit,¹⁴ taneka¹⁵... gau haida be... redios, ai abidia. Inai hanua lalonai be bisnisi, momo ai karaia lasi hari be raba gaukara sibona, to hari Mandi ia, dina vadan,¹⁶ hari be taunimanima haida idia lao, taunimanima siks idia lao Oriomo¹⁷ dekenai ma raba susu abia dalana idia diba, idia loaloo. Hari - hari inai lagani... 70... CLV: 73... D: 73 dekenai, idia diho, hari be raba dala ivaia dala idia tahu loaloo. 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.

²mamus *chief, headman*: this term, current in the Western District, was borrowed from Torres Straits Pidgin. Originally it is a Miriam word.

³smeki: it is not clear what kind of person is meant by this word.

⁴hanua: see note 1.

⁵bisinsi 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]*.

⁶hanua 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.

⁷ai karaia lao: *we worked for a long time, we worked and 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.

⁸The speaker actually says hamataia.

⁹bloke, blos *block of land* (sub-divisions of the rubber plantation).

¹⁰Notice that the speaker uses the form hadibaidia instead of hadibadia, cf. 5.3.

¹¹piki = *pig*.

¹²ruru = *rule*.

¹³takesi = *council tax*.

¹⁴pisinit = *fishing net*.

¹⁵taneka = *water tank*: 1,000-gallon tank made of corrugated iron, used to collect rain water for drinking purposes.

¹⁶hari 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.

¹⁷Oriomo the rubber plantations in the Oriomo River area on the mainland north of Daru, Western District.

TRANSLATION:

My name is Damã. My father's name is Karipnãë. 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... 1966, 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	<i>formerly, previously</i>
mamus	<i>chief, headman (used in the Western District)</i>
hakaua	<i>to lead</i>
hamaoroa	<i>to tell, inform (often pronounced hamoroa, or hamaroa)</i>
bisinsi, bisnisi, bisinis	<i>business</i>
bisinsi dala	<i>ways of conducting business</i>
unuseni	<i>there</i>
akrekals	<i>agricultural</i>
uda	<i>bush, forest</i>
kahanai	<i>(the other) side; area</i>
uda kahanai	<i>(way out) in the bush</i>
goada	<i>strong, active</i>
ore	<i>to be finished</i>
abia	<i>take; in this context: bring together</i>
hamatamaia	<i>to begin</i>
lagani	<i>year</i>
kaunsil	<i>Local Government Council</i>
haginia	<i>to erect, establish</i>
ela bona	<i>until</i>
hadibaia	<i>to teach</i>

taravatu	<i>law, regulation</i>
haida	<i>some, some more</i>
redios	<i>radios</i>
raba	<i>rubber</i>
hari	<i>now, at present</i>
susu	<i>sap, juice</i>
tahua	<i>look for, seek</i>
ataia	<i>above, inland from</i>

UNIT 6

CONVERSATION

Huala Pidia Neganai

Mero rua idia hedavari ma idia hereva hereva:¹

A: Hanuaboi lau tahua oi - oi be edeseni oi noho?

B: Huala pidia totona² lau lao Wanigela sinavai³ dekenai.

A: Oi sibona oi lao o?

B: Lasi, kakana⁴ danu⁵ lau lao.

A: Huala ta umui davarua?⁶

B: Io, badadia⁷ toi ai pididia. Oi mai itaidia. Kakana be kopina ia kokia⁸ noho.⁹

A: Be! Oi ese¹⁰ oi pidia?¹¹

B: Lasi, lau pidia diba¹² lasi. Kakana ese ia pidia. Lau be tosi sibona lau dogoatao.

A: Vadaeni. Ita lao itaia.¹³

Vadaeni nega tamona idia lao huala kopina idia kokia gabuna¹⁴ dekenai.

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.

[Musik¹⁵]

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.

- ³Wanigela sinavai = Wanigela or Kemp Welch River in the Rigo sub-district just east of Port Moresby.
- ⁴Kakana 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.
- ⁵Note that Hiri Motu uses danu (lit. *also*) to express accompaniment.
- ⁶Lit. *crocodile one you found it?*
- ⁷The -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.
- ⁸Kokia is a general word for *taking off, peeling off*. Isia is a special one for peeling or husking coconuts, and will be drilled later.
- ⁹Noho (lit. *stay*) here indicates that the action is still going on. See section 6.5 below for further details.
- ¹⁰Note that ese is used here with the subject pronoun for emphasis. This is discussed and drilled further in section 6.4 below.
- ¹¹Note 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.
- ¹²Diba (lit. *know*) is used after verbs to indicate *know how to (do something)*. This is discussed and drilled further in section 6.3 below.
- ¹³Note 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)*.
- ¹⁴Huala 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.
- ¹⁵The 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 ukelele 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.

helai	(sit)
gadara	(play)
nihi	(dream)
giroa mai	(return)
hera karaia	(put on ornaments)
hevaseha	(joke, chaff)
lao labana	(go to hunt)
hedavari	

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)
mariboi	(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: <u>Kakana</u> danu lau lao.	<i>I went with my (elder) <u>brother</u>.</i>
tamana	(father)
taihuna	(younger sister)
tadina	(younger brother)
nakimi ¹	(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 Wanigela sinavai dekenai.	<i>I went to the Wanigela River in order to (so that I might) shoot crocodiles.</i>
Kuku abia totona idia mai.	<i>They came to get tobacco.</i>
Tahua oi totona ai mai.	<i>We (excl.) came to look for you.</i>
Gado abia totona idia hadibaigu.	<i>They are teaching me so that I might learn (their) language.</i>
Gado abia totona taubada idia hadibaia.	<i>They are teaching the European man so that he might learn (their) language.</i>

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: <u>Hereva kamonai totona</u> 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.
3. Q: Dahaka totona oi giroa mai? A: Tosi abia totona.
Q: *Why did you come back?* A: *To get a torch.*
4. Lokohu tarakia totona idia lao uda 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 karaia 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:

namo (na)	<i>good</i>
dika (na)	<i>bad</i>
bada (na)	<i>big</i>
maragi (na)	<i>small</i>

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

Note there are several points to note about the form and use of adjectives in Hiri Motu:

(1) adjectives come after the nouns.¹ For example:

mero maragi	<i>small boy</i>	ranu siahu	<i>hot water</i>
au lata	<i>long tree</i>	dabua paripari	<i>wet cloth(es)</i>
tau kurokuro	<i>white man</i>	hanua gunana	<i>old (=former) village</i>

(2) if there is more than one adjective numerals come last. For example:

ruma matamata ibounai	<i>all the new houses</i>
hahine buruka toi	<i>three old women</i>
boboro kurokuro tamona	<i>only one white hornbill</i>

(3) a few Hiri Motu adjectives 'take' the suffixes -na and -dia to indicate that the nouns to which they refer are singular or plural provided they come after the noun and are not followed by herea, horohoro or masemase *very*.

ruma namona	<i>good house</i>
ruma namodia	<i>good houses</i>
dala dikana	<i>bad road</i>
daka dikadia	<i>bad roads</i>
ruma namo herea	<i>very good house/s</i>
dala dika horohoro	<i>very bad road/s</i>
tano auka masemase	<i>very hard ground</i>
ruma ia namona	<i>the house is a good one</i>
ruma idia namodia	<i>the houses are good ones</i>

¹Except 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?

<i>dala maoromaoro</i>	<i>straight road</i>
<i>dala gageva</i>	<i>crooked road</i>
<i>moni momokani</i>	<i>real money</i>
<i>moni koikoi</i>	<i>false money</i>
<i>tano auka</i>	<i>hard ground</i>
<i>tano manoka</i>	<i>soft ground</i>
<i>ranu sياهو</i>	<i>hot water</i>
<i>ranu keruma</i>	<i>cold water</i>
<i>dabua paripari</i>	<i>wet clothes</i>
<i>dabua kaukau</i>	<i>dry clothes</i>
<i>kopina kurokuro</i>	<i>white skin</i>
<i>kopina koremakorema</i>	<i>black skin</i>
<i>kopina kakakaka</i>	<i>red skin</i>
<i>kopina laboralabora</i>	<i>yellow skin</i>

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

<i>au gageva</i>	<i>crooked tree</i>
<i>aniani manoka</i>	<i>soft food</i>
<i>rata sياهو</i>	<i>hot milk</i>
<i>kuku auka</i>	<i>hard tobacco</i>
<i>uma gabu momokani</i>	<i>real garden</i>
<i>huala koikoi</i>	<i>imitation crocodile</i>

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 sياهو 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)
3. Nadi idia kokia diba lasi.
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.*
Oiemu 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. ¹ | <i>I (emphasis) saw a crocodile.</i> |
| Lau sibona huala ta lau itaia. | <i>I (myself only) saw a crocodile.</i> |
| Lau tamona huala ta lau itaia. | <i>I (alone) saw a crocodile.</i> |
| Idia ese au idia utua vadaeni. | <i>They (emphasis) cut the tree down.</i> |
| Idia sibona au idia utua vadaeni. | <i>They (alone, themselves) cut the tree down.</i> |
| Lau sibona ia itaia. | <i>He/She/It saw me (alone, only).</i> |
| Lau tamona ia itaia. | <i>He/She/It saw me (alone, only).</i> |
| Ia itaia lau sibona. | <i>He/She/It saw me (alone, only).</i> |
| Ia itaia lau tamona. | <i>He/She/It saw me (alone, only).</i> |

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 *Ia 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 ia 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)
 { Ia 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:

¹Time is, as already discussed, expressed in Hiri Motu by adverbs like hari dina, kerukeru 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.	<i>They walked for three months.</i>
Lauegu kakana be kopina ia kokia noho.	<i>My elder brother is still skinning them/it.</i>
Iena nakimi idia hunia noho.	<i>His in-laws are still hiding.</i>

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 *ia 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 botaia noho.
5. *Are you all right? No, I am still sick.*
Oi namo? Lasi, lau gorere noho.

TEXT

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 loma dekena ma dibura bona leibes taudia danu nega tamona au idia huaia idia lao inai Bava sinavai dekene. Hari be huala lasi to guna be momo herea inai dainai vadan idia lao au idia utua ma idia veria. Vadan huala ta idia davaria Bava sinavai dekenai, ma idia alaia. Vadan idia mailaia, ma idia ivaia vadan dibura bona leibes idia ania. Ma ena kwarana be hari inai aiemu taubada ta ese ena sivarai ia torea ma ia atoa inai opis iduara dekene ia noho.¹ Inai be huala ba::da herea momokani idia alaia gauna vadaeni hari lau hamaoroa ma umui kamonai inai. Vadan.

¹There 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 bifo
 Na hangamapim-mi long doa
 Nau mi save was long man
 Mi mi olsem tambaran
 Yu kam hia long bringim kot
 Tingtink gut pastaim na lukluk
 Lukim mi draipelo pukpuk
 Toktok tru na toktok stret
 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 nabaut
 Bel bilong mi bai hat i stap
 Na sikin bilong yu bai bagarap
 Bai ol i-kisim het bilong yu
 Na hangamapim olsem 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	<i>just (lit. new true)</i>
join	<i>to join</i>
dibura (tauna)	<i>prisoner (lit. (in) darkness person)</i>
leibes taudia	<i>labourers</i>
momo herea	<i>very many</i>
inai dainai	<i>on account of this/that, because of this/that</i>
veria	<i>to pull</i>
torea	<i>to write, tattoo</i>
opis iduara	<i>office door</i>
hamaoroa	<i>to tell, inform</i>

UNIT 7

CONVERSATION

Traka¹ naria gabuna² dekenai
Taunimanim haida ese traka idia
naria noho. Traka ia mai neganai
tau ta ia boiboi³ inai bamona:

A: Traka ia mai inai o! Umui
mai haraga!

Traka ia ginidae neganai taria
tauna ia hamaoroa:

TT: Vadaeni umui guia!

A: To hoihoi gaudia be edana
bamona?

TT: Vadaeni, umui udaia danu.

A: Namo.

TT: Vadaeni?

A: Lasi o, tau rua idia mai
noho. Naria sisina!

TT: Umui ruaosi⁴ heau mai!

Vadaeni inai murinai idia mai
taudia idia guia neganai, traka
ia heau.⁵

*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 ot's way.*

[Musik⁶]

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*.

³Boiboi and boiria overlap semantically. Both mean *to call, beckon*, but boiboi also means *to call out*. In the Gulf and Western Districts boiboi is used to the exclusion of boiria.

⁴The written form ruaosi (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.

⁵Heau *to run* is also used to refer to the speedy motion of vehicles, vessels, and planes.

⁶Throughout 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)
namonamo	(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)
hanamoia noho	(are busy fixing it up)
haboua noho	(are busy piling it up)
naria noho	

Exercise 3: Simple Substitution

Frame: Vadaeni, hoihoi gaudia umui udaia.

abiaisi	(lift up)
guria	(bury)
hadikaia	(spoil)
kumia	(bundle up)
siaia	(send)
hoia	(sell, buy)
udaia	

Exercise 4: Simple Substitution

Frame: <u>Traka</u> idia naria noho.	<i>They are watching¹ the <u>truck</u>.</i>
medu	(rain)
ranu	(water)
lahi	(fire)
kwalahu	(smoke)
traka	

Exercise 5: Simple Substitution

Frame: <u>Tau</u> rua idia mai inai o!	<i>There are two <u>chaps</u> coming!</i>
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.	<i>We (2)(excl.) are sitting down.</i>
Taubada ese umui ruaosi ia lulua.	<i>The European chased you (2).</i>
Idia ruaosi idia tai noho.	<i>Those two are still crying.</i>

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	<i>only I was sitting</i>
ai ese ai helai	<i>we were sitting</i>
ai sibona ai helai	<i>we only were sitting</i>
ai ruaosi ai helai	<i>we (2) were sitting</i>

¹Remember naria = *looking after, watching over, waiting for*.

Practice Drills

Exercise 1: Progressive Substitution

Frame:	Idia ruaosi idia tai noho.	<i>They (2) are still crying.</i>
Ai ruaosi	" "	<i>(We (2, excl.))</i>
" " "	kiri "	<i>(laughing)</i>
Umui ruaosi	" "	<i>(You (2))</i>
" " "	gadara "	<i>(playing)</i>
Ita ruaosi	" "	<i>(We (2, incl.))</i>
" " "	gorere "	<i>(sick)</i>
Idia ruaosi	" "	<i>(They (2))</i>
" " "	tai "	

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?

- Ane umui abia! *You (pl.) must sing!*
 Umui ruaosi ane umui abia! *You (2)...*
- Traka badana ta idia naria. *They are waiting for a big truck.*
 Traka badana ta idia ruaosi
 idia naria. *They (2)...*
- Kaema lau haboua pata latanai. *I piled the sweet potatoes up on the table.*
 Ita/ai ruaosi kaema ita/ai
 haboua pata latanai. *We (2)...*
- Motuka guia totona ia mai. *He came to get into the car.*
 Motuka guia totona idia ruaosi
 idia mai. *They (2) came...*
- Ita sipeli sisina. *Let's have a bit of a rest.*
 Ita ruaosi ita sipeli sisina. *Let's both have...*

Evaluation Exercise

Give the English for the following Hiri Motu sentences:

- Ita ruaosi taunimanima ita boiria vadaeni.
We (2, incl.) called the people.
- Dahaka dainai umui ruaosi be inai tauna ena ruma umui hadikaia?
Why did you (2) spoil this man's house?
- Idia ruaosi be davana idia karaia lau dekenai.
Those (2) paid me my wages.

4. Edana bamona ai ruaosi maua ai kehoa?
How are we going to open the suitcase?
5. Dohore idia ruaosi 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	<i>villagers</i>
hera gauna	<i>ornament</i>
mahuta gabuna	<i>sleeping place, bed.</i>

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	<i>madman, fool</i>	-	kavakava	<i>mad</i>
diba tauna	<i>knowledgeable person</i>	-	diba	<i>to know</i>
goada tauna	<i>strong person</i>	-	goada	<i>strong</i>
hanua taudia	<i>villagers</i>	-	hanua	<i>village</i>
hereva tauna	<i>talker</i>	-	hereva	<i>to say</i>
hadibaia tauna	<i>teacher</i>	-	hadibaia	<i>to teach</i>
Motu tauna	<i>Motuan</i>	-	Motu	<i>Motu</i>
hereva gauna	<i>subject of conversation</i>	-	hereva	<i>to say</i>
dina gauna	<i>watch, clock</i>	-	dina	<i>sun</i>
hadibaia gauna	<i>teaching aid</i>	-	hadibaia	<i>to teach</i>
hoihoi gaudia	<i>trade goods</i>	-	hoihoi	<i>to trade</i>
boroma alaia gauna	<i>instrument to kill a pig</i>	-	boroma alaia	<i>to kill a pig</i>

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	<i>fireplace</i>
hoihoi negana	<i>shopping time</i>
uda boroma	<i>wild pig, bush pig</i>
hanua polisimani	<i>village constable</i>

The nominals listed above label a person or object by a general characteristic; this is especially clear in the following example:

badu tauna	<i>a (by nature) bad-tempered person</i>
------------	--

when compared with the reverse sequence, noun + adjective:

tau badu *an angry man (passing emotion)*

Not all nominals have such a general meaning; compare for instance:

boroma alaia gauna *instrument to kill pigs*

boroma alaia tauna *a pig-killer (lit. a person who regularly kills pigs)*

with

boroma ia alaia gauna *the thing which killed the pig*

boroma ia alaia tauna *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:

murinai idia mai taudia *the late-comers*

motuka ia moru gabuna *the place where the care fell down*

lauegu vavana ia mai dinana *the day on which my uncle arrived*

Nominals are also the constructions consisting of inai + noun:

inai tauna *this man*

inai gabuna *this place*

etc.

Note that there are some special plural forms which have no corresponding singular forms:

kekeni taudia *girls*

hahine taudia *women*

sisia taudia *dogs (e.g. as actors in a story)*

hanua polisimani taudia *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?

dibura tauna *prisoner*

henaoa tauna *thief*

kare taudia *carriers*

kone taudia *coastal people*

sene taudia *ancestors*

uhau tauna *a youth*

koikoi tauna *liar*

meamea tauna *sorcerer*

gunika tauna *person from the interior*

kekeni taudia *girls*

Koiari taudia	<i>Koiari people</i>
tuari tauna	<i>warrior</i>
varani ia mai tauna	<i>the person who came yesterday</i>
dina gauna	<i>watch, clock</i>
ura gauna	<i>thing wanted</i>
hera gauna	<i>ornament</i>
helai gauna	<i>chair</i>
lahi gabua gauna	<i>match</i>
traka abiaisi gauna	<i>jack</i>
kuku ania gauna	<i>pipe</i>
gwarume gwadaia gauna	<i>a thing to spear fish with</i>
gado abia gauna	<i>tape-recorder</i>
mahuta gabuna	<i>sleeping place</i>
lahi gabuna	<i>fire place</i>
motuka ia moru gabuna	<i>the place where the car fell down</i>
hoihoi negana	<i>shopping time</i>
tamana ia mase dinana	<i>the day on which my father died</i>

Exercise 2: Now try your hand at giving the Hiri Motu for the following English expressions:

<i>cemetery</i>	guri gabuna
<i>crazy person</i>	kavakava tauna
<i>youths</i>	uhau taudia
<i>object for sale</i>	hoihoi gauna
<i>the thing he sold</i>	ia hoia gauna
<i>the thing he will sell</i>	dohore ia hoia gauna
<i>a bad-tempered person</i>	badu tauna
<i>prisoners</i>	dibura taudia
<i>bush-pig</i>	uda boroma
<i>womenfolk</i>	hahine taudia
<i>something to light a fire</i>	lahi gabua gauna
<i>liar</i>	koikoi tauna
<i>people from the interior</i>	gunika taudia
<i>ornaments</i>	hera gaudia
<i>village constables</i>	hanua polisimani taudia
<i>market place</i>	hoihoi gabuna

Evaluation Exercise

Give the Hiri Motu for:

1. *Do you know how to repair a watch or not?*
Dina gauna oi hanamoa diba o lasi?
2. *They have caught the person who stole your money.*
Oiemu davana ia henaoo 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 oi davaria gauna oi henigu/henia lau dekenai.
5. *The truck driver was talking incessantly.*
Traka taria tauna ia hereva sipeli lasi.
6. *Our ancestors lived in the mountain area.*
Aiemai 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.	<i>Here comes the truck! or The truck's coming now.</i>
Idia heai gwauraia inai.	<i>They're just about to fight. or Here they are about to fight!</i>
Lau tarakia. Vadaeni ia moru inai.	<i>I shot and then it fell.</i>

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 slowly!*

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?

- Hereva ia doko. *The talking is over.*
Hereva ia doko inai.
- Lau pidia, vadaeni ia moru. *I shot, and it fell.*
Lau pidia, vadaeni ia moru inai.
- Umui lao namonamo, idia mahuta. *Walk carefully, they are sleeping.*
Umui lao namonamo, idia mahuta inai.
- Oi be badu lasi, ia hevaseha! *Don't be angry, he is (only) joking!*
Oi be badu lasi, ia hevaseha inai.
- Oi mai haraga. Henaoa tauna *Come quickly! They've found a thief.*
idia davarua!
Oi mai haraga. Henaoa tauna
idia davarua inai!

Exercise 3: What would you say the following Hiri Motu sentences mean in English? Ready?

- Taria tauna ia ginidae inai.
The driver has just arrived.
- Ai boiboi noho inai.
We're calling out now./Here we are calling out.
- Lau henadaimu inai.
I'm asking you now./It's you I am asking here.
- Taunimanima ibounai idia heai inai.
All the people are fighting now.
- 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 kavakava 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.*

{ 0 sori, lau-egu gado abia gauna ia dika inai!
0 sori, lau-egu teperikoda 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:

Ah - lau be Mekeo gabu distrik¹ amo lau mai. Ah - lau be dahaka? - skul lau hamatamaia inai praimeru skul lau hamatamaia be egu hanua gabu lalonai inai De La Sal² misin skul unuseni lau vareai.³ Ma praimeru skul ia ore inai sekonderi skul be lau lao larowari haiskul⁴ dekenai. Unuseni fom wan lau karaia ma ia ore fom tu ia ore ma lau lao Sogeri hai-skul dekenai. Fom tri bona fom fo unuseni lau haorea. Unuseni diba lau abia ia ore gaukara lau hamatamaia be guna lau lao forestri skul dekenai. Unuseni hua toi bamona unuseni lau noho. Ma inai be lauegu ura gaukara lasi dekenai ma lau rakatania. Ma lau giroa mai Mosbi dekenai. Unuseni lau idia siaia lao Kaopogere Agrikultia Trenin Senta. Unuseni RDA - Rural Developmen Asistent - unuseni lau gaukara tu yias⁵ fil dekenai. Ma unuseni gaukara ia ore gabeai revareva lau torea ma lau siaia lau ura skul badana lau lao. Ma lau lao lauegu dahaka? - revareva idia abia ma lau lao Popondetta Agrikultia Trenin Institiut. Unuseni lau vareai.³

[footnotes overleaf]

Ma unuseni 1 - lagani rua⁵ 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.

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.

SUPPLEMENTARY VOCABULARY

amo	from
hamatamaia	to begin
vareai	to go in, enter
diba	knowledge
ura gaukara	work (I) want to do (lit. wish/want work)
hua	month
fil	field (i.e., working with people in their villages or gardens)
revareva	letter
lagani	year

¹Distrik is used here in a non-administrative sense.

²De La Sal = De La Salle. Schools conducted by French Roman Catholic Missionaries. There are Catholic mission stations throughout the Mekeo and Gailala areas of the Central District.

³Note that to translate *to go to school* in Hiri Motu one needs two verbs, *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.

⁴Iarowari High School is near Sogeri High School on the Sogeri Plateau.

⁵Tu yias should more correctly be lagani rua as is seen later on in the text.

UNIT 8

CONVERSATION

Hoihoi Gabuna Dekenai

Sinabada ta ia lao hoihoi gabuna dekenai. Au huahua¹ ta ia itaia neganai ia daradara.² Vadaeni hoihoi tauna ta ia henanadaia, ia gwau:

S: Inai gauna be dahaka?

V: O sinabada inai be loku.³

S: Loku? Inai be aniani gauna?⁴

V: Io. Aniani gauna.

S: To inai be nadua gauna o dahaka?

V: Lasi. Inai be nadua lasi gauna.⁵ Oi ania kava kasiri.⁶

S: Iena mamina be edana bamona?

V: O mamina be namo herea. To bema⁷ siporo ranu taina⁸ danu oi ania neganai ena mamina be namo herea momokani.⁹

S: Namu, lau ania itaia.¹⁰ Ta oi henigu. Davana be inai.

Vadaeni sinabada ese loku ta ia hoia ma ia abia lao.

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 its 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.

[Musik¹¹]

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*.

²*daradara* = *to keep turning things over in one's mind; to be confused; to wonder.*

³loku = nita = *papaʻi*, *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 Vioribaiwa, a Mountain Koiari village on the Kokoda Trail, and second from the Koiari village of Kailakinumu on the Sogeri Plateau.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Sinabada ta ia lao
hoihoi gabuna dekenai.

guri gabuna	(cemetery)
momoru gabua ¹ gabuna	(place to burn rubbish)
rabia gigia ² 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
ia daradara.

hoa	(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: lena mamina be edana bamona?

bonana	(smell)
regena	(noise)
anina	(contents)
kara	(behaviour)
mauri	(life)
ke re re	(mistake, wrong)
lauma	(spirit)
toana	(sign, limit, mark, appearance)
mamina	

Exercise 4: Simple Substitution

Frame: Ia-ena mamina 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)
vai vai mo	(only mango)

Vadaeni sinabada ese	
<u>vaivai mo</u> ia hoia ma ia lao.	
maho ¹ mo	(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 oi ania.

koni	(corn)
bini	(bean)
damena	(salt)
karu	(young coconut)
melon	(melon)
okari	(large nut)
siuga	(sugar)
siporo ranu	

Exercise 7: Simple Substitution

Frame: Oi ania kava!

nadua lou	(cook it again)
karaia kava	(do it for no reason; in vain)
duraa 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:

¹Taitu 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 narigu; 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 neganai (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 narigu.

(ginidae, mavaru, guia, hanaia, lou, sipeli, mai)

Exercise 2: Repeat the following questions and then say what they mean in English. Ready?

- Bema rabia ia gigia noho daika ia davaria diba?
If she is making sago who'll be able to find her?
- Bema oiemu sinana oi itaia oi be dahaka dohore oi karaia?
If you see your mother what will you do?
- Bema idia mavaru gwauraia vadaeni edeseni oi lao?
If they are about to dance where will you go?
- 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?
- 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?

- Bema rabia ia gigia noho daika ia davaria diba? (*I will*)
Bema rabia ia gigia noho lau davaria diba.
- Bema oiemu sinana oi itaia oi be dahaka dohore oi karaia? (*I'll be happy*)
Bema lauegu sinana lau itaia dohore lau moale.
- Bema idia mavaru gwauraia vadaeni edeseni oi 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 oi davaria neganai daika dekenai dohore oi henia.

(I'll give it to my father)

Bema vaivai ta lau davaria 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*

herea momokani *very very, extremely*

momokani *completely, really*

masemase *very, extremely*

For example:

Ia be namo sisina. *It's quite good.*

Ia be namo. *It's good.*

Ia be namo herea. *It's very good.*

Ia be namo herea momokani. *It's very very good.*

Ia be namo momokani. *It's really good.*

Ia 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)*

<i>namo</i>	<i>good</i>
<i>bada</i>	<i>big</i>
<i>lata</i>	<i>long</i>
<i>daudau</i>	<i>distant</i>
<i>metau</i>	<i>heavy</i>
<i>auka</i>	<i>hard, tight</i>
<i>kakakaka</i>	<i>red</i>
<i>kurokuro</i>	<i>white</i>
<i>dobu</i>	<i>deep</i>

Frame: ——— *masemase*

<i>hitolo</i>	<i>hungry</i>
<i>hisihihi</i>	<i>pain</i>
<i>metau</i>	<i>heavy</i>

Frame: ——— *momokani/sisina*

<i>namo</i>	<i>good</i>
<i>bada</i>	<i>big</i>
<i>lata</i>	<i>long</i>
<i>daudau</i>	<i>distant</i>
<i>metau</i>	<i>heavy</i>
<i>auka</i>	<i>hard, tight, difficult</i>
<i>kakakaka</i>	<i>red</i>
<i>kurokuro</i>	<i>white</i>
<i>buruka</i>	<i>old</i>
<i>idau</i>	<i>different</i>
<i>kahirakahira</i>	<i>close</i>
<i>kakoro</i>	<i>dry (of rivers)</i>
<i>kavakava</i>	<i>mad, crazy</i>
<i>keruma</i>	<i>cold (of liquid, food)</i>
<i>maeda</i>	<i>cooked</i>
<i>mage</i>	<i>ripe</i>
<i>kasiri</i>	<i>unripe</i>
<i>maragi</i>	<i>small</i>
<i>matamata</i>	<i>new</i>
<i>kwadogi</i>	<i>short</i>

Finally, note that (i) 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.*

(ii) *mo only* is often used after *sisina* a little, e.g.,

Ia 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 hegara 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. Aiemaia tohu ia idau sisina.
9. Buatau ia siahu sisina lasi.
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.
5. Edana bamona? Lasi, lau daradara sisina.
Edana bamona? Lasi, lau daradara sisina mo.

Evaluation Exercises

Exercise 1: Give the Hiri Motu for the following English phrases. Ready?

<i>very close</i>	kahirakahira momokani
<i>extremely heavy</i>	{ metau herea momokani metau momokani
<i>very long</i>	lata herea

<i>completely old</i>	buruka momokani
<i>very cold</i>	keruma momokani/keru momokani
<i>only a little heavy</i>	metau sisina mo
<i>completely correct</i>	korikori momokani
<i>very far away</i>	daudau herea
<i>not quite ripe</i>	kasiri sisina
<i>very long time ago</i>	guna momokani
<i>very heavy</i>	{metau herea metau masemase
<i>very hard or very tight</i>	{auka masemase auka herea
<i>completely mad</i>	kavakava momokani
<i>very bad</i>	dika horohoro
<i>very hungry</i>	hitolo masemase
<i>only a little ripe</i>	kasiri sisina mo

Exercise 2: Answer the following questions using the English cues provided. Ready?

- Hanua be edeseni? (*It's very far away*)
 { Ia be daudau herea.
 { Ia be daudau herea momokani.
 { Ia be dau:::dau herea.
- Oiemu biku be edana bamona? (*It's very heavy*)
 Ia be metau herea.
- Unai be dahaka? (*That's a very big house*)
 Unai be ruma bada herea ta.
- Inai loku ia kasiri o lasi? (*No, it's only a little bit green*)
 Lasi, ia kasiri, sisina mo.
- Iena tamana ena lagani hida ia abia? (*I don't know but he's really old*)
 Lau diba lasi to ia buruka momokani.
- Ia hitolo? (*Yes, he's very hungry. I think he'll die*)
 lo, ia hitolo masemase. Sedira dohore 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 sori, ia daekau itaia, to *He tried to climb it but was unable*
 hegeregere lasi. *to (or was unsuccessful/or failed)*

Note from the last sentence that unsuccessful actions are expressed by adding to hegeregere lasi to the end of the sentence. If necessary the subject pronoun can be repeated also with or without be, e.g.

O sori, ia daekau itaia, to ia (be) hegeregere lasi.

O sori, lau daekau itaia, to lau (be) hegeregere lasi.

Note also that itaia comes before the aspect markers vadaeni, gwauraia, and the negative lasi.

Practice Drills

Exercise 1: Simple Substitution

Frame: O sori, inai niu lau daekau itaia to hegeregere 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 ruaosi idia heau gwauraia.

Idia ruaosi idia heau itaia gwauraia.

4. Iena tamana ese digara ia ania.

Iena tamana ese digara ia ania itaia.

5. Kuku oi lokua vadaeni.

Kuku oi lokua itaia vadaeni.

Exercise 3: Add to hegeregere 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 hegeregere lasi.

2. Kila ese iena gaudia ia mailaia itaia.

Kila ese iena gaudia ia mailaia itaia to hegeregere lasi.

3. Tau ta ese lauegu kokoroku ia henaoa itaia.

Tau ta ese lauegu kokoroku ia henaoa itaia to hegeregere 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 Angorogo 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 maket¹ 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 toreisi inai.³ Vadan iniseni ai mai be hisihisi ai davarua 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

¹Maket is a modern word for hoihoi gabuna (lit. *trading place*).

²Notice 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.

³Notice the difference between toreisi *to get up, arise, go ahead* used here and haginia *to establish, found* used earlier.

ai abia giroa takis ai paim.¹ Ai abia mai maket ai abia giroa skul fis ai atoa bona ai abia mai ai hoihoia maket ai karaia ai abia daekau stua dekena aiemu sopus ai abia bona trausis siet ai abia. Vadaeni hahine taudia edia sket,² dres ai abia hanaihanai. Inai maket ia gini be ai bogahisi lasi,³ 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 marketeers 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

vara	to be born
havaaraia	to give birth to (lit. to cause to be born - cf. section 10.3)
haginia	to establish, found (lit. to cause to stand up - cf. section 10.3)
keva	oyster, shellfish (cf. bisisi a general name for all shellfish)
hoihoia	to buy, sell, trade
hanaihanai	always, all the time

¹Paim is a Pidgin English form for hoia to buy, sell.

²Sket and dres are modern words for different kinds of dabua cloth or clothes.

³Lit. Concerning this market is standing we are not sad.

UNIT 9

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:

T: Umui mai. Umuiemui davana lau karaia inai.¹ Kila, inai oi abia ma haria namonamo. Memero edia ahuna oi henidia. Ahuna ta ta be hegeregere.

K: Namu taubada. Vadaeni mereki umui atoa diho. He, oiemu tadina be edeseni?

A: Sedira, ia lao gabu ta dekenai.

K: Vadaeni, haraga ia mai.² 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 oi 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.³

K: O momokani.

[footnotes overleaf]

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 bona⁴ *And so they ate until they were*
 idia bogakunu. *satisfied.*

[Musik⁵]

¹See footnote 10 to the conversation in section 5.

²Note the use of the third person imperative *let him come*.

³Literally: *cause them to be equal/adequate*.

⁴Some speakers use *ia lao* instead of *ela bona* for *until*.

⁵The 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 Koiari people when leaving a dance to return to their village.

VOCABULARY EXPANSION EXERCISES

Exercise 1: Simple Substitution

Frame: Kila, oi abia ma haria namonamo!

doria	(push)
veria	(pull)
giroa	(turn around)
gaukaralaia	(work, control)
ikokoa	(nail)
bubua	(pour out)
siria	(split, chop)
haria	

Exercise 2: Simple Substitution

Frame: Mereki umui atoa diho.

abia diho mai	(bring down)
dahua haraga	(wipe quickly)
dadia lasi	(don't snatch)
tahoa lasi	(don't throw)
gogoa	(gather)
hamakohia	(break)
atoa diho	

Exercise 3: Simple Substitution

Frame: Haraga ia mai, aniani ia ore garina!

lahi ia bodo	(the fire goes out)
sisia ia koria	(the dog bites him)
gwarume ia bodaga	(the fish gets rotten)
maua lau hamorua	(I drop the box)
ai rakatania	(we leave him behind)
aniani ia ore	

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 tahua	(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!	<i>Get down lest/in case you fall!</i>
Haraga ia mai, aniani ia ore garina.	<i>Let him come quickly lest the food runs out.</i>
Ita lao, idia ginidae garina.	<i>Let's go in case they arrive.</i>

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 oi lao hunia haraga, polisimani ia itaimu garina!
Go and hide your knife quickly in case the policeman sees you.

¹Kakasia *scrape, scratch* can also mean *to smoothen a surface by scraping (e.g. with a shell, or piece of glass)*.

²Uda varo literally = *bush-rope*.

³Note 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 tohu¹ taina ia henia, ia tai garina. *The mother gave her child a piece of 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 on to 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 ruaosi 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 idiedia umagabu idia naridia, boroma idia mai 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 one does 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, sياهو, 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. Aiema i ruma be namo herea, idiedia be dika horohoro. *Our house is much better than theirs.*
Aiema i 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, ore na 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. Aiema i 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.*

Umui ania hamatamaia lasi!	<i>Don't start eating!</i>
Maho idia ania ia ore.	<i>They finished eating the yam; they ate the lot.</i>
Maho idia ania ia ore lasi.	<i>They didn't finish eating the yam. They didn't eat the lot.</i>
Rei idia utua ia ore neganai taubada ese raisi ia henidia.	<i>When they had finished cutting the grass the European gave them rice; when they had cut the grass completely.</i>

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?

- Lauegu kopina ia hisihisi hamatamaia. *My skin is beginning to pain.*
Lauegu kopina ia hisihisi ia ore.
- Inai maua idia ikokoa ia ore lasi. *They haven't finished nailing the chest.*
Inai maua idia ikokoa hamatamaia lasi.
- Edana negai niu dohore umui haboua hamatamaia? *When are you going to start collecting the coconuts?*
Edana negai niu dohore umui haboua ia ore?
- Unai bara, oi kakasia hamatamaia gauna be edesenii? *Where's that paddle, the one you started to smooth?*
Unai bara, oi kakasia ia ore gauna be edesenii?
- Oi kamonai, gaba idia botai ia ore. *Listen, they have finished drumming.*
Oi kamonai, gaba idia botai 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?

- 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)*
- Boroma ia ese ia ivaia vadaeni. *He has cut up the pig.*
Boroma ia ese ia ivaia hamatamaia vadaeni. *(started cutting up)*

3. Iena sinana ia itaia neganai, *When the child saw it's mother, it
natuna ia tai. cried.*
Iena sinana ia itaia neganai, *(stopped crying)*
natuna ia tai ia ore.
4. Hahine taudia ibounai ese rabia *All the women were making sago.*
idia gigia. *(started making sago)*
Hahine taudia ibounai ese rabia *(started making sago)*
idia gigia hamatamaia.
5. Lau mai durua totona, to ruma *I came to help (you), but you have
umui hanamoa vadaeni. already fixed up the house.*
Lau mai durua totona, to ruma *(finished fixing up)*
umui hanamoa ia ore vadaeni.

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

- The workmen finished making the road.*
Gaukara taudia ese dala idia karaia ia ore.
- We (2, incl.) began to destroy the thief's garden.*
Henaoa tauna ena umagabu ita ruaosi ita hadikaia hamatamaia.
- All the girls finished sharing out the food yesterday.*
Varani kekeni (taudia) ibounai ese aniani idia haria ia ore.
- 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 ginidae ta ta*, or *idia ginidae tamona tamona*. The construction with *ta ta* can be ambiguous, and a further clarification may be needed as for instance in:

Idia ginidae ta ta. Ta ia ginidae guna, ta be gabeai. Inai bamona ia lao.	<i>They arrived one at a time, first came one, then another, etc. (lit. it went like this).</i>
---	---

In the following example, *ta* is used contrastively to clarify the meaning of the first sentence:

Kaia oi henidia memero rua dekenai. Kaia ta oi henia mero ta, ma kaia ta oi henia mero ta dekenai.	<i>Give the knives to the two boys; give one knife to the one, and another to the other boy.</i>
---	--

Reciprocity is often implied by the meaning of verbs like *heai fight*, so that a statement like *idia ruaosi idia heai* 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 ruaosi idia heai hamatamaia.*

Those (2) began to fight each other.

2. *Niu toi idia henia hanua ta dekenai, ma niu toi idia henia hanua ta dekenai. Inai bamona idia karaia.*

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 oi henidia. Ahuna ta ta be hegeregere.*

Give each boy an equal share.

5. Q: *Edeseni idia lao?*

A: *Ta be ia lao inai kahanai, ma ta be ia lao inai kahanai. 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 oi henia mero ta dekenai, ma kaia ta oi henia mero ta dekenai. Inai bamona oi 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 Aiwa¹ 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,⁴ ai be hanuaboi ai toreisi, dabai maragi momokani ai lao. Vadan ai lao vanagi dekene, ai bara⁵ 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, swampa⁷ dekene vadaeni iniseni ia mase. Vadan lau be bona mero, ai ruaosi raka mai negana, "Vavana,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". Vadan ai lao, vavana ia hereva: "Kokokoko oi itaia o...?" "Lau be lau itaia lasi. Vadan ia be ia lao inai swampa dekene. Iniseni ia mase." Vadan ai la:o rara ai tahua noho::, hegeregere lasi ai abia. Ma ai giroa giroa ma gabeai ai giroa mai negana, gauna inai! Kokokoko ia noho inai. Vadan lau toreisi⁹ negana, lau tarakia. Ta lau tarakia, ta lau tarakia. Vadan ai alaia. Vadan iena aena rua ai kwatua, diba pewa ai kwatua ibounai, vadan pagana dekene lau huaia. Lau huaia abia lao:, ela bona vanagi gabuna. Iniseni vadan ai rakatania. Vadan ai bara ela bona ai la:o...¹⁰ ai noho gabuna. Ruma dekene inai... tano ladana be dahaka inai, Koax, iniseni. Ai mahuta vadan, dabai, ai toreisi, ai giroa hanua dekene. Ai giroa hanua dekene, vadan, kekeni bona sinana bona iena natuna inai Sikawe, vadan idia hamaoroa: "Dohore... ita raka negana, iniseni ita aniania,¹¹ ruma dekene - hanua dekene ita aniani. Badina be medu bada herea ia mai. Bema iniseni lahi ita gabua neganai, medu dohore ia hadikaia ita". Iniseni ia doko, kiki.

¹Aiwa: a village on the north-western tip of Lake Murray.

²Eamberavo: the name of the land on which Aiwa is situated.

³Here 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 Eamberavo. [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,

⁴Apparently at the time of the hunt the councillor was still living there.

⁵Notice that Dominicus uses *bara paddle* as a verb: *to paddle*, instead of using *kaloa*.

⁶Kava also can mean *in vain*.

⁷Sago palms grow only in swampy areas.

⁸Vavana: the use of this term indicates that Sikawe's mother Gigirip is a classificatory sister of Dominicus.

⁹Toreisi here conveys the idea that the boy stayed behind, while Dominicus went a bit forward to have a shot at the cassowary.

¹⁰Notice that Dominicus here uses *lao go* where we would expect him to use *mai come*.

¹¹Aniania = 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	<i>early in the morning</i>
rabia badina	<i>the trunk of a sago tree</i>
rara	<i>blood</i>
swampa	<i>swamp, marsh</i>
gauna inai	<i>there it is/was</i>
pagana	<i>shoulder</i>
toreisi	<i>stand up, leave, depart</i>

UNIT 10

CONVERSATION

Hospitala Dekenai

Tau ta ia lao hospitala dekenai.
Medikolo ia mai tau ia nanadaia.¹

M: Edana bamona?

T: Lasi, ira ese lauegu aena ia
utua.

M: Edana gabuna dekenai?

T: Uda dekenai. Au lau utua
kerere, vadaeni sibona aena
lau utua. Ia hisihisi dekenai
lau mai.

M: Muramura oi atoa eiava² lasi?

T: Lasi, lau dekenai be muramura
ia noho lasi.³ Inai dainai
lau mai muramura abia totona.

M: Vadaeni, oi vareai. Bero⁴ oi
huria lasi ani?

T: Oibe,⁵ lau huria lasi.

M: Vadaeni, injeksin lau henimu
guna, gabeai inai muramura oi
atoa. Oi diba?

T: Io, lau diba.

M: To inai muramura be goada
momokani, oi ania lasi. Ia be
toto hanamo⁶ gauna sibona.
Oi diba?

T: Namu.

[footnotes overleaf]

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 *And so the doctor gave him an*
 henia. Vadaeni tau ia lao hanua *injection and the man went home.*
 dekenai.

[Musik⁷]

¹Nanadaia is an alternative form of henanadaia used by some Hiri Motu speakers and introduced in Unit 3.

²Eiava is a popular Central dialect form for o or.

³Lau dekenai be muramura 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.

⁴Bero = *wound*. One could also have said utua gabu (lit. *cut place*) or toto sore instead.

⁵Oibe = *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.

⁶Hanamoia = *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.

⁷The 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	(<i>medicine</i>)
kavabu	(<i>bottle</i>)
kumia dabua	(<i>bandage</i>)
asprin	(<i>tablet, aspirin</i>)
rata	(<i>milk</i>)
bia	(<i>beer</i>)
ranu	(<i>water</i>)
injeksin	

Exercise 2: Simple Substitution

Frame: Inai muramura be goada momokani,
oi ania lasi!

inua	(drink)
bubua	(pour out)
bonaia	(smell)
dahua	(rub)
demaria	(lick)
topoa	(suck)
hadonoa	(swallow)
ania	

Exercise 3: Simple Substitution

Frame: Hisihisi dekenai lau mai.

lagatuna	(out of breath)
huahua	(coughing)
gorere	(sickness)
isena ia hisihisi	(tooth-ache)
malaria	(malaria)
fiva	(fever)
kuru	(influenza)
sipoma	(tinea)
hisihisi	

Exercise 4: Simple Substitution

Frame: Vadaeni sibona aena lau utua.

kemena	(chest)
ima kwakikwaki ¹	(finger)
ratana	(breast)
uduna	(mouth)
udu baubau ¹	(nose)
bibina	(lip)
malana	(tongue)
aena	

¹These may also be heard as ima kwakikwakina and udu baubauna respectively.

Exercise 5: Progressive Substitution

Frame: Muramura oi atoa eiava lasi?

"	"	inua	"	"	(drink)
Ranu	"	"	"	"	(water)
"	"	hadonoa	"	"	(swallow)
Pike	"	"	"	"	(chewing gum)
"	"	ania	"	"	(eat)
Muramura	"	"	"	"	
"	"	atoa	"	"	

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...?	<i>Didn't the European come?</i>
A: Io, ia mai lasi.	<i>No, he didn't (= What you say is true, he didn't come).</i>
A: Lasi, ia mai vadaeni.	<i>Yes, he did (= What you say is untrue, he did come).</i>
Q: Oi gorere lasi?	<i>Aren't you sick?</i>
A: Io, lau gorere lasi.	<i>No, I'm not (= What you say is true, I'm not sick).</i>
A: Lasi lau gorere.	<i>Yes, I am (= What you say is untrue, I am sick).</i>

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 *oibe* 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 hadonoa lasi?
Io, muramura lau hadonoa 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 hadonoa lasi?
Lasi, muramura lau hadonoa.
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?

{	<i>It's good isn't it?</i>
	<i>He's all right isn't he?</i>
	<i>It's all right isn't it?</i>
	<i>She's all right isn't she?</i>
3. Bitana 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. *Laegu 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. *Bitu ena kukuri oi itaia, ani?*
Oibe, bitu ena kukuri lau itaia.
4. *Idia mai mahuta bariki dekenai, ani?*
Oibe, idia mai mahuta bariki dekenai.
5. *Laegu 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?

1. *Bema medu ia diho ita gaukara lasi, ani? Oibe.*
Answer: Yes, if it rains we'll not work.
2. *Mavaru taudia 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.
4. *Ibounai idia nihi noho? Io.*
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. Oiemu tamana be edeseni? (*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 aspirin ia noho.
2. *My mother's brother has not got a taperecorder.*
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 hisihisi.

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:

	Causative verb		Base
habadaia	<i>to increase</i>	bada	<i>big</i>
habodoa	<i>to extinguish</i>	bodo	<i>to be out</i>
haboioa	<i>to lose</i>	boio	<i>to be lost</i>
hadibaia	<i>to teach</i>	diba	<i>to know</i>
hadigua	<i>to wash (someone)</i>	digu	<i>to wash</i>
hadikaia	<i>to destroy</i>	dika	<i>bad</i>
hadokoa	<i>to stop</i>	doko	<i>to be stopped</i>
hagaria	<i>to frighten</i>	gari	<i>to be frightened</i>
haginia	<i>to erect, stand up</i>	gini	<i>to stand</i>
hahonua	<i>to fill up</i>	honu	<i>to be full</i>
hakupua	<i>to join</i>	kapu ¹	<i>to close</i>
hakaua	<i>to lead</i>	kau ¹	<i>to arrive at</i>
hakwaidua	<i>to break in two</i>	kwaidu ¹	<i>to be broken in two</i>
halaoa	<i>to change into</i>	lao	<i>to go</i>
halusia	<i>to lose, spend</i>	lusi	<i>to lose (English loan)</i>

¹Some of these are not used in Hiri Motu though they are still in "True" Motu.

Causative verb		Base	
hamakohia	<i>to break (of pots)</i>	makohia ¹	<i>to be broken</i>
hamaoroa	<i>to tell, straighten</i>	maoro	<i>straight, correct</i>
hamarerea	<i>to shake</i>	marere	<i>to be shaking</i>
hamasea	<i>to kill</i>	mase	<i>to be dead</i>
hamorua	<i>to knock down</i>	moru	<i>to fall</i>
hamudoa	<i>to cook in ground oven</i>	amudo	<i>a ground oven</i>
hanamoā	<i>to fix, improve</i>	namo	<i>good</i>
haorea	<i>to finish, complete</i>	ore	<i>to be finished</i>
havaaraia	<i>to give birth to</i>	vara	<i>to be born</i>

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	<i>to know</i>
hahonua	honu	<i>full</i>
hamorua	moru	<i>to fall</i>
havaaraia	vara	<i>born</i>
hamasea	mase	<i>dead</i>
hamudoa	amudo	<i>ground oven</i>
hagaria	gari	<i>afraid</i>
habodoa	bodo	<i>extinguished</i>

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?

havaaraia	<i>to give birth to something, to cause to be born - causative verb</i>
hadonoa	<i>to swallow - non-causative verb</i>
haginia	<i>to stand something up - causative verb</i>
hanaia	<i>to cross over - non-causative verb</i>

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. Ia makohia wadaeni *It's broken*.

halusia	to lose something - causative verb
hamakohia	to break something - causative verb
haboua	to put together - non-causative verb
hakupua	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?

- Put out the light!
Lamepa oi habodoa!
- Increase the money!
Davana } oi habadaia!
Moni }
- Wash him!
Oi hadigua!
- Stop playing!
Gadara oi hadokoa!¹
- Stand up the fish spear!
Karaudi oi haginia!
- Shake the house!
Ruma oi hamarerea!
- Finish off the food!
Aniani oi haorea!

¹Note that one cannot say Gadara oi haorea here for *stop playing*. That would mean *Finish off the game!*

8. *Break the bottle!*
Kavabu oi hamakohia.
9. *Knock down the dry coconut!*
Niu oi hamorua.
10. *Cook the pig in a ground oven!*
Boroma oi 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 Orokaiva. Here is his discussion:

MI: O inai be hegeregere lauegu gaukara be aid pos supavisa¹ iena anaina be lau be inaseni lau noho inai lulal 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 taunimania ediaena huanai ma hegeregere⁴ komuniti developmen inai hanua lalonai edena bamona taunimania ena noho mauri idia ah - naridia dalana ma lau hadibaidia. Ma edena bamona negana ma lauegu gaukara be ripots lau siaia lou districk dekene. Edena bamona hanua lalonai idia - ia bada ma populashan hegeregere taunimania bada lagani tamona hida ia bada hida ia mase inai bamona gaukara ma lau naria.

TED: Tenkyu bada herea, to trenin oi abia o inai gaukara be edeseni oi davarua?

MI: E, dokta Tom lau be trenin lau abia Saiho dekena be hegeregere guna be Aid Pos Odeli Trenin tri yias lau abia ma gabiae lau diho fil dekena be sikis mans lau gaukara ma gabeai 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 sack, dismiss*.

³Note the use of *edena bamona* here to cover *whatever there is to know*.

⁴Hegeregere approximates here to *danu also*.

totona lau noho hegeregere sikis mans bamona ma kos lau haorea ma lau diho vadan hari be lau giroa mai ma lauegu distrik dekenai lau gaukara.

TED: Inai aid pos - inai ina - sabdistrik dekenai be edpos be hida?

MI: Ah, hegeregere inai sabdistrik be dekenai be ed pos ibounai faiv.

To guna lau hereva bona inai medikols be kaunsilos 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 toi be medikol lasi, ia noho kava.

TED: Inai noho kava gaudia be - ia be mai ena muramura danu ia noho lalonai o dahaka?

MI: Io, inai be guna idia rakatania be mai muramura dani ia noho to dika¹ 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 dika 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 Ioma 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 ura inai sili oi atoa gwauraia neganai 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 oi kokia lou ma oi abia lao inai -- edeseni oi atoa ia noho hanaihanai gabuna dohore oi atoa. Inai be -- ena dala be inai bamona. Sili oi 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 oi atoa ia tubu namo herea gabunai inai sili oi atoa. Ma inai tano oi geia neganai nadi bona au ramudia gunadia inai ibounai oi kokidia guna, gabeai inai tano oi makohia makohia maragidia, gabeai inai ah -- lain oi veria, ma sili oi atoa. Inai ia ore neganai inai tano matamata edeseni oi ur-- oi ura oi atoa gabunai ena tano oi hagoevaia bona gabeai fo mans o hua -- hua hani ia ore gabeai inai sili ia tubu neganai oi abia lao oi ko -- sped dekenai kokia oi abia lao inai edeseni? -- uma gabu dekenai oi atoa gwauraia¹ unuseni oi 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 oi abia gwauraia be anina idia mage gaudia sibona oi abia. Inai mage lasi gauna oi abia be dohore ia namo lasi.

GM: Bema lau abia be edena bamona dohore lau karaia?

JL: Inai anina oi abia neganai dohore hegeregere inai puse o gau ta hegeregere geda o gau ta latanai oi atoa ma dina dekenai oi hakaukaua.

GM: Dina hida bamona dohore ia noho?

JL: Inai be oi hakaukaua dina ibounai seven o ten bamona gabeai dohore oi abia lao hoihoi.

GM: Edeseni dohore lau atoa? Beg dekena o dahaka dekena oi-- lau atoa?

JL: Io ia hakaukana ia ore neganai puse dekenai oi udaia ma oi abia lao oi hoihoilaia.

GM: Edeseni dohore lau hoia?

JL: Inai be ah-- biru gaukara taudia³ hegeregere ai bamona dohore ai dekenai oi 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'.

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.

GM: Namu herea. Lau ura inai lau diba vadan lau lao lauegu uma gabu lau karaia gwauraia. Tenkiu bada herea.

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 dabal 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 laloo, 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. Lahi ia karaia ia helai inai-- inai nita ia ania. Lalona be inai bamona ia laloo, "Lauegu hahine bona lauegu natuna be lauegu ruma korikori ia mahuta, lau be daika do-- daika ida⁴ iniseni do ai mahuta?" Vada ia laloo inai bamona ia helai. Inai matana be ia kopina sibona ia hakaupua to lalona be ia noga. Vada ia laloo: "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. Ia 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'

kurea. Vadaeni inai kopina idionai ia -- ia kokia ia ivaia ia ore ia guia varo dekenai ia huaia vada ia lou hanuai. Ia lao lao hanua dekene iena ruma ia daekau adavana ese ia itaia. Vada inai hahine be inai tau ia itaia neganai ia be moale bada herea. Ia gwau, "0, lauegu tau, lau laloo be oi be oi mase vadaeni to hari be oi mauri. Lau davarimu lau moale bada herea." Ma inai tau danu ia hereva inai bamona, "0, adavagu, lau danu, lau laloo be lau mase unai uda dekenai to hari lau mauri. Dabai inai boroma lau alaia lau ivaia lau huaia vada lau mailaia." Vada unai hahine ia toreisi inai boroma idia abia idia ivaia sisina sisina idiedia varavara idia henidia, ma idia danu adia¹ idia nadua, kaema danu idia nadua vada iena natuna bona iena adavana idia helai idia ania idia moale bada herea. Vada inai hahine be ia gwau, "0, hari be varani be lau badu. Hanuaboi be lalogu ia hisihisi, lau tai to hari be lau itamu dekenai lau moale bada herea." Ma tau danu inai bamona ia hereva, ia gwau, "Lau danu inai varani uda lalonai be lau mahuta lasi lau lalomu noho ema bona² hari daba inai dina dekenai ita aniani hebou iteda natuna danu ita moale hebou."

Vadaeni inai sivarai sisina mo unuseni ia doko. Ibounai bamahuta. Tenkiu.

TEXT 3

Lauegu Livi. In this text Vanua Vele tells what he did on his last leave. Vanua is from Pelegal 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 yia³ lau -- lau noho inai -- Popondetta ma⁴ 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 Hula⁵ 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 gaukara 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 Gollala 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 tamadia idia henia vadaeni ia gwau, "Ia ore." "Ia 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 oi lokua ia henia oi 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. Hegerere gau ta ena tiketi oi 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 oiemu 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 pait¹ 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: Mn. (Crackling sound - wind across the microphone.)
- LT: Inai gauna.

¹ pais, pait='fight' (English or Pidgin English loan)

TED: Mai mamina namo herea.

LT: Mamina namo herea. Ma haida be abia lao ranu dekena atoa ia noho, mai bogana danu¹. Abia lao atoa lahi dekena atoa ia noho vadan ia bodaga lalonai-- lalonai ia bodaga vadan mai makohia vadan inai --inai kabis² gaudia abia lao vadan lahi-ah--tini dekena ia nadua. Uro dekena ai nadua vadan ai kokia ania. Ma haida be inai gau tamona. Haida be abia lao inai danu dekena ai karaia?-- ranu dekena ai amudo karaia. Ranu hegeregere swampa³ bamona ai karaia.

TED: Nn.

LT: Guri ai geia vada ranu ia daekau ia honu negana ai (TED interrupts) -- ai udaia. Katoro ibounai ai-- ia moru gaudia mage vadan ia mo-- sibona ia moru gaudia, ai abia lao ranu dekena ai hamudoa hamudo:::a vadan ia daekau ia honu negana vadaeni ataiai au raurauna dekena ai koua ia noho. Ai koua ia noho vadaeni ma gabeai danu ai karaia?--ai kokia. Ai kokia vadan abia mai lahi dekena-- ma abia mai haida ai makohia ania, ma haida be danu ai karaia?--ai abia mai, makohia vada ai ania hanaihanai. Ania vadan mamina danu inai -- inai danu mamina namo herea, hegeregere dahaka bamona?-- inai--

TED: Pinat.

LT: Solta -- solta bamona.

TED: Solta bamona.

LT: Hegeregere solta bamona.

TED: Nn.

LT: Ai ania hanaihanai inai gauna.

TEXT 5

Plen ia Moru. In this text John Gutoila tells how an army Caribou plane crashed at Tapini. John comes from Laramaita village in the Kunimaipa Census Division of the Gailala 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. Ia 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 loaloo lasi. Ia helai sedira unai wilche dekena ia loaloo sedira, lau diba 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 Gollala Open electorate and comes from Baldana village in the Dirava Census Division of the Gollala Subdistrict and speaks Fuyuge. Here is his story:

Lau be guna lauegu 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 lauegu katkism inai Fuyuge gado dekena katekism lau skul hegeregere misin ia ura be lau giroa hanua dekena to lauegu taunimanima o natudia maragidia katekism lau hadibaia inai totona ma lau lao inai Fane dekena inai Katolik Misin skul dekena lauegu katekism totona. Inai dinana be hegeregere hari bamona lasi, skul momokani lasi, to hegeregere katekism -- Inglis danu lau skul lasi Inglis gado lau - lau len lasi to Fuyuge gado dekena -- Fuyuge gado dekena lauegu skul lau karaia katekism lau karaia ma gabeai lau kamoni be memero haida idia lao Yul Ailan skul dekena-Mainohano³ dekena-ma lau ura lau danu lau lao. Ma misin ia-- ia gwau, "Ia namo oi ura negana dohore ai siaia," ma lauegu turadia haida danu ai lao Mainohano dekena, hari Bereina, Bereina ia noho. Ma ai lao Mainohano inai be 1956 ai skul 56, 57, ma unuseni be lauegu fes taim vadaeni Inglis gado be lau skul inai 56 lalonai ma hegeregere ia auka ai lauegu turadia haida dekena badina inai Fane dekena ai noho be Inglis gado danu ai kiki lasi, ai diba 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 Waitape Patrol Post in the Auga Census Division of the Gollala 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 tahua 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 ruaosi 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 Bakoiudu¹ 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 tahua, 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 kamoni lasi. Vadan lau lao Mosbi. Vadaeni lau ura gaukara lau tahua. 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, oi lao Tapini dekena. Lau hereva do oi lao." Vadaeni lau mai. Lau mai 63 vadaeni Tapini dekena inai fes lokal gavman Goilala lalonai vadan lau mai neganai ai stat - lokal gavman gaukara ai stat. Vada 64 kaunsil gaukara lau karaia 65, 1966, 1967 vadaeni Haus ov Asembli eleksin namba tu eleksin ia mai - sekon haus eleksin ia mai. Ma tauni- manima idia -- haida idia ura be lau lao kaunsil badana dekene. Vadaeni lau gwau, "Bema umui ura negana vadaeni - bema umui ura umui vot vada hegeregere kaunsil badana lau vareai." Ma gauna -- inai dinana 1968 vadaeni lauegu gaukara lau rakatania. Vadaeni inai haus ov asembli 68 eleksin dekena lau danu nomineit ta. Lauegu 25 pauns lau atoa vadaeni eleksin dekena lau gini. Ma ia lao eleksin lau win ma lau noho ia lao fo yias ma namba tri haus ov asembli eleksin lau gini lou. Ma hari be hegeregere lauegu gaukara haus dekena be hari be tu taims inai, seken tem hari lau noho. 68 ia lao bona hari siksti -- 74 inai. Ma hegeregere gauna -- inai totona lauegu noho be Tapini dekena badana lau mai iniseni lau noho lagani hegeregere ten yias bamona - fo yias kaunsil gaukara lau karaia ma hari be faiv yias hegeregere, siks yias bamona, lau inai -- gaukara lau karaia. Ma hegeregere hari be ten yias bamona lau noho Tapini dekena. To lauegu gabu momokani be Woitape kahanai inai be hegeregere Dirava sensus divisin inai be Goilala sabdistrik lalonai ma hari be gauna-- lau noho inai ma hegeregere wan an haf yias bamona eleksin matamata ia mai to lau diba lasi dohore lau gini lou o lau ura lasi negana do lau gini lou lasi. Vadaeni lauegu hereva ia doko inai.

TEXT 7

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 gori¹ ta lau hereva - Manumu gori. Tau ta ladana be Milia bona Sabave. Idia ruaosi 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 sياهو dekenai kokokoko ta ia itaia. Ia itaia vadaeni kokokoko ia mahuta noho. Vada ia itaia 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--aiona² ia botaia ia gwau--ia gwau, "Kokokoko." Inai bamona ia -- ia hereva vadaeni ia botaia noho. Ia botaia noho negana 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 lau lao unuseni kokokoko ta dina sياهو dekenai lau itaia 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 ruaosi ai lao bona ia huaia lao bona ia huaia 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.

lau--lau moru. Lau moru vada lau hekure noho vadaeni lauegu kopina ia namo vadaeni lau mai ia-- lau mai vadaeni hari oi 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 Koiari folktale. It is told by Minama Favoli 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 kamoni.

TED: Oi be daika?

MF: Lau Minama. (Background giggling).

Inai Manugolonumu ororo dekenai kekeni momo herea idia noho. Idia noho unusenii sega idia gabua noho, gabua noho, gabua noho ela bona inai kekeni idoinai idiedia rami ia ore. Rami ia ore negana inai kekeni idiedia bosi¹ ia hamaorodia, 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 kakadia tadidia hegeregere to ia be ia lao inai gaigai gatoi ia abia. Ia mai adorahi ia henidia inai taudia. Inai manu gatoi ia henidia kakadia bona tadidia 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 gavaia gavaia 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 gauna latanai ia 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 bosi = '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 taihuna 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 iena iuna dekenai inai iena taihuna -- ah, taiona¹ matuna dekenai ia toia. Vadaeni gabiae ia kumia 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 joini² bona inai kek -- ah, nadi ese ia -- revareva danu ia noho bona au ta inai gegerere bamona inai latana ia gini. Latana ia gini negana iena lata ese ia dahaka? -- ia dudue inai -- latana dekenai ia dudue bona ia gini noho. Bona ai itaia danu unai -- hari inai gauna, nadi bona unai gegerere bamona bona inai sinavai danu ai itaia inai sinavai be ai inua 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 hadokoa.

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 dei³ taudia iseda taravatu be inai. Lohiabada ia taravatu ta be ita headava bona davana ita karaia lasi. Moni badana ita atoa lasi iena taravatu be ia noho ita dekediai⁴. Be vanegai inai lauegu tadina kekeni ta ia abia Hailogo⁵ kekeni ta be davana lau karaia be wan handet siksti paun -- wan handet siksti paun lau karaia inai be taravatu lau hanaia

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, isei-iseda, merona davana, merona taudia.

⁵ Hailogo is a Mountain Koiari village near Enivilogo.

vadaeni isei-iseda taravatu be inai. Lau hanaia wan handet siksti paun lau karaia ah-- gabeai inai efogifogi¹ (?) ia ore murinai lau mai wese¹ (?) lau hamatamaia inai gorere lau abia. Inai gorere lau abia be lau lalao momokani lohiabada be momokani ia noho gubai. Taunabunai inai taravatu lau utua dainai utua be inai m-- lauegu merona davana -- hahine davana lau karaia be wan handet siksti paun lau atoa inai dainai inai gorere lau abia. Lau gorere abia be inai sivarai be inai bamona isei-iseda sivarai be Lohiabada ena sivarai be ita diba vadaeni kwarana be kwarana davana, aena aena davana ima ima davana, kuruna be kuruna davana o manada manada (?) davana, taiana be taiana davana². Inai dainai inai gorere lau abia be lauegu kwarana dekenai be gorere metau bada herea ta ia noho nadi bamona. Nadi bamona metau bada herea ia atoa bona taiana dekenai inai danu ia noho-- kahana ia koua sياهو bada herea ia koua. Lau kwarana be ia metau do ia toreisi lasi ia noho lauegu aena sibona bona ia marere ia metau lasi ia gorere lasi inai dainai lau diba lau-- lau lalao inai be moni badana lau atoa dekenai SDA ena taravatu be inai lau utua dainai. Lau be hekari³ tauna to mon-- lau lao atoa moni badana lau atoa dainai lau gorere inai. Inai dainai lau guriguri bona lauegu hahine danu ia guriguri noho lau dekeguai bona-- ela bona inai pura ta ia ore murinai Sande o Mande bamona lau namo. Lau namo bona inai guriguri -- lau guriguri -- lau mauri lau guriguri ah-- gorere ia ore lau mauri bona lau lalao momokani SDA ena taravatu be inai. Be lau utua inai. Lau lalao inai tanobada ita noho taudia be Lohiabada ena taravatu haida ita utua hanai hanai. Taravatu haida ita utua ita daradara ai henia be sabati ta ita hadikaia bona iseda ura ita karaia babasi⁴ ma-- babasi ita rakatania ita murimuri kahanai hera gaudia ita dogoatao bona iseda ura ita karaia to Lohiabada be inai tanobada ia karaia bona hari taunimanima ia havaraidia atoa gaudia ia noho guba amo taunabunai ia davarua ah-- inai taravatu ia atoa ia gwau, "Tanobada ai noho taudia

¹ 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.

² The speaker is here apparently counting off the method of calculating the brideprice but again we are not familiar with the details.

³ 'church' (lit. Eccelasia). This word appears in a number of different forms throughout this text.

⁴ babasi = 'baptism'

lauegu hekahi¹ 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 atoa lasi. Lau ura lasi. Bema faiv pauni o sikis paun bamona umui atoa 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 hanaia 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 ha-- ita hereva noho. Iesu 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 lalao lasi lauegu taravatu. Oiemu taiana dekenai be lauegu hereva oi kamoni 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. Kekenitaudia sibodia idia ania mem-- merona taudia sibodia idia ania lasi, idia rakatania. Be lau lalao 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. Ia lao mero 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 Iesu ena taravatu. Inai be helaga oi helaga be ia dika to ania danu hegeregere miks oi 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 lalao dalana be inai. Hahine davana ita karaia bada lasi bona aria badana ita karaia lasi. Hekasi negana be hekasi koikoi lasi lalao namonamo be hekasi momokani negana sabati danu naria bona breikati (?) lasi. Inai danu lasi. Lau diba vadaeni inai gorere dekenai lau gorere bona lau guriguri lau mauri vadaeni Lohiabada ena sياهو taina ia noho lau dekeguai. Inai taunabunai lau hamaoromui umui dekenai iboudiai hari lauegu hereva ia doko inaseni. Namu.

TEXT 10

Gawada. This story tells about the origin of two mountains Gawada and Wuriwuri near Sogeri. It is told by Auda Monohu from Kailakinumu, a Koiari village on the Sogeri Plateau. Here is the tale:

Gawada be ia lao uda dekenai ia labana. Vadaeni Wuriwuri heai -- gana ta ia kokia vadan Gawada ena hahine ia henia. Vadan Gawada ena hahine be aena dekenai ia atoa. Gabu ia brum negana be mero maragi ta ia itaia. Ena natu - natuna ia itaia vadan iatai. Ia tai tai tai tai:::e tamana ia ginidae. Ia tai noho tamana ia henenadaia, "Dahaka dainai oi tai?" Vadan sinana ia gwau, "Sedira, lau diba lasi." Vadan inai mero maragi ia toreisi vadan ia gwau, "Sinagu, gau ta revareva danu ia noho aena dekene." Vadan tamana ia gwau -- ia itaia vadan idia heai. Idia heai heai heai Wuriwuri bona Gawada idia ruaosi idia heai. Idia heai heai vada Gawada be aiona ia lokua vadan ia lao ia gini. Vadan.

TEXT 11

Gori Ta. In this text Vitoni Inu'i tells a Barai folktale. Vitoni comes from Doribisoro village in the headwaters of the Kemp Welsh River north-east of Port Moresby. Here is his tale:

Stori ta inai bamona. Guna neganai sene neganai inai hahine ta ladana be Salidiarea. Iena natuna be rua. Ah-- kekeni be tamona. Unai kekeni tau ia henia neganai tau -- natudia rua ese be vamu idia davarua neganai tadina hahine ena idia henia namonamo lasi. Unai dekenai kekeni ia t-- hahine ia toreisi ia lao ia headava. Vada unai ena badu tau ia hamaoroa ia hakaua lao idia labana. Labana ela bona hahine be nadi ia henunai dekenai ia atoa ia labana ena murinai gaigai badana ta ia toreisi inai hahine ia mogea ela bona matana kahana mo ia rakatania. Bena¹ tau

¹ This is a substitution for bema 'if'.

ia ginidae adorahi kahanai ia ginidae itaia be hahine be gaigai ese ia mogea vaitani.¹ Vadaeni ia toreisi vamu ibounai ia utua negea sisia danu ia alaia negea mai badu danu ia heau. Bona mai ia tai danu, ela bona ia mai gabu ta ladana be Maneu. Ororo dorina dekenai ia daekau ia noho, ia gwau, "Lau mai vadan oiemu ura gauna oi karaia." Unai neganai hahine danu ia kevaru tanobada ia giroa hahine ia mase. Gori dokona unuseni ia ore.

TEXT 12

Ioma Welfe Klab. 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 klak 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 Edeseni 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 edeseni idia mai ana² kiki lau hereva umui kamoni. Lau kiki umui kamoni.

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

idia 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. Nhn!) inai -- gau inai ploa idia atoa 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. Ia utua ia diho vadan ia kakasia inai vanagi ia kakasia ena momoru ia diho vadan lahi ia karaia vadan ia araia. Ia 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 idiena³ 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 Bekoiana 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 laloo be mani be edena bamona do lau davaria. Vada lau laloo 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 gaukaraia⁴ 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 laloo be lau gwau, "Sedira lau be dohore reke lau hoia vadaeni gwarume tahua dala namo dohore lau gaukaralaia." Ia 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 idiena = idiedia.

⁴ gaukaraia - a substitute for gaukaralaia 'to work (something)'. See also footnote 4 to the text in Unit 3.

-- lamal -- inai reke tamona lau hoia vadaeni iniseni gaukara lau stat gwarume lau abia mai ma priza be Gavman ena priza dekena idia durugu. Agrikaltia idia mai ADC idia hamaoroa vadaeni ia gwau, "Ia namo dohore ita durua." Ma lau gaukaraia noho vadaeni hanua taudia gwarume idia mailaia lau stat be \$20 lau kokia, vadaeni lau akaunt lau kehoa bona -- akaunt lau kehoa be ten dola ma si-- ma lau sea ten dola. Inai neganai vadaeni lau stat ma gwarume lau hoia bona pai danu lau hoia inai -- lau lalao ia halalaoa (?)¹ ia gwau, "Ia namo dohore gwarume ena mani be sisina -- e-- pai ena mani be sisina dohore lau abia kokia lou ma pai be idau gabu dohore lau hoia." Inai lalao lau karaia vadaeni pai danu ena mani \$20 lau kokia gwarume bona pai nega tamona lau haboua. Vadaeni lau gaukara ia lao ia lao::: gwarume hanua dekena ia mai taunima² idia mai lau hoia be priza - gavman ena priza be ia honu, ia bada herea. Vadaeni lau lalao -- lau lalao be lau gwau, "Sedira dohore lau sibogu sedira egu priza lau sibogu dohore lau abia." Dekena lau oda Lae dekena ma egu priza ia mai vadaeni foa handet dola fifti be vanagi ena freit lau abia. Vadaeni egu priza lau abia vadaeni harihari inai gaukara lau stat gwarume lau siaia Popondetta dekena egu ma-- maket lau tahua ma Popondetta dekena lau davaria ma lau siaia lao Wokeisnel³ dekena ma lau siaia Wokes Klab⁴ dekena ma hari inai gaukara lau -- ia orait. Vadaeni hari inai -- inai Kep Nelson⁵ ia -- Tufi Distrik dekena inai egu gaukara sisina inai lau abia.

TEXT 15

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 Malsin 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 Wokez 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: Ia lao henunai ma ia mai atai ai.

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 geda 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 kwatua². 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 nidl 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 *siun* 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 Riaka village on Misima Island in the Milne Bay District. Here is his story:

BD: Lau Mista Benson Doni¹. Lau gaukara Mista Wulp dekena. Vanegai Tusde, Wanigela ai rakatania ma ai lao Utukwafu ai mahuta iniseni tredin sisina ai karaia. Gabeai ai lao Musa.. huala kopina ai hoihoi. Vadan ai giroa mai Tufi taubada ta ai udaia. Vadan ai mai Wanigela - Wanigela dekena vadan ai mai Ailala. Hari be Ailala ai noho. Vadaeni.

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 lau lao 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.

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

Laegu 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.

Lau be hari laegu..laegu gaukara¹..edana bamona lau mai inai.. inai Didie² dipatmen dekenai..hereva, kot hereva giroa..gaukara abia dalana do hari lau hedinarai.

Lau be..hanua dekenai lau noho bona 1969 ena hua Novemba 11..lau be lau mai Didie edia ofis inai Distrik Ofis Keremai³. Iniseni..inai Distrik gunalaia taudia --taubada lau itaia, ma.. aplikesin pepa lau abia, lau toretore bona..inai Distrik Ofis gunalaia taubada ese ia siaia daekau⁴ Mosbi idia-edia hetkwotes, Mosbiai³. Ma unuseni, inai aplikesin be.. idia laloe karaia bona idia abiadae. Inai murinai, inai ..Distrik Komisina ena..haere⁵, inai hetkwote taudia idia siem⁶ revareva

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 l 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'.

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 gwauraia 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 gwauraia 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 hedinarai; ai --lau bona --ita nega tamona kamoni 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 kamoni 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 huáú; this is the form commonly used in the Gulf and Western Districts.

be..do idia daekau men's..o..tataudia¹ ruma dekenai..

CLV: Umuiemu ladana be dahaka, dubu?

..dubuai² ..ai gwau, dubu dekenai dohore³ 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 elabona..hanua ta dekenai, ma idia giroa mai dubu dekenai dohore idia daekau. Vadaeni murinai, 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..Kokebagu⁴ inai Rigo kahanai dekenai..e..Kanosia⁵ inai..Kairuku dekenai unuseni idia gaukara. Haida be idia ese lao..inai, Misima⁶ bona Samarai⁷ dekenai idia gaukara. Inai bamonai idia karaia. Aiemai uhau ena kara be inai bamona idia karaia to hari be, oi itaia be, dubu lasi, badina aiemai Misin idia mai idia gwau: "A, inai kara be ia dika!" Vada inai kara idia kokia, hari oi itaia be..dubu lasi hanua dekenai. Inai sivarai..o gori, sene sivarai sisina be inai.

¹ See footnote No. 6 on the previous page.

² dubuai '*in the dubu*'; for the use of the locative marker -ai see Text 1, footnote 3.

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*'.

⁴ Kokebagu a plantation on Kemp Welch (Wanigela) River in the Rigo Sub-district.

⁵ Kanosia a plantation in the Kairuku Sub-District.

⁶ Misima Misima Island, east of Mainland Papua in the Milne Bay District.

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.

TEXT 3

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 Orokoro as his mother tongue. Here he is answering a question about the hunting of pigs in his home country.

Hari taunimanima haida idia karaia, ipidi dekenai. Guna be bemo¹ dekene idia..abia loalao 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 gwau..idia be meamea idia karaia. To, lauegu..matana momokani lau itaia lasi inai gaudia. Idia lao, inai ororo kahanai..a..gwarume ena --a,a, sori inai gwarume lasi to..inai boroma idiedia aena, 'footprints', idiedia aena, inai tano dekena idia itaia be [X:oh]² vadan inai aena dekene idia itaia bona idia lao. Boroma idia itaia negana vadan idia pidia. To bema ..dahaka..boroma ia bada herea, bada negana be, sibona ia huaia be hegeregere lasi. To..inai gau ia --boroma iniseni ia hatoa ma ia mai, hanua dekenai. Taunimanima haida 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 dekena. --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 ubua³.

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'.

² Interruption by a third person present at the recording session.

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 gwauraia¹. Guna Ekares ia diho neganai inai distrik dekenai be, taunimanima idia kamona be, ia bada lasi. O, lauegu ura be -- taunimanima be ..diari herevana eiava mauri herevana idia abia lasi guna idia noho neganai be. Ia mai² bona Misinari idia mai, Elemes³. Misinari idia diho negana iniseni taunimanima be..vadan idia hadibaia noho namodia.. dala dekenai, bona..lesu Keresu ena sivarai namo dekenai idia hadibaia. Taunimanima idia noho dika amo, idia noho boioboio⁴ 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 lalodiai⁵. Unai negana amo ia mai be, hari be, taunimanima idia noho be..heriheri⁶ ta lasi bona..alala ta lasi bona heatu ta lasi. Badina be Misinari taudia ese Lohiabada Iesu Keresu ena hereva idia mailaia 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 lalonai. 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 lalodiai 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 mauri 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 Misinari be lasi, hegeregere Samoa dekenai eiava Niu Silan eiava Ostrelie amo. Hari be vadaeni..inai Urika Distrik¹ lalonai be..vadaen inai distrik ena taunimanima korikori sibona idia..idia noho bona gaukara danu vadaen. Ai sibona ai se ai naria noho inai Misinari gaukara dekena eiava Ekaresi ena..gaukara ibounai dekenai. Unai dainai ai laloa be vadaeni, inai Urika Distriki lalonai be Ekares ena gaukara be..vadan inai be.. inai tanobada ena taunimanima korikori ese do idia naria karaia. Ovasis Misinari 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 goadana 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.

TEXT 5

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 hereva sedira..kara be sisina momo bamona. To..aiemai kahanai, sisina be, inai reke¹ ta. Inai be, dahaka dekenai, baubau maragi idia ivaia, siria maragi maragi vadeni, varo dekenai ai kumia². Hegeregere ...reke bamona. Bema sinavai ai koua negana, -- ma, sinavai koua negana murinai be au ai gwadai-dia.³

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 daekau. Sinavai dorina momokani, imoro⁴ danu. Idia daekau:, dahaka, dorina momokani, bema dorina tauna ese ia botaia ia stat imoro, vada inai bamona, taunimanima idia murinai murinai inai bamona idia diho mai edeseni 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 daekau inai dahaka, sinavai badibadi dekene. Ma dohore ai lao, do ai abiaisi gwauraia 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,

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 dekenai¹. To gau ta be ai.. ia noho hanaihanai hahine taudia ese huaia 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 neganai, ai itaia. Rabia..a..rabia haida be ai itaia negana ine be hegeregere. Bema ai utua ia diho, ma rabia ai botaia negana, dohore taudia haida dohore idia vareai inai..rabia..ranu ai bubua gabu dekenai².
Ma rabia ai utua, ia moru, ma ena kopina ai kokia, vadaeni, rabia botaia gauna ta..dekene rabia ai botaia..

CLV: Umuiemu gado dekenai, dahaka umui hereva inai rabia botaia gauna?

SS: Rabia botaia gauna be..ai boiboï be..pemõ. 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 out 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.

SS: Tatau be, nega namona ai lao uda dekene, ma rabia be idia se utua, ia moru, ma auka gauna¹ ia siria, ma botaia be hahine taudia bona kekeni taudia. Idia ese botaia. Ma rabia botaia, ma abia lao gigia gabuna dekene danu be, hahine taudia, hahine, o kekeni taudia ese idia gigia. Inai be imana dekene lasi to..kiapa dekene ai udaia. rabia, ma aiemu aena dekenai ai gigia. Ma inai..milk..o ranu be ia diho inai..

CLV: Idia gigia imana dekena, o idia botaia stik dekena, o dahaka?

SS: Aiemu kahanai dekene be stik o imana dekenai, o stik dekenai botaia lasi bona imana dekenai gigia lasi. Ai be, aiemu kahanai dekene hahine taudia..ese be inai rabia botaia gauna inai..--bek dekenai udaia, ma edia aena dekene idia gigia. Ma ranu be ia diho inai.

CLV: O, inai bamona..

TEXT 7

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 ginigunana ta:, iseda² teritori Papua Niu Gini lalonai idia hamatamadia brotkast gaukara. Redio Westen Distrik bona redio Rabaul bona redio Wewak be redio ginigunadia 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 karaia 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 Inglis³. Bona gaukara idia hamatamaia be for oklok adorahi 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 kamoni be.. redio tamona tamona, taunimanima momo be redio lasi. Bona haida idia redio dekenai idia kamoni idia..progrens idia brotkas karaia gaudia redio Daru dekenai o redio -- inai nega be idia boiboi redio Daru. Unuseni progrens idia kamoni idia lao..ela bona '68 o '66 idia hamatamaia taunimanima edia ura idia henia. Redio progrem dekenai dahaka idia diba. Mamina¹ idia davaria..redio stesin dekena idia brotkas karaia progrens 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 Westen Distrik dekena. Inai ruma be.. inai be gavmant ese redio Westen Distrik totona idia haginia lasi, to inai be kampani ta..hospital idia karaia taudia, Daru Hospital, idia karaia taudia ese inai ruma idia atoa. Bona idia siri negana be redio -- o gavmant ese inai ruma ia hoia, bona redio stesin unuseni ia haginia inai lagani guna lau hereva lagani. Ia mai bona hari..hari redio Daru o redio Westen 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.

TEXT 8

Edana Bamona Lau Lao. The speaker of this text is Tukau Bani, a young Kiwai man born on Daru Island whose parents came from Mabudian 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 Mabudian 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 praimeru 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. Haiskul 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 --gabuta 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 dikadika¹, 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, ita² durua henidia..a..tubu daekau namonamo totona.

¹ lau 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 loaloo Westen Distrik dekenai interview abia totona?
- TB: Inai momokani ai danu, oi diba..patrol idia lao neganai be ai danu, ofises haida idia abiahidi, lau inai patrol lalonai loaloo, sene mavaru anedia¹ bona ane idauidau bona..hegeregere oi hereva bamona, interview haida abia redio stesin ese aiemai stesin dekenai..m.. brotkaslaia² totona.
- CLV: Edana stesin oi vadivadi vadaeni..guna..be lao --Morehead oi itaia vadaeni o?
- TB: Lasi, lauegu 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 loaloo, vanagi dekena o boti oi abia?
- TB: Lasi, inai be..gavamant bot ta inai be..M.V. Anzana dekenai ai loaloo. 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 oi gaukara negana, e, Westen Distrik nius oi hereva..oi hamaoroa?
- TB: Io, inai be..Motu gado bona lauegu gado, Kiwai gado dekenai..a.. hegeregere ai..translet ma taunimanima ese kamona totona.

¹ anedia This word is difficult to understand on the tape; the speaker possibly says something else.

² Notice the Motu ending -laia (cf. gualaia, herevalaia) added to the loanword brotkas.

³ fan 'fun, for fun'

⁴ Kianga Kiunga Station

⁵ Morhet Morehead Patrol Post

⁶ Lek Mare Lake Murray

TEXT 9

Ostrelie Vadivadi Lau Henia. Uriseni, 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. Uriseni, whose home village is Komaovai, speaks Zimakani 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 murinai 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 diba momo, Motu o dahaka, Pisin; a inai tauna danu ai diho, Ostrelie dekena. Mosbi ai rakatania, inai be ziet¹ ai abia, seven oklok. Seven Mail² 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 diba inai be ai diba 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 hanuaboi..adorahi, siks oklok bamona inai Tow --Mt. Isa ai rakatania, ai mai hanuaboi, 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..laiti idia habodoa negana, inai..ai kaunsols tens³ 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 laloe be..heven! Vadaeni aiemu naria tauna be ia gwau inai be heven lasi, Sydney. Ai diho inai be hanuaboi, ten oklok. Pura tamona ai noho Sydney dekenai. Sydney dekenai be..aiemu laloe ibounai ia ore vadaeni! Gau idau momokani ai itaia, bona Sydney be dokona lasi matana sibona ia doko! Gau momo ai itaia ma faktoris idau idau, 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 faiamen 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 ia 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 gavaman 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 idau idau idia karaia. Inai dipatmen ta ta ena kiki. Gau momo idia hadibaia! Ma idia hamaoroa, bema..nega gabeai bema Papua Niu Gini self gavman o indipendens umui abia, ena gaukara be inai Ostrelie bamona dohore ia noho nega gabeai. Inai Ostrelie dekenai..gaukara taudia ai itaia, inai faktori gaukara bona kaunsil idia gaukara bona..a..dipatmen idau idau edia gaukara be..ai itaia inai: Papua Niu Gini bamona lasi! Gaukara be siahua bona auka masemase, inai dina siahua, 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 moni 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 kokia¹. 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 indipendens..lagani hida bamona ia ore, dohore sibona Papua Niu Gini matana dekenai dohore idia itaia, gaukara be sياهو masemase dohore ia mai Papua Niu Gini lalonai.

TEXT 10

Sene Kiki. This folk tale of the Boazi people west of Lake Murray is told by Leo, the councillor of Boset 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 ruaosi² 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 ruaosi an error of the speaker; correct is: hahine danu idia ruaosi 'he and his wife, they both....'

karaia, vadan inai goru matamata ia kokia gauna¹ 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 dekeno utua lasi to oi lao..sisina daudau dekeno 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 dekeno". 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 dekeno. Vada ia hamaoroa "A, oi be dahaka boiboi 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 dekeno. Inai utu ia kakasia kakasia vadan inai goru matamata dekeno..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 boiboi neganai, umui se umui ansa, lau be dohore lau lao". Inai bamona vadan, inai ia boiboi dikadika inai Domboi be ia gorere koikoi negana. Hahine be regena ia kamona: "a inai tau be ia gorere dikadika, ia mai..boiboi danu ia mahuta noho lahi badibadi. Ga! be³ inai be koikoi". Vadan, hahine ia boiboi: "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 boiboi negana utu hari inai..ia kakasia gauna, utu ese idia ansa: "Io lau mahuta noho inai". Inai tau be ia la:o bona..vanagi kahirakahira dekeno, vadan inai hahine be ia daekau mai.

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 davarua *'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 boiboi. 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 iena 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: "lau be lauma hahine ese ia danu nega tamona ai lao rabia ai gigia, vadan ia lulua mai, hereva be inai bamona ia henia: hanuaboi dohore ia mai". Ia namo. Vadan, tatau ibounai idia redi². 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 alaia 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 ma:i, vadaeni inai step badibadi idia

¹ seken taim 'a second time'

² redi '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 botaia 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?" Ia sibona lalao noho, ma ia -- au badina ia rosia ia helai noho --ia gini noho ia --au huahua ta ia moru inei, goru huahua. Ia lao ia itaia. Ia lao ia itaia noho: "Oo, inai gauna se ia hagaria..hagaria noho!" Vaden ia lao ia itaia ia giroa mai ia lalao noho, vadan ia: "A, dohore kara ta dohore lau karaia". Vadeni au huahua be edeseni ia diho mai, ia lao ia tahua 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. Ia lao badina dekene ia gini. Ia 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 gwau: "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

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 las, oi botaia lau!" Ma ia lao..au huahua kahanai ia mage ine ia diho mai, ia botaia karikari. Ia hanaia kahana: "Hegeregere lasi lau umui botaia!" Karaia noho vadane..au huahua kahanai koikoi karaia vadene, ia hanaia kahanai negea¹. Vadani au huahua ia diho maoromaoro ine tauna ia botaia ine. Ine tauna ia botaia: "Au:!" Sisi bada herea! "Dahaka badina oi lau oi koiakoia noho lau oi botaia", ia hereva. Vada ia boiboi kerere kerere noho, iniseni boiboi tai danu giroa garoa noho vadan ia hereva -- ia boiboi inai bita dekenai:"Bita!" Namba wan ia boiboi, tu.. Ia ansa lasi. Tri..fo..vada ia hereva: "Bita, oi be edeseni oi noho, oi mai inai tauna be oi itaia. Inai tauna se ia botaia lau!" Paia² bamona ia ansa, daudau herea. Vadene bita ia heau mai mai, ia ataia karikari vada ia hereva: "Dahaka oi karaia?" "Lasi o, oi mai o, inai tauna ia botaia lau!" "Daika se ia botaia?" "Lasi, au huahua! Oi mai botaia!" Bita ia heau mai: "Edeseni edeseni?" "Las, ia hekure noho". Bita ia lao ia lao..ia botaia inai, ia ania. Ia abia: grekegrekegrekegrekegrekegrekegreke.. au huahua ia gwau: "Ai! Eei! Lau oi hadikaia las! Pis².. rakatan, rakatan!" Vadeni au huahua ia hereva: "Ei, -daika lau boiboi..lahi! Oi mai inai taudia oi araia!" Lahi ia tores ia mai:³ "Edeseni?" Tano, au badina, edeseni ranu, sibona ia..ia toresi inai. Araia lao au danu hakapua araia mai, edeseni edeseni.. ranu dekene.. tano badana ororo gabuna..lahi kavakava ia lao. Lahi kavakava ia lao. Bita, bita bona ine ariha idia ruaosi be heau dala lasi iniseni giroa garoa noho, vaden lahi ia abia ine. Ariha bona bita idia ruaosi dia hereva:" Ai ruaosi dahaka..dahaka dohore ai boiboi?"⁴ Idia ruaosi iniseni giroa garoa noho..boiboi --ranu dia boiboi inai. "Ai, habada medu oi diho mai ine, lahi oi habodoa! Haraga! karikari ai ia hadikaia, haraga!" Guba ataia paia..kahana kahana ia boiboi ine. Gabu dia koua negana ranu --medu bada herea 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.

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 pfapfua instead of papua).

³ The recording is not clear at this point.

⁴ Notice the use of ai instead of ita in this sentence.

TEXT 12

Patro Kiki¹. 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 Kikori² dekenai lau patro mai, taubada mista Blankit danu. Lau patro mai..ai tores plen dekene ai mai, Kutubu³ dekenai, katrina⁴ ia abia ma Kutubu ia negea vadan, vadan unseni patro gaudia ai medi, ia ore vadan, Episi⁵ taudia danu ai patro ela bona ai mai..Tari⁶ ai abia. Tari ai abia ma Tari dekene ai ma:i ela bona Tiklen⁷ dorina ai abia, vanagi ai kakasidia. Kakasidia vadan, ai diho mai, vadan vanagi ia mutu. Huli⁸ ibounai be twenti wan, twenti wan Huli, tau rua Kosaku⁹ mero rua, bona plisman ta, Goilala¹⁰ 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, poin¹¹ 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 poin, 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.

abia lauegu vanagi dekene udaia. Taunima ibounai be ia mase to..ia tamona be.. vadan laki¹ 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,..Yungum² 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 diba: Tiklen be..Tiklen be ia sياهو 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 uof³ 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 kamoni lasi, ia diho neganai, iena kiapa be ia kwatua, aiona dekene ia atoa ia nahu inai. Ma idiena sadien⁴ ia toreisi, Huli sadien ia gwau: "Oi be nahu lasi!" Ia: "Stop, stop!" be ia kamoni 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 Yonggom) 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 --telgram 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, hanai 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	ADC	Assistant District Commissioner
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)	adéna	chin
ábia daekau	to take up	ádorahi	afternoon, evening; cf hari adorahi
ábia diho	to take down	ádorahi kahánai	in the evening
ábia diho mai	to bring down	áena	leg, foot
ábia lao	to take away	agrikáltia	Lw agricultural (HM biru gaukara)
ábia lou	to take again	agéva	beads
ábia mai	to take toward the speaker, to bring	ahu	lime (for chewing with betel-nut); lime gourd
ábiadae	to accept, assent	ahúna	C share, portion
ábiahidi	C to choose	ai	we, us (exclusive)
ábiasi	W variant of abiaisi	áiemai (G, W aiemu)	our (exclusive)
ábiaisi (W abiasi)	to raise, lift up	áiemu	G, W variant of aiemai
abóna	scrotum	áien	iron
adavána (pl adavádia)	spouse: wife or husband (term of reference)	áilan	Lw island (HM motu motu)
adavágu	my wife! my husband! (term of address, see Section 5.1)	aióna	throat, neck
		ákreka	Lw agricultural
		ákreka	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
háere henia)
- ániani 1. to eat (G, W);
2. food, a meal
- anína contents, body, yield (of
fruit bearing plants) cf
kimai anina; meaning, essence
- aónega 1. wisdom, intelligence
2. wise, intelligent: ia be
aonega tauna 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)

B

- bada (takes -na, -dia) (to be) big
- bádibadi G,W the side of something:
rabia badibadi 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?
- bádinai 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
bamona oi karaia do it like
this cf edana bamona
2. about, approximately:
toi bamona lau abia I took
about three

- bara 1. to paddle
 2. a paddle: oi bara lao!
 paddle off!
 baránda Lw verandah (HM.C dehe)
 báriki Lw government rest house,
 barracks
 bate C? gauge for making net holes
 or meshing the right size
 báubau 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 davaría?
 Well then, where shall I find
 another cook?
 bedi C spoon, spatula
 bema if, when (see Section 8.1)
 bero wound, scar
 besísi, bisísi shell fish
 bia Lw beer
 biagúna (optionally takes -dia)
 owner, person in charge, boss:
 cf hanua biaguna, ruma biaguna
 bibína 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
 bísinesi, bísinis Lw business,
 enterprise
 bisísi variant of besisi
 biskis Lw biscuits
 bita mouse, rat
 bobóro hornbill
 bodága (to be) rotten, over ripe
 bodo to be out (of a lamp, fire)
 bóghisi, bóghisihisi (W bogasisi)
 1. (to be) sad, sorry
 2. sadness, sorrow
 bogakúnu (to be) full, replete
 (with food)
 bogána stomach, belly
 bóghasisi W variant of bogahisi
 bóiboi 1. to call, to call out,
 to bark: guba ia boiboi it's
 thundering
 2. noise: dahaka boiboi
 momo what's all the noise
 about?
 bóio 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
 bóiria (not in W) to call, beckon,
 summon
 bona and (see Section 2.4)
 bonáia to smell (something)
 bonána a smell, odour
 bóroma pig, pork; cf uda boroma
 bóromakau, bulmakau cow, beef
 bot, boti Lw boat, ship
 botáia 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
 buátau betelnut
 búbua to pour, spill (something)
 búbua diho to pour out, pour
 down
 buka Lw book
 búlmakau variant of boromakau
 búruka (to be) old

D

- daba the morning
- daba ia rere (at) dawn
- dábai morning, in the morning; cf hari dabai
- dábai marági early in the morning, first light, piccaninny daylight
- dábarere (at) dawn
- dábua clothes, clothing, cloth cf kumia dabua; large loincloth, laplap
- dádabaia to strike, beat
- dádia to snatch
- dáekau 1. to go up, climb, to go inland
2. following another verb: direction upwards (see Section 3.2) cf abia daekau, veria daekau
- dáekau lao to go away upwards
- dáekau mai to come from below
- dágedage (to be) cruel, fierce, savage
- daháka what
- daháka badina why, for what reason (see Section 2.3.2)
- daháka dainai why, on account of what (see Section 2.3.2)
- daháka totona what for, in order to do what (see Section 2.3.2)
- dáhua to rub, wipe
- dáika who
- dáika ena whose
- dáinai 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 diba 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..'
- dáradara to be confused, not sure of something; to hesitate
- dárea to tear
- dárima outrigger
- dáudau (to be) far, distant
- davána wages, pay, reward, pay-back; price (of something)
- davára the sea
- davárai at sea, in the sea
- davária to find, discover
- dávea to wave
- DDA Department of District Administration (now the Chief Minister's Department)
- dehe C verandah
- dékena variant of dekenai
- dékenai, dékena, dékene to, at, in, from, with (see Section 1, Conversation footnote 1): inai dekenai consequently, because of that..
- dékene variant of dekenai
- démaria to lick
- dia variant of idia
- diári 1. to be light
2. the light
- diba 1. to know, understand
cf maragi diba lasi
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 tahu^a to seek knowledge,
become educated
- diba₂ arrow
- díbura darkness; a prison
- díbura tauna a prisoner
- didié see DDA
- Diénuari Lw January
- digára 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,
lulua 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
- divísion Lw division cf sensus
divisin
- 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
- dorína top, summit; headwaters,
source (of a river)
- dórinai at the source, headwaters
- dorúna the back (of the body)
- duáhia 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:
iena huina duduna sibona lau
abia I grabbed him only by
the tips of his hair
- dúrua 1. to help, assist
2. help, assistance
- dúrua hénia to give help
- dúrua karáia to help
- E
- edána, edéna which
- edána bamona how
- edána negai (G,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)

EDISI 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 (reck-
 oned towards the speaker,
 towards the present)
 egu C my
 eléksin election
 emu C your sg
 ena 'his, her, its'; in possessive
 constructions involving a sin-
 gular 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

faiv, faip LW five
 fes Lw first
 fes taim Lw the first time
 fipti Lw fifty
 fo, foa LW four

G

gaba drum
 gaba botaiia to beat the drum
 gaba gauna belt, waist band
 gabána waist; trunk of tree (cf
 au)
 gábeai afterwards, later
 gabu (takes -na, -dia) a place:
 guri gabuna burial place,
 cemetery, hoihoi gabuna market
 gábua to burn, bake, roast

gadára 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
 gadókagadóka (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,
 hadibaia gauna, hera gauna,
 hoihoi gaudia, ura gauna
 gau ta something: gau ta 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
 gáukaralaia to use, to work
 (something)
 gaváia C to follow
 gávaman, gávamani, gávman the
 Government
 gea gumtree
 geda sleeping mat
 géia to dig
 géregere pandanus tree (cf katoro)
 gígia to squeeze, to switch on (a
 flashlight); cf rabia gigia

- gini to stand
 gínidae to arrive
 gínigini a thorn
 gínigunana first
 girísi Lw grease, oil; sap of
 certain trees
 gíroa to turn, stir, to turn into;
 cf hereva giroa
 gíroa mai to return, come back
 gíroa garoa W to whirl, turn
 around and around
 go W variant of gwau
 goáda 1. (to be strong)
 2. strength
 góbea to catch with the hands
 gódaia W variant of gwadaia
 gógoa to gather, collect together
 gohu (not in W) lake, swamp
 gorére 1. (to be) sick
 2. sickness
 gori myth, folk tale
 goru blackpalm
 guba cloud, sky
 gudu 1. (to be) swollen
 2. swelling
 gúia to arrest; to truss up, tie
 up by hands and feet; to board
 (a plane), to get into (a
 vehicle)
 guna (takes -na, -dia)
 1. once, long ago (usually at
 the beginning of a clause):
 guna ia mase he died long ago
 2. first (following a verb): ia
 mase guna he died first
 3. old, former: ruma gunana an
 old house
 gúnalaia to lead, conduct, guide
 gúnalaia tauna a leader, head
 (of department etc.)
 gúnika the inland, the interior
 gúnika tauna a man from the
 interior, bushman, uncivilized
 person
 guri hole in the ground, pit
 guri gabúna a cemetery
 gúria to bury
 gúriguri to pray
 gwadáia (W godaia) to pierce,
 stab, prick
 gwárume a fish
 gwau, gwo (W go) to say. Often
 introduces a quotation: ia
 ansa ia gwau; "lo, ia mase"
 He answered (and said): "Yes,
 she died".
 gwau henia to abuse, scold
 gwáuhamata
 gwáuraia 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 gwau
- H
- hábadaia 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
 hádibaia to teach, inform
 hádibaia gauna teaching aid
 hádibaia tauna a teacher
 hadígua to wash (someone)
 hadikáia to ruin, spoil, make bad
 hadókoa to stop (something), to
 dismiss
 hadónoa to swallow
 hagária to frighten
 hagégea to go around, spin around
 hagínia to erect, build, establish

- hágoevaia to clean up
 hahánai G, W variant of hánaihanai
 hahegégeregia to even up, level off
 háhine woman, wife
 háhine taudia womenfolk, the women
 hahónua 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
 hákaukua 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
 hamarérea to shake, to loosen
 hamásea to kill
 hámatamaia to begin, to start (an
 action, *not* an engine)
 hamóroa W variant of hamáoroa
 hamórúa to drop, knock down, to
 fell (a tree)
 hámuhoa 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
 hanána wing (of a bird)
 hánua village
 hánua biagúna village leader
 hánua polísiman village constable
 hánua táudia villagers
 hánuai in the village
 hánuaboi night (cf boio, hari
 hánua boi)
- háoa to waken, wake someone up
 (cf noga)
 háoda to fish at sea (cf kimai)
 háorea to finish, complete
 hápararaia 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 reach
 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
 hebógahisihisi to be sad,
 sympathetic
 hebou 1. to congregate together,
 to assemble
 2. a meeting
 hedáva NC variant of héadava
 hédavari to meet
 hédinaraia to reveal, explain
 hegáegae to be ready
 hegára bitter

- hegéregere 1. equal, adequate, fair, sufficient
 2. able to: hegeregere
 lasi lau raka I am not able to walk (see Section 5.5)
- hekálsi variant of ekaresi
- hékure to lie down
- hékwarahi 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
- hémarai 1. (to be) shy, ashamed
 2. shame
- hénanadaia to ask (a question)
- hénaoa to steal
 hénaoa tauna a thief
- henia to give (cf diba henia, durua henia, gwau henia, hereva henia, sisíba henia, vádivadi henia)
- hénunai underneath, below
- hépapahua to argue, quarrel
- hera, hérahera decoration
 hera gauna an ornament
 hera karáia to adorn, decorate
- hérea very
- héreva (takes -na) 1. to talk, speak
 2. a talk, speech, word
 héreva gíroa to translate, interpret
 héreva henia to advise
 héreva héreva to converse, chat, talk with each other
 héreva lou to say again, repeat
 héreva mogea to converse
- Hétkwotes Lw Headquarters
- heúdeheude (to be) quivering
- heváseha 1. to joke, chaff
 2. joke, fun
 heváseha karaia to make fun
- hida how many, how much
- híriria to blow (through mouth or nose), to snore
- hísihisi (W sisi) 1. to be painful, sore
 2. pain
- hísiu a star
- hítólo 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 gábuna market
 hóihoi gáudia goods for sale, trade goods
 hóihoi negána shopping time
- hóiholaia to have (something) sold
- honu (to be) full (*not* replete, cf bogakunu)
- horóhoro very (only after dika: dika horohoro very bad)
- hóspitala Lw hospital
- hua moon, month
- huáhua₁ fruit (cf au)
- huáhua₂ 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
- huána 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
 íduari a comb
 idúhu family, clan
 iéna variant of ia-ena
 íharuana second (not in G,W)
 íhatoina third (not in G,W)
 ikóko a nail
 ikókoa to nail
 ima five
 ima kwákikwaki, ima kwákikwakina
 C finger
 imána hand, arm
 imóro, imura fishing poison,
 extracted from plant roots
 inai, inei, ine this
 indipéndens 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
 ira matána axe blade, cutting
 edge of axe
 iséda C variant of ita-eda
 iséna tooth
 ísia to husk (e.g. coconuts)
 ita we, us (inclusive)
 íta-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)
 iunivésiti 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 adorahi 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
 káia a knife
 kákakaka red
 kakána (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 karaia,
 hera karaia, hevaseha karaia,
 kerere karaia, laloa karaia,
 meamea karaia: 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
 káunisolo Lw councillor
 káva (kava) 1. mad, insane, stupid
 2. empty: gabu kava ia
 noho the place was empty; just,
 only, in vain: ai tahua kava
 we sought in vain, mero ia
 hereva kava the boy is just
 talking, only talking
 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
 kepáta a club (weapon)
 kepóka bush fowl
 kerére 1. to be/do wrong
 2. mistake, crime, trouble
 kerére karaia to commit a crime,
 to do wrong
 kerere tauna a criminal
 keru (to be) cold (of persons,
 things)
 kérukeru 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
 kímai 1. to fish with hook and
 line cf haoda
 2. fishing tackle
 kímai anína fish hook
 kímai varo fishing line
 kio vagina
 kipa 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
 kóia to deceive, tell a lie
 kóikoi 1. to tell a lie: oi
 koikoi lau dekena you lied to
 me
 2. a lie
 kóikoi tauna a liar
 kokía to remove, let go, do
 away with

kókokoko (G,W kokóko) Cassowary	L
kókoroku chicken, rooster	labána 1. to hunt
komísina Lw commissioner	2. a hunt
kone beach, coast	labóralabóra (to be) yellow
koni Lw corn	ladána a name
kopi Lw coffee	lagáni ₁ a year
kopína skin, bark (cf au)	lagáni lagáni for years
kópukopu mud	lagáni ₂ a rain tree
kóremakorema black, dark-coloured	lagatúna out of breath, panting
kória to bite, sting	lahára NW trade wind
kórikori real, genuine	lahi fire
koróro (to be) dry (of a river)	lai wind
kot, koto Lw court	láiti Lw light (HM diari)
kóua to cover, close; to switch off (e.g. radio, tape recorder)	lak, laki Lw good fortune, luck
koukóuna the shell (of something, e.g. of a coconut), finger nail	láloa 1. to think (about)
kubórukuboru (to be) round	2. a thought
kúdima (to be) deaf, cf taiana	láloa karáia to consider
kudóuna the heart	láloaboio (W lálaboio) to forget
kuk, kuki a cook boy	lálona the inside, the mind
kuku tobacco, cigarette	lálonai inside; while, during
kuku lókua to roll a cigarette	lámepa Lw a lamp
kúkumara exchange of tobacco to end a dispute (Goilala area)	lao ₁ 1. to go
kukúri 1. to excrete	2. following another verb:
2. excrements	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)
kumi a bundle	lao ₂ a fly
kúmia to wrap, wrap up, bind	las, lasi no, not
kúmia dábuva a bandage	lata (takes -na, -dia) (to be)
kunúna buttocks	long, tall
kúrea C to put (a heavy object) down	latánai on top of, on
kúrokuro (to be) white cf tau kúrokuro	lau I, me
kuru influenza	láuegu my
kúrukuru kunai grass	lauma ghost, spirit
kwadógi (to be) short	láurabada SE trade wind
kwaláhu smoke (of a fire)	leba (pl lebas) Lw labourer
kwánau a rope	leit Lw late, too late
kwarána (pl kwarádia) the head (body part)	leta Lw letter
kwátua to tie, tie up	lóalaia to walk around with (carrying something or leading someone)

- lóaloa to walk about, to move
 about, to wander
 lóulaia to return, hand back
 lobu mullet
 lóhia chief, headman
 Lohiabáda the Lord, Jesus Christ
 Lokal Gavman (Lw) Local Government
 lokóhu bird of paradise
 loku 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 oi lulua chase the dog
 away!
 lúlua diho to follow down:
 sinavai ai lulua diho we
 followed the river down
 lúlua mai to chase towards the
 speaker
- M
- ma and (see Section 2.4)
 mada bandicoot
 madi exclamation of pity: oh
 dear! alas!
 máeda (to be) cooked, done (food)
 magáni wallaby
 magánibada ridgepole
 mage (to be) ripe
 magóro mangrove
 magu cage, enclosure cf ara
 maho yam
 máhuta to sleep
 mai 1. to come; to go by, to elapse
 (from a point in the past to-
 wards the present, see Unit 8,
 text, footnote 2, and Unit 12,
 text 4, footnote 2)
 2. following another verb:
 direction towards the speaker
 (see Section 3.2) cf daekau mai,
 diho mai, giroa mai, heau mai,
 huaia mai, lulua 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, mamusi W village chief
 mánada (to be) tame, gentle; to
 be used to, accustomed to:
 ororo dekenai oi manada you're
 used to the hills
 mani C please
 mánoka (to be) soft, weak
 mans 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 maragi; sinana maragi
 marági diba lasi very much, huge:
 taubada ena gau be maragi
 diba lasi the European's gear
 was huge
 marági lasi not a little/very
 much: ai hoa maragi lasi we
 were very astonished
 marére(marere) 1. to shake, quiver
 2. loose, shaky
 máriboi flying fox
 mase (to be) dead; to die
 mase gáukara strenuous work, very
 hard work
 másemase extremely: dobu masemase
 very deep, auka masemase
 extremely hard, difficult
 mátabudi (W mátapus) turtle
 mátamata new, young
 matána eye, edge (of knife); cf
 ira matana
 mátapus W variant of matabudi

matúna a hole cf nadi matuna
 máua a box, chest
 mauri 1. (to be) alive, well
 2. life
 maváru (W momáro) 1. to dance
 2. a dance
 méamea sorcery, magic
 méamea karáia to make magic
 médikol, médikolo Lw medical
 assistant
 medu the rain
 mei 1. to urinate
 2. urine
 meléki a plate
 melon Lw melon
 meméro pl of mero
 mero (pl memero) boy
 metáirametáira (W méteremétere)
 1. (to be) slow
 2. slowly, carefully
 metau 1. (to be) heavy
 2. weight
 míkisi, miksi 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
 mísinari 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 mogea
 móia to tread on, step on; to
 squash, press on
 móiamoia to press repeatedly on
 momo many, much; cf nega momo
 mómokani true, very; truly, com-
 pletely, really (see Section
 8.2)

momóru rubbish, crumbs, sawdust
 moni Lw money
 moru to fall (from a height); to
 land (said of an aircraft)
 Mosbi, Mósubi Port Moresby
 mótika 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 ibóunai 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
 cf 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

nihí 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; con-
tinuous or prolonged action (see
Section 6.5)

nóia to beg, ask for (cf
noinoi)

nóinoi to beg, ask for (cf
nóia)

O

o NC or (cf eiava)

oda Lw to order

ófis Lw office

ófisa (pl ófises) officer

oi you (sg)

oibe yes! (see Unit 10, conversat-
ion footnote 5)

óiemu your (sg)

okári tree with edible nuts; okari
nut

orait Lw P all right

ore 1. (to be) finished (see
Section 9.3)

ori cloud

oro rattan, cane

oróro mountain, hill

Ostrélie Australia

P

pagána shoulder

pal prawn, lobster

páia 1. to explode
2. explosion, thunder

pákosi scissors

paláoa 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)

píripou trousers

Pisin Pidgin

plen Lw aircraft

plentésin Lw plantation

plisman Lw variant of polisiman

ploa Lw floor

poin Lw variant of puini

polis Lw police

polis tauna policeman

polísiman, plisman Lw policeman
cf hanua polisiman
popo peppervine (used for chewing
with betelnut)
pos, pousi Lw house post
práimeri 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
rábia sago, sago palm
rábia gígia to make sago
rábisi Lw rubbish
ragáia to pull out
ráisi Lw rice
raka to walk, go
raka diho to walk down
rakatánia to leave (something), to
leave behind, abandon
rami 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)
rédió (pl rédios) Lw radio
rédió 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 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
sedíra 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 divisin Lw Census Division
 sero wall covering made from
 plaited bamboo
 séverasévera (to be) thin
 siáhu (to be) hot, energetic; cf
 dina siáhu
 siáia to send
 sibóna 1. by oneself, alone: sibona
 ia helai he sits by himself, on
 his own
 2. only: ia helai sibona he
 only sits, i.e. does nothing
 else (see Section 6.4)
 sibóna mo C only
 siéti Lw shirt
 sihi traditional loin cloth
 sikúlu, skul Lw school
 sili Lw chilli
 sínabada white woman
 sinána (pl sinadia) mother
 sinágu! mother (term of address,
 see Section 5.1)
 sinána marági maternal aunt
 sínavai river
 siómu 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
 siro oyster
 sisi W variant of hisihisi
 sísia dog
 sisíba advice, warning
 sisíba henia to give advice
 sisína a little, a bit
 sitík, stik Lw a stick
 siúga Lw sugar
 sívarai story, news, message,
 account
 skul Lw variant of sikulu
 so Lw a saw
 sóbea a survey line or clearing
 solt, solti Lw salt (HM daména)
 sopu Lw soap
 stat, stati Lw to begin, start
 (also of an engine, cf
 hámatamaia)
 step Lw ladder (HM vávavada)
 stesin Lw station, patrol post;
 cf rédio stesin
 stik Lw variant of sitik
 stoa, stua Lw store, shop
 stori Lw story
 stua Lw variant of stoa
 susu 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 tadídia) younger sibling
 of the same sex as the speaker
 tadígu brother! sister! (term
 of address, see Section 5.1)
 táhoa to throw
 táhua to look for, seek
 tai to cry
 taiána ear
 taihúna (pl taihúdia) sibling of
 the opposite sex to the speaker
 taihúgu 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
 tamáka a shoe
 tamána (pl tamádia) father; cf
 ruma tamána
 tamágu father! (term of address,
 see Section 5.1)
 támóna one, only one cf nega
 tamona; alike, same
 támóna támóna a few
 tano land, ground, earth, bank
 of river
 tanobáda the world, mainland;
 nation
 tarákia 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, gunalaia tauna, gunika
 tauna, hadibaia tauna, hahine
 taudia; hanua taudia, henaoa
 tauna, kekeni taudia, koikoi
 tauna, polis tauna, sene tauna,
 taria tauna, tuari tauna
 tau kúrokuro white man, European
 táubada white man, European
 tauli Lw towel
 táunabunai C therefore, consequently
 tauni Lw town
 taunimánima, táunima people
 táurahani C eight
 táurahanita C nine
 táuratoi C six
 témuba Lw timber
 ténemo W variant of tainamo
 ténkiu Lw thank you
 téperikoda Lw tape recorder
 ti Lw tea
 tisa (pl tisas), titsa Lw teacher
 to but
 toána appearance, shape, char-
 acteristics, colour
 tóea 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)
 traka Lw truck
 transpe Lw to be transferred (to
 another post)
 tri Lw three (HM toi)
 tu Lw two (HM rua)
 tuári a fight, battle
 tuári tauna a warrior
 tubu to grow up, to sprout; cf
 dina tubu
 tubúna (pl tubúdia) grandparent,
 grandchild
 tubúgu! grandfather! grand-
 mother! grandchild! (term of
 address, see Section 5.1)
 tuína knee
 turána (pl turádia) friend of the
 speaker's own sex
 turágu! friend! (term of address,
 see Section 5.1)
 túria to sew, plait
 túrituri sewing, net making
 turiána 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	váivai	mango (tree, fruit)
uda varo	liana, vine	vamu	flesh, meat
udáia	to put inside, to load, to take on passengers (in a boat, canoe)	vanági	canoe
údubaubau, údubaubauna	C nose	vánegai	the day before yesterday, the other day
udúna	mouth	vara	to be born, to arise
úhau (G,W huáu)	bachelor, single man, youth	varáni	yesterday
uhéna	a seed	váravara	kinsman, relative
uma	C, úmagabu NC garden	váreai	to enter (also: enter a school, course)
úmui	you (pl)	varo	string, rope cf kimai varo, peva varo, uda varo
úmuiemui	your (pl)	váura	cuscus
unai	that	vavána (pl vavádia)	mother's brother, sister's child
unu	breadfruit, breadfruit tree	vavágu!	uncle! nephew! (term of address, see Section 5.1)
únuseni	there	véria	to pull, catch fish (with line and hook)
ura	to want, like, wish (see Sections 4.1, 4.3)	viróro	bush betelnut
ura gauna	thing wanted	vopu, wof	Lw bridge, wharf
uro	clay pot	vot	Lw 1. to vote 2. a vote
usína	penis		
utu	head louse		
útua	to cut, chop, chop off		

V

vabu	widow
vada	sorcery
vádaeni, vádan, váda	1. as a sentence introducer: then, all right.. 2. following a verb: completed action, 'already' (see Section 3.1)
vádavada	ladder, steps
vádivadi	a visit
vádivadi hénia	to visit
váirana	a face, front
váiranai	in front (of)
váitani	C 1. after a verb: fin- ished action 2. after lasi: intensifier, 'definitely'; lasi váitani definitely not

W

wan	Lw one (HM tamona)
westen	distrik Western District
wik	Lw week (HM pura)
wil	Lw wheel
wof	Lw variant of vopu

Y

ya	Lw year (HM lagani)
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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	alongside	badinai
able	diba, hegeregere	already	vadaeni
about	bamona	also	danu
above	ataiai	always	hanaihanai, nega ibounai
abuse, to	gwau henia	amazed	hoa
accept, to	abiadae	among	huanai
account	sivarai	ancestor	sene (tauna)
account (on - of)	dainai	and	bona, ma
accumulate, to	gogoa, haboa	anger	badu
accustomed to	manada	angry	badu
adequate	hegeregere	answer, to	anesa, haere henia
adorn, to	hera karaia	ant	dimairi
advise, to	hereva henia, sisiba henia	appearance	toana
advice	sisiba	appoint, to	mak
afraid	gari	approximately	bamona
after	murinai	area	kahana, kahanai
afternoon	adorahi	argue, to	hepapahua
afterwards	gabeai, murinai	arise, to	vara
agricultural	agrikultia, akrekals, biru	arm	imana
agriculture	biru	armband	gana, toea
aidpost	edpos	army	ami
aircraft	balus, paramasi, plen	arrest, to	guia
airstrip	estrip	arrive, to	abia, ginidae
alike	tamona	arrow	diba ₂
alive	mauri	ascend	daekau
all	ibounai	ashamed	hemarai
allright	orait, vadaeni	ashes	kahu
almost	kahirakahira	ask, to	henanadaia, nanadaia
alone	sibona	ask for, to	noia, noinoi
		aspirin	asprin
		assemble, to	hebou

assent, 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 murinai
 belly bogana
 belongings gau
 below henunai
 belt gana
 bend (in river) puini
 betelnut buatau, viroro
 between huanai
 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 hiriria
 blue gadokagadoka
 board, to guia
 boat bot
 body anina
 boil, to nadua
 bone turiana
 book buka
 born, to be vara
 boss biaguna, bosii
 both ruaosi
 bother hekwarahi
 bottle kavabu
 boundary mak
 bow peva
 bowstring peva varo
 box maua

boy mero
 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,
 taihuna
 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 bisinesi
 but to
 butt (of tree) duduna
 buttocks kununa
 buy, to hoia, hoihoi
 by dekenai
 by means of amo, dekenai

C

cabbage kapis
 cage magu
 cake keke
 calculate, to duahia

call out, to boiboi, 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 lulua
 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 iduari
 come, to mai
 come running, to heau mai
 come together, to haboa, hakaupua
 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 polisiman
 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 kaunsiil
 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
 crumbs momoru
 cry, to tai
 cup kapusi
 current aru
 curry kari
 cuscus vaura
 custom kara
 cut, to utua
 cut up, to ivaia

D

damaged dika
 dance, to mavaru
 dance mavaru
 dark koremakorema, dibura
 darkness dibura
 dawn daba, dabarere
 day dina
 day (the other -) vanegai
 dead mase
 deaf 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 developmen
 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 nihi
 drink, to inua
 driver taria tauna
 drop, to hamorua
 drum gaba
 dry, to hakaukaua
 dry kakoro, kaukau, kororo
 during lalonai

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 rosia
 emerge, to toreisi
 empty kava(kava)
 enclosure magu
 end, to doko
 end dokona, duduna
 energetic sياهو
 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 hahegeregere
 evening adorahi
 everyone ibounai
 everywhere edeseni edeseni
 evil dika
 excrete, to kukuri
 exist, to noho
 explain, to hedinarai
 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 koukouna

finish, to haorea

finished ore

fire lahi

first gunigunana, guna, fes,
pestim

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 hagarua

frightened gari

frog parapara

from amo, dekenai

front vairana

front (in -) vairanai

fruit huahua

full bogakunu, honu

fun hevaseha, fan

G

game (play) gadara
 garden uma, umagabu
 gather, to gogoa, haboa
 gauge bate
 gear gau
 gentle manada
 genuine korikori
 get, to abia
 get into, to guia
 get up, to toreisi
 ghost lauma
 girl kekeni
 give, to henia
 give birth, to havaraia
 glad moale
 glass galasi
 go, to lao, raka
 goanna ariha
 go around, to hagegea
 go by, to mai
 God Dirava
 good namo
 good-bye bamahuta
 goura pigeon turumu
 government gavaman
 grandchild tubuna
 grandfather tubuna
 grandmother tubuna
 grass rei
 grease digara, girisi
 green gadokagadoka
 ground tano
 grow out of, to dudue, tubu
 guide, to hakaua
 gum tree gea
 gun ipidi

H

hair huina
 half kahana
 hammer hama
 hand imana
 hand back, to loulaia
 handkerchief muko
 hard auka
 he ia
 head kwarana, gunalaia tauna
 headland puini
 headman lohia
 headquarters hetkwotes
 headwaters dorina
 hear, to kamonai
 heart kudouna
 heavy metau
 help, to durua
 help durua
 her ia-ena, ena
 here iniseni
 hesitate, to daradara
 hide, to hunia
 high school haiskul
 high up ataiiai
 hill ororo
 his ia-ena, ena
 hit, to botaia
 hold, to dogoatao
 hold on to, to rosia
 hole guri, matuna
 holy helaga
 hornbill boboro
 hornet nanigo
 hospital hospitala
 hot sياهو
 house ruma

House of Assembly Haus ov Asembli

how edana bamona
 how many hida
 how much hida
 huge maragi diba lasi
 hunger hitolo
 hungry hitolo
 hunt, to labana
 hunt labana
 husband adavana, tau
 husk, to isia

I

I lau
 if bema
 immediately maoromaoro
 improve, to hanamoa
 in dekenai, lalonai
 incise, to ivaia
 increase, to habadaia
 independence indipendens
 influenza kuru
 inform, to hadibaia, hamaoroa
 inland gunika
 insane kava(kava)
 insert, to toia
 inside (the -) lalona
 inside lalonai
 intelligence aonega
 intelligent aonega
 interior (the -) gunika
 interpret hereva giroa
 iron aien
 island motumotu
 it ia
 itch, to hemahema
 its ia-ena, ena

J

January Dienuari
 jaw aukina
 jealous mama
 Jesus Christ Lohiabada
 jew's harp bibo
 job gaukara
 join, to hakapua, dioini
 joke, to hevaseha
 juice ranu, susu
 jump, to paudobi
 just kava

K

keep together, to dogoatao
 kill, to alaia, hamasea
 kinsman varavara
 knee tuina
 knife kaia
 knock, to pidipidi
 knock down, to hamorua
 know, to diba
 knowledge diba
 kunai grass kurukuru

L

labourer leba
 ladder vadavada, step
 lake gohu
 lamp lamepa
 land, to moru
 land tano
 language gado
 laplap dabua
 late leit
 later gabeai

laugh, to kiri
 law taravatu
 lead, to gunalaia, hakaua
 leader gunalaia tauna, hanua
 biaguna
 leaf raurau
 leave, to rakatania, toreisi
 leech doma
 leg aena
 lest garina
 let go, to kokia
 letter revareva, leta
 level off, to hahegeregerea
 liana uda varo
 liar 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 naria
 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 naria
 look for, to tahua
 loose mareremarere
 loosen, to hamarerea
 lose, to haboioa, halusia
 lost boio
 lot (the -) idoinai
 louse utu
 luck, lucky lak

M

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 vaivai
 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	nail, to ikokoa
medical assistant medikolo	nail ikoko
medicine muramura	name ladana
meet, to hedavari, hebou	nation tanobada
meeting hebou	nearby kahirakahira
melon melen	neck aiona
mention, to gwauraia	nephew vavana
message sivarai	net bag kiapa
method dala	new matamata
midday dina sياهو, dina tubu	news sivarai
middle huana	New Zealand Niu Silen
milk rata	night hanuaboi
mind lalona	nine taurahanita
minister minista	nineteen gwauta-taurahanita
mirror galasi	nipa palm biri
miss, to reaia	no lasi
mission misin	noise boiboi
missionary misinari	nose udubaubau
mistake kerere	not lasi
mister mista	now hari, harihari
mix, to mikisi	
month hua, mans	0
money moni	odour bonana
moon hua	office ofis
morning daba	officer ofisa
mosquito nemo	often nega momo
mosquito net tainamo	oil girisi
mother sinana	okari tree/nut okari
mountain ororo	old buruka, guna
mouse bita	omit, to reaia
mouth uduna	on atai, latanai
move away, to siri	once guna, nega ta, nega tamona
much momo	once (at -) maoromaoro
mud kopukopu	one ta, tamona, wan
mullet lobu	only kava, mo, sibona, sibona mo
murder alala	open, to kehoa
mussel keva	or eiava, o
my egu, lauegu	order, to oda
myth gori	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 gegerere
 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 polisiman
 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 praimer 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 radio
 radio station radio 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 siriho
 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 kwanau, varo
 rotten bodaga
 round kuborukuboru
 rub, to dahua
 rubber raba
 rubbish momoru, rabisi
 ruin, to hadikaia
 run, to heau

S

sack, to hasakia
 sack puse

sacred	helaga	share	ahuna, sea, haria
sad	bogahisi, hebogahisihisi	sharpen, to	segea
sadness	bogahisi	she	ia
sago (palm, meal)	rabia	shell	koukouna
salt	damena, solti	shellfish	besisi
same	tamona	ship	bot
sand	miri	shirt	sieti
sap	susu	shoe	tamaka
savage	dagedage	shoot, to	pidia, tarakia
saw	so	shop, to	hoihoi
sawdust	momoru	shopping time	hoihoi negana
say, to	gwau	short	kwadogi
scar	bero	shoulder	pagana
school	sikulu	shove, to	doria
scissors	pakosi	shy	hemarai
scold, to	gwau henia	sick	gorere
scrape, to	kakasia	sickness	gorere
scratch, to	kakasia	side	badibadi, kahana
scrotum	abona	sign, to	toretore
sea	davara	signature	toretore
second	iharuana, seken	similar	bamona
see, to	itaia	sing, to	ane abia
seed	uhena	sink, to	mutu
seek, to	tahua	sister	kakana, tadina, taihuna
seize, to	rosia	sister-in-law	nakimi
self-government	self gavman	sit, to	helai
sell, to	hoia, hoihoi, hoihoilaia	six	tauratoi
send, to	siaia	sixteen	gwauta-tauratoi
serve, to	kadoa	skin	kopina
seven	hitu	skirt	rami
seventeen	gwauta-hitu	sky	guba
several	ta ta	slaughter, to	alaia
sew, to	turia	sleep, to	mahuta
sewing	turituri	slice, to	ivaia
shake, to	hamarerea, mareremarere	slow(ly)	metairametaira
shaky	mareremarere	small	maragi
shall	dohore	smash	hamakohia
shame	hemarai	smashed, to be	makohia
shape	toana	smell, to	bonaia

smell	bonana	star	hisiu
smoke	kwalahu	start, to	hamatamaia, stat
snake	gaigai	station	stesin
snatch, to	dadia	stay, to	helai
snore, to	hiriria	steal, to	henaoa
soap	sopu	steer, to	taria
soft	manoka	stem	badina
some	haida	step on, to	moia
something	gau ta	stick	sitik
sometime	nega ta	sting, to	koria
sometimes	nega haida	stir, to	giroa
song	ane	stomach	bogana
sorcery	meamea, vada	stone	nadi
sore, to be	hisihihi	stop, to	hadokoa
sore	toto	store	stoa
sorrow	bogahisi	story	kiki, sivarai, stori
sorry	bogahisi	straight	maoromaoro
sound	regena	strange	idau
source (of river)	dorina	strength	auka, goada
speak, to	hereva	stretch, to	roro, veria
spear	io, karaudi	strike, to	botaia, dadabaia, kisia
speech	hereva	string	varo
spell, rest	sipeli	strong	auka, goada
spend, to	halusia	stuck	pasi
spill, to	bubua	stupid	kava(kava)
spinach	kapis	sub-district	sab distrik
spin around, to	hagegea	suck, to	topoa
spirit	dirava, lauma	sufficient	hegeregere
spit, to	kanudi negea	sugar	siuga
spittle	kanudi	sugar cane	tohu
split, to	siria	summit	dorina
spoil, to	hadikaia	summon, to	boiria
spoon	sipunu	sun	dina
spouse	adavana	surpass, to	hanaia
sprout, to	dudue, tubu	surprised	hoa
squash, to	moia	swallow, to	hadonoa
squeeze, to	gigia	swamp	gohu, swampa
stab, to	gwadaia	sweep, to	brum
stand, to	gini	sweet	digara
stand up, to	toreisi	sweet potato	kaema

swelling gudu
 swim, to nahu
 switch off, to habodoa, koua
 switch on, to gigia, kehoa
 swollen gudu

T

table pata(pata)	thief henaoa tauna
tablet (medicine) asprin	thigh mamuna
taboo taravatu	thin severasevera
tail dubina, iuna	thing gau
take, to abia	think, to lalao
take away, to abia lao	third ihatoina
take care of, to naria	thirsty ranu mase
take on, to udaia	thirteen gwauta-toi
talk, to hereva, gwauraia	this inai
talk hereva	thorn ginigini
tall lata	thought lalao
tame manada	three toi, tri
tape recorder teperikoda	throat aiona
taro talo	throw, to negea, taho
taste mamina	thunder paia
tasty digara	tide abata
tattoo revareva	tie up, to guia, kwatua
tea ti	tight auka
teach, to hadibaia	timber temuba
teacher hadibaia tauna, tisa	time nega
teaching aid hadibaia gauna	tinea sipoma
tear, to darea	tip duduna
tell, to hamaoroa, kiki	to dekenai
ten gwauta	tobacco kuku, siomu
thank you tenkiu	together with danu
that unai	tomorrow kerukeru
thatch biri	tongue malana
their idiedia, edia	tonight hari hanuaboi
then vadaeni	tooth isena
there unuseni	top dorina
therefore taunabunai	torch tosi
they idia	touch, to kamukamu
	tough auka
	towel tauli
	town tauni
	track dala
	trade, to hoihoi
	trade goods hoihoi gaudia
	transferred, to be transpe

transgress, to hanaia
 translate hanaia, hereva giroa
 tread on, to moia
 tree au
 trouble hekwarahi, kerere
 trousers piripou
 truck traka
 true 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

U

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

V

vagina kio
 vain, in kava

varied idauidau
 various idauidau
 verandah baranda, dehe
 very herea, horohoro, maragi lasi,
 masemase, momokani
 village hanua
 village constable hanua polisiman
 villagers hanua taudia
 vine uda varo
 visit, to vadivadi (henia)
 visit vadivadi
 voice gado
 vomit mumuta
 vote, to vot

W

wages davana
 waist gabana
 wait, to naria
 waken, to haoa
 walk, to raka, loaloo, loalaia
 wall sero
 wallaby magani
 wander, to loaloo
 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

weed ava
 week pura, wik
 weight metau
 well namo, namonamo
 Western District Westen Distrik
 wet paripari
 wharf vopu, wof
 what dahaka
 what for dahaka totona
 wheel wil
 when edana negai
 where edeseni
 which edana
 while danu
 whirl around, to giroa garoa
 white kurokuro
 who daika
 whole idoinai
 whose daika ena
 why dahaka badina, dahaka dainai,
 dahaka totona
 widow vabu
 widower dogae
 wife adavana, hahine
 will dohore
 wind lai, lahara, laurabada
 wing apena, hanina
 wipe, to dahua
 wisdom aonega
 wise aonega
 wish, to ura
 wish ura
 with amo, danu, dekenai, ida
 woman hahine, sinabada
 womenfolk hahine taudia
 wood au
 word hereva
 work, to gaukara, gaukaraia,
 gaukaralaia
 work gaukara
 world tanobada

wound bero
 wrap, to kumia
 write, to torea
 writing revareva, toretore

Y

yam maho, maosini, taitu
 yarn, to kiki
 year lagani, yia
 yellow laboralabora
 yes be, oibe, io
 yesterday varani
 yield anina
 you oi, umui
 young matamata
 your emu, oiemu, umuiemu
 youth (a -) uhau

USEFUL WORD GROUPS

PEOPLE AND FAMILY RELATIONSHIP TERMS

adopt, to	ubua
adopted child	ubua natuna
ancestor	sene
aunt - mother's sister	sinana maragi
- father's sister	lalana
barbarian	dagedage tauna
barren	gabani
betroth, to	maohenia
birthday	vara dinana
black-skinned person	kopina korema (korema) taudia
blood relatives	rara tamona taudia
born, to be	vara
to give birth to	havaraia
first born	vara guna
boss	bosi tauna, biaguna, tamana
boy	mero
boys	memero
boys and girls	memerokekeni
brother - of male, elder	kakana
- of male, younger	tadina
- of female	taihuna
brother-in-law	nakimi
care for, to	ubua
cheerful person	lalonamo tauna
chief, headman	lohia
child - legitimate	natuna
- illegitimate	ariara natuna
- newly born	natuna matamata
- first born	natuna, ia vara guna tauna
- adopted	ubua natuna
clan	iduhu
cousin - mother's brother's children	vavana
- other (as general term)	varavara, tadikaka
daughter	natuna kekeni

daughter-in-law	ravana
descendant	bese
European, a	tau kurokuro, kopina kurokuro tauna, nao tauna
European - man	taubada, tau kurokuro
- woman	sinabada, hahine kurokuro
everybody	taunimanima ibounai
family	bese, famili
father	tamana
father-in-law	ravana
foreigner	nao tauna
foster, to	ubua
friend	nakimi, turana
girl	kekeni
grandchild	tubuna
grandparent	tubuna
grown-ups	tatauhahine
harlot	ariara hahine
headman	lohia
heir	gabuna abia tauna
husband	tau, adavana (= spouse)
important man	tau badana
in-laws - father, mother, son, daughter	ravana
- sister	nakimi
- brother	nakimi
line of kinsmen	iduhu
man, a	tau
important man	tau badana
old man	tau buruka
mankind	taunimanima
marry, to	headava
to promise in marriage	headava gwauhamata
master	biaguna, bosu tauna, tamana
men	tatau
men and women	tatau hahine
messenger - male	hesiai tau/mero
- female	hesiai kekeni
mother - natural	sinana
- foster	sinabada maragi

mother-in-law	ravana
name	ladana
nation	bese
native	netiv tauna, kopina korema tauna
newlyweds	headava matamata taudia
old man	tau buruka
old woman	hahine buruka
owner	biaguna
Papua-New Guinean	Papua NiuGini tauna
paramount chief	lohia badana
people	taunimanima
poor person	ogogami, kohu lasi tauna, moni lasi tauna
promise (in marriage), to	headava gwauhamata
prostitute	ariara hahine
quiet person	manau tauna
rascal	dika tauna
relative	varavara
servant	hesiai tauna
sister - of female, elder	kakana
- of female, younger	tadina
- of male	taihuna
son	natuna mero
son-in-law	ravana
sorcerer	meamea tauna, puripuri tauna, vada tauna
spouse	adavana
successor	gabuna abia tauna
surname	tamana ena ladana, bese ladana
tribe	bese
uncle - maternal	vavana
- paternal	tamana maragi
unmarried, to be	adavana ia noho lasi, ia headava lasi, kekeni ia abia lasi
unmarried girl	hane ulato (C)
unmarried male, youth	uhau
village people	hanua taudia
villager	hanua tauna
virgin	laloduhu
white-skinned person	kopina kurokuro tauna

whore	ariara hahine/kekeni
widow	vabu
widower	dogae
wife	hahine, adavana (= spouse)
witch	meamea hahine, vada hahine
woman	hahine
youth	uhau

BODY PARTS AND PHYSIOLOGICAL TERMS

ankle	ae(na) turia, aena sikuru gabuna
anus	kununa (matuna)
arm	imana
back	doruna
backbone	doruna turiana
beard	adena huina, aukina huina
belch, to	gado boiboi
belly	bogana
bleed, to	rara ia diho, rara ia mai
blister	goua
blood	rara
body	tauanina
bone	turiana
brain	harana C; kwarana anina/lalona
breast	rata
breath	laga, (udu) hodahoda
breathe, to	hahodi, laga
buttocks	kununa
chest	kemena
chill	keru
chin	adena
choke, to	aiona dekenai kamokau, aiona ia koua
claw	imana
conceive, to	rogorogo
cough, to	huahua
court, have sexual intercourse with, to	sihari
crest feathers	ibara
cry, to	tai
defecate, to	kukuri

die, to	mase
dizzy	girogiro
doze, to	mahuta
dream, to	nihi
drink, to	inua
ear	taiana
eat, to	ania
egg	gatoi
elbow	diuna
entrails	bogarau
eye	matana
eyebrow	ibuni C, mata(na) huina
face	vairana
faeces	kukuri
faint, to	maserea
fat	digara
feather	huina
fell, to (with the hands)	dauatoho
fever	gorere
finger	ima(na) kwakikwaki(na)
fish scales	unana
flesh	vamu
flipper	apena
foot	aena
forehead	gabuna
give birth, to	havaaraia
groin	dagadaga C, kamika
grow, to	tubu
hair	huina
hand	imana
- left	ima laurina
- right	ima idiba
head	kwarana
hear, to	kamonai
heart	kudouna
heel of foot	ae(na) geduna
hiccough, to	baturo C, gado boiboi
hip	dagira
horn	doa
hungry	hitolo

intercourse, to have	gagaia, sihari
itch, to	hemaihemai
jaw	aukina
joint	sikuru gabuna, garugaru C
kidney	nadi nadi
knee	tuina
knuckle	ima garugaru C
laugh	kiri
leg	aena
liver	asena
lump	gudu
lung	baragi C, hahodi gauna
milk	rata
moustache	bibina huina
mouth	uduna
nail - of finger, toe	koukouna
navel	hudo
neck	aiona
nipple	rata matuna
nose	udu baubau
nostril	udu matuna
numb, to be	mase bamona, tamoru C
pain	hisihisi
penis	usina
perspire, to	siahua, varahu ia diho
pimple	hosihosi
pregnant	rogorogo
pus	hura
replete	bogakunu
rib	rudu turiana
ringworm	sipoma
scab	toto matana
scabies	sipoma
scar	kipara
scrotum	abona
see, to	itaila
shoulder	pagana
sit, to	helai
skin	kopina
skull	kwarana koukouna

smell, to	bonaia
sneeze, to	asimana C, hua
sole of foot	ae(na) lalona
sore	toto
spit, to	kanudi negea
spittle	kanudi
stand, to	gini
stomach	bogana
swallow, to	hadonoa
sweat	varahu
tail - of bird	dubina, golena C
- of animal	iuna
taste, to	mamia
tears	matana ranu
teat	rata matana
testicle	abona
thigh	mamuna
thirsty	ranu mase
throat	aiona, gadona
tinea	sipoma
tired	kopina ia metau
toe	ae(na) kwakikwaki(na)
tongue	malana
tooth	isena
tremble, to	marere marere
trunk of body	anina, gabana
tusk	doa, isena
ulcer	toto dikana
urinate, to	mei
urine	mei
vagina	kio
vein	rara varovaro
vomit, to	mumuta
waist	gaba(na)
walk, to	raka
wart	hosihosi
windpipe	gado baubau
wing	hanina, apena
womb	bogana
wound	bero

wrist
yawn, to
yaws

vagevage C
mavamava C
toto dikana

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

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
paua
mahuta dabua
medu dabua, goru (rain cape made
of palm leaves)
ring
toea
sieti
tamaka
rami
varovaro
tauli
piripou
tamaru
henu dabua
dina gauna

HOUSEHOLD UTENSILS, TOOLS, MUSICAL INSTRUMENTS, WEAPONS

adze	omo
arrow	diba
axe	ira
basin (metal)	besini
basket	bosea
battery	batari
bed	mahuta gauna, patapata
bench	patana
blade (of knife)	kaia anina
bottle	botolo, kavabu
bow	peva
box	maua
broom, brush	brum, darodaro gauna
bullet	ipidi anina, buleti
bush knife	kaia badana
cartridge	katresi
clock	dina gauna
club, stone	gahi
conch shell	kibi
cup	kapusi
dish, wooden	dihu
drill	ibudu, budua gauna
drum	gaba
edge (of knife)	kaia matana
fighting stick	kepata
fishing gear	kimai
- hook	kimai anina
- line	kimai varo
- net	reke
- spear	karaudi
frying pan	fraipan
glass (drinking)	galasi
grindstone	segea nadi
gun	ipidi
hammer	hama
hammock	ivitoto, vitoto
jew's harp	bibo
kettle	kedolo

knife	kaia
knife (for cutting grass)	ilapa, sarip
lamp	lamepa, golobu
lime gourd	ahu
matches	masisi
mirror	galasi, varivari C
mosquito net	tainamo
nail	ikoko
needle	kobi
picture, painting	laulau
plate	meleki
pliers	palaias
pot (clay)	uro
radio	redio
razor	resa, vasiga C
refrigerator	fris, haparakaia gauna
rope	kwanau
sack	puse
saucepan	nadua gauna, sospen
saw	so
scissors	pakosi
shovel	savelo, tano kadoa gauna
sleeping mat	geda
soap	sopu
spade	sipedi, spet
spear	io
spoon	sipunu
strainer	momoru koua gauna
string	varo
table	patapata
torch	tosi
weapons	heatu gaudia

PREPARED AND MANUFACTURED FOODS

(For fruit, vegetables, meat, and fish, see Fauna and Flora)

biscuit	biskit
bread	beredi, palaoa
butter	bata
cake	keke
cheese	sisi
cocoa	koko
coffee	kopi
curry	kari
curry powder	kari pauda
flour	palaoa
margarine	girisi
pepper	pepa
sago pancakes	ataga C
sago pudding	iara
salt	damena, solti
scone	sikoni
soup	vasiahu, supu
sugar	suga, siuga
tea	ti

HOUSE AND GARDEN

door	iduaara
fence	ara, magu
fire place	lahi gabuna
floor	reirei, ploa
garden	uma, umagabu
house	ruma
kitchen	nanadu gabuna, nadua gabuna
ladder	vadavada
plank	temuba
post	pos, pousi
ridgepole	maganibada
roof	rup
roofing (galvanized iron)	punu
room	daiutu, rum
thatch	biri

timber	temuba
toilet	timoraut, ruma maragi, kukuri ruma
verandah	baranda, dehe
wall (plaited bamboo)	sero
- palmleaf rib	kipa
window	gaba mauru

DISEASES AND HEALTH CARE; MEDICAL TERMS

abort, to	mero negea, natuna negea, mara dika
abscess	toto
head of abscess	toto matana
ache, pain, a	hisihisi
acute pain	hisihisi haraga
agony	hisihisi bada
afflict, cause pain to, torture, to	hahisia
assistant	duruu tauna
bad, no good, decayed	dika, bodaga (= rotten)
bandage, a	kumia dabua, toto koua gauna, bandesi
bandage, tie up, to	guia, kumia
bathe, to	hadigua
bed, bunk	mahuta patana
bed bug, tick	darura
blanket	bilanketi, planketi
bleed, to	rara ia diho
blind, to be	mata kepulu, mata kiau
blister, a	gou
blood blister	rara ase
born, to be	vara
to give birth to	havaaraia
birthday	vara dinana
breast feed, to	rata henia
breath	laga
to be short of breath	lagatuna
to catch one's breath	laga ani
breathe, to	hahodi, udu hodahoda
bruise, a	gou
bruise, blister, to	goua
bug	utu bada

bunk, bed	mahuta patana
bury, to	guria
cold	keru
cold, a	kuru
to get a cold	kuru davaria
to blow one's nose	kuru negea
cotton, cotton wool	kotoni, beberoho
cough, a	hua
cough, to	hua
to get a cough	hua davaria
cure, save, to	hamauria
dead person	mase tauna
deadly, poisonous	mase gauna
deaf	taia kudima
death	mase
die, to	mase
disease	gorere
contagious disease	hanaia haraga gorere
doctor, medical officer	dokta (tauna)
drug	muramura
drunk, to be	kekero (C), inuinu
earache	taia hisihisi
elephantiasis	badau (gorere)
emaciated	gorere toana ia noho
excreta	kukuri
exhale, to	udu laholaho
exhausted, to be	mase kahirakahira
faint, to	maserea
fester, to	dika badabada, hura
germ	gorere gaigai
guardian	naria tauna
heal, cure, to	hanamoa
hiccough	gado boiboi
hospital	hospitala
hot, to be	siahu
infection	gorere
infectious disease	rohohanai gorere
influenza	kuru

injection	indieksin, kodoa
to have an injection	kodoa abia
to give an injection	kodoa henia
kerosine	kerosin
leper, a	lepa tauna
leprosy	lepa, lepera
lick, to	demaria
life	mauri
louse, nit	utu
medical officer	dokta tauna
medical orderly	medikolo tauna, medikolo mero
medicine, ointment, drug	muramura
methylated spirits	spirit
mosquito	nemo, namo
mosquito net	tainamo
nit	utu
nurse	nes
ointment	muramura
pain, ache, to	hisihisi
pant, to	hahodi haraga
paralyzed, to be	marere diba lasi
perspire, to	siahu
perspiration	varahu, siahu
plaster	plasta, toto koua gauna
pleurisy	kemena gorere
pollute, to	hamiroa
pregnant, to be	rogorogo
put on clothes, to	dabua atoa
rest, to	laga ani
revive, to	mauri lou
ringworm, scabies	sipoma
rub, to	dahua
rubbish	momoru
scabies, ringworm	sipoma
scissors	pakosi
sea-sickness	gurea
shake, shiver, to	marere marere
shiver, to	marere marere
sick, to be	gorere
to become sick	gorere abia
to get sick	gorere davaria

sickness	gorere
sea-sickness	gurea
skeleton	turia kavakava
smart, to	hegara
sorcery	meamea, puripuri, vada
sore	toto
scab of sore	toto matana
pus of sore	toto ranu
sorrow	bogahisihisi
spatula	bedi
spit, to	kanudi negea
spittle, spit	kanudi
spoon, spatula	bedi
squeeze, to	gigia
suck, to	topoa, musia
suicide	heala
swallow, to	hadonoa
swell, to	gudu
swoon, to	maserea
take off clothes, to	dabua kokia (oho)
teat, a	rata matana
temperature	siahu
to take one's temperature	tauanina siahu hahetohoa
tired, to be	kopina ia metau
toilet	kukuri ruma, mea ruma
ulcer	toto badana
unconscious, to be	mase kahirakahira
unhealthy place	gabu dikana
urine	mei
visitors	vadivadi taudia
vomit	mumuta
wet, to	hapariparia
wound, a	bero, utua gabu
wound, injure, to	haberoa, utua
wrap up, bandage, to	kumia
yaws	toto dikana

SCHOOLROOM TERMS

abuse, to	gwauhenia, gwau dika henia
act, play, to	gadara
admonish, to	gwau henia
announce, to	herevalaia
annually	lagani ta ta
answer, an	anesa
answer, to	anesa henia, haere henia (C)
arithmetic	namba, sam
author	buka torea tauna
bad language, swearing	hereva dikana
blackboard	blakbot
book	buka
Open the book!	Buka oi kehoa!
Close the book!	Buka oi koua!
bring, to	(buka) abia mai, mailaia
broom, a	brum, darodaro gauna
cupboard	kabad
calendar	kalenda
careless	kererekerere
chair	sea, sia, helai gauna
chalk	sok
change, to	haidaua
chat, to	herevahereva
class	klas
clever	diba tauna, aonega tauna
clock	dina gauna
colour	kala, toana
come late, to	mai leit
converse, to	herevahereva
correct, to be	(hereva) ia maoro
correct, to	haidaua
count, to	namba duahia
curse, to	gwau dika henia
daily	dina ta ta
date, day	dina
today	hari dina
tomorrow	kerukeru
yesterday	varani

day before yesterday	vanegai
day after tomorrow	kerukeru vanegai
long time ago	idau negai, guna
formerly	guna
deaf, to be	taia kudima
deceit	koikoi
deceive, to	koia
demented, mad	kavakava
demonstrate, to	karaia hetoho
dictionary	diksineri, hereva anina torea buka
din, noise	regena (of things), boiboi (of people)
dismiss, to	siaia lao, hadokoa
disobedient, to be	kamonai lasi, gwauedeede (C)
divide (into many pieces), to	karoaia
Don't!	Karaia lasi!
dormitory	mahuta ruma
draw (pictures), to	laulau karaia, laulau torea
drowsy, to be	matana ia papa lasi, matana ia garaia
dull, mentally	diba haraga lasi tauna, aonega lasi tauna
dumb, to be	hereva diba lasi
dux of school	kwalimu mero
earth, land	tanobada
early	guna
easy	auka lasi
educate	hadibaia
encourage, to	hagoadaia
English language	Inglis gado
enlighten, to	hahedinaaraia, hedinaaraia
envelope, an	revareva udaia gauna
equal	hegeregere
equalize, to	(ha)hegeregere
erase, to	dahua oho (= rub off), rohoa (= cancel, erase)
eraser, an	raba, rohoa gauna, dahua gauna
error	kerere
even up, to	hahegeregere
explain, to	hereva hahedinaaraia
fault (someone's)	kerere

fail (an examination), to	moru, kwalimu lasi
fed up with something, to be	hesiku
flag	pepe
flagpole	pepe kwatua auna
fountain pen	toretore gauna, torea gauna
game, a	gadara
garrulous	hereva momo
get up, to	toreisi
good	namo
gossip, to	herevahereva
grammar	gado anina
guess, to	gwautoho
hear, to	kamonai
holiday	liv, laga ani dinana
idle	noho kava
ignorant	lahui
immediately	harihari
incorrect	(hereva)ia kerere/dika
increase, to	habadaia
know, to	diba
knowledge	diba
language	gado
late, to be	leit
laugh, to	kiri
laugh at, to	kirilaia
lazy	lahedo
learn, to	diba tahua, hadibaia
lesson	lesen
letter, a	leta, revareva
Write a letter!	Leta oi torea!
liar	koikoi (dika) tauna
lie, a	hereva koikoi
lie, to	koikoi
listen, to	kamonai
listeners	kamonai taudia
magazine	laulau buka
mail	revareva
mainland	tanobada
map	laulau, tano laulau, mapu
margin	isena

meaning	gado anina
measure, to	hahetoto
misbehave	kara dika karaia
misquote	gwauraia kerere
mistake, a	kerere
month	hua
January	Dianuari huana
February	Februari huana
March	Mas huana
April	Eipril huana
May	Mei huana
June	Diun huana
July	Diulai huana
August	Ogas huana
September	Septemba huana
October	Oktoba huana
November	Novemba huana
December	Disemba huana
monthly	hua ta ta
myth	gori
name	ladana
naughty	lebulebu, 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
pen	torea gauna, toretore gauna
pencil	torea 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	raba, rohoa gauna, dahua gauna
Rubbish!	Koikoi bada!
ruler, scale, a	hahetoto gauna
school	sikulu, skul
school boys	sikulu memero
school girls	sikulu kekeni
school children	sikulu memerokekeni
scold, to	gwauhenia
secret language	hunia gado
show, to	(oi)karaia(lau)itaia
sing, to	ane abia
sit, to	helai
song	ane
speak, to	hereva
to speak loudly	hereva bada
to speak softly	hereva metaira
to speak slowly, carefully	hereva metaira metaira
to speak fast	hereva haraga
speak about, to	herevalaia
spell, a	sipeli, laga ani
stand, to	gini
stand in line, to	lain dekenai gini
stand up, to	toreisi
stand upright, to	gini maoromaoro
story, a	sivarai, stori
subtract, to	abia oho
sum, a	sam
surname	bese ladana, tamana ena ladana
swearing	hereva dikana
sweep, to	daroa
table	patapata
talk, to	hereva
talk aimlessly, to	hereva kava
teach, to	hadibaia
teacher	hadibaia tauna, tisa, titia
tired of something, to be	hesiku
type, to	taipa karaia
typewrite	taipa masin, toretore masin
understand, to	diba, kamonai

vacation
 Vocational Centre
 watch, a
 What's the time?
 write, to
 to write a letter
 writing
 yarn, to

liv, laga ani dinana
 Vokeisenel Senta
 dina gauna
 Dina gauna be hida?
 torea
 revareva torea, leta torea
 toretore, revareva
 kiki

TRANSPORT AND TRAVEL

aircraft
 airstrip
 bridge
 bicycle
 boat, ship
 camp
 canoe
 canoe pole
 car
 carrier
 driver
 engine
 fly 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

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
 girisi
 diage
 kago
 au tubua
 girisi, wel
 darima
 bara
 bara, kaloa
 patoro, patro
 pamu gauna
 dala
 palai, lara C
 heau
 stati
 sisima
 ensin hadokoa, hamasea

tire
 tractor
 truck
 wharf
 wheel

taia
 trekta
 traka
 vopu
 wil

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

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	taravatu badana
administer, to	naria
Administration, the	gavamani
Administrator, the	administreta, gavana
A.D.O.	eidio
advisory committee	sisiba henia komiti
ambassador	ambasado, idau tanobada ia lao tauna ma ena Gavamani ena hereva ia gwauraia
army	ami
Assistant District Officer (= A.D.O.)	eidio
assistance	heduru
barracks	bariki
borrow, to	abiatorehai
boss, a	biaguna, bosu tauna
boss, to	biagua
boundary	hetoana, maka
break the law, to	taravatu hanaia, taravatu utua
bugle	biugili, kibi
captain	gunalaia tauna
census	sensis, ladana torea gaukara, taunimanima duahia gaukara
change into, to	halaoa
citizen, a	sitisen, Papua Niu Gini tauna korikori
a non-citizen	sitisen lasi tauna, idau tano tauna, idau tanobada tauna
citizenship	sitisensip
clerk, a	klak, kalak
commission	komisin
committee	komiti, orea
constitution	konstitiusin
control, to	taria, biagua
council	kaunsil
councillor	kaunsila
country, the	tanobada
court, a	kot, kota
to hold a court	kota karaia
supreme court	suprimi kota, nasional kota
to take to court	kota henia

department	dipatmen
director	daiakta, gunalaia tauna
directorship	dairekta dagina
district	distrik, provinso
District Officer (= D.O.)	dio
D.O.	dio
election	eleksin
electorate	elektoret
equalize (wages), to	hatamonaia
erect, to	haginia
European-in-charge	taubada badana, namba wan taubada
European with lesser power	taubada maragi, namba tu taubada
extend, postpone, put off, to	hadaudaua
flag	pepe
flag pole	pepe kwatua auna
to raise a flag	pepe veria daekau, pepe hadaea (C)
to lower a flag	pepe veria diho
goal	dibura
Government Official	gavamani taubada
guide, a	hakaua tauna
half-caste	hapakasi tauna
House of Assembly	Haus ov Asembli
judge	diadi
kiap	taubada, patro ofisa
law	taravatu
lawyer	loea
lead, to	hakaua
leader	gunalaia tauna
leadership	gunalaia gaukara, gunalaia dagina
licence	gwau maoro pepa
lives of the people, the	taunimanima edia mauri dalana
local	lokalo
look after, be in charge of, to	biagua, naria
magistrate	madistret
meeting, a	hebou
member, -of a council	kaunsila
-of the parliament	memba
minister - of the parliament	minista
mixed-race, half-caste	hapakasi tauna

national parliament	nasinol palamen
naturalization	natiuralaisesin
to become naturalized	natiuralaisesin abia
nominate, to	nomineit, ladana atoa
occupation	gaukara, dagina
office (someone's), occupation	gaukara, dagina
officer	ofisa, ofesa
Papua New Guinea	Papua Niu Gini
parliament	kaunsil badana, palamen
party	pati
political party	politikol pati
passport	gwau maoro pepa, pasipoti
Patrol Officer (= P.O.)	patro ofisa
pension	ritaia davana, ritaia monina
policeman	polisimani
village policeman	hanua polisimani
power - general	paoa, paua, sياهو
- electrical	elektrik paoa
president	presiden
prisoner	dibura tauna
progress, to	tubu daekau, haginia namonamo
Public service	pablik sevis
queen	kwin
ratify, fulfil, to	hamomokania
register	redista
report, to	ripoti
request, apply for, to	noia
rest house	bariki
retire, to	ritaia
rights	maoro
run (a country), to	haheaua, taria
section, sub-section, verse (of a report)	karoa, siri
speaker, the (of parliament)	spika
stateless person	tanobada ta lasi tauna
Government, the	gavamani
steer, direct, to	taria
strengthen, to	hagoadalaia
sue, to	habadelaia
survey, to	sobea

tell the truth, to	hereva momokani
town	tauni, taoni
translate, to	gado giroa, gado hanaia
translator	gado giroa tauna, gado hanaia tauna
trust, to	abidadama henia
try, to	tohoa
vote, a	vouti, vot
vote, to	voutilaia

RELIGION AND BELIEFS

altar	terona
angel	aneru
apostle	aposetolo
assemble, to	hebou
baptism	bapatiso
baptize, to	bapatisoa
belief	kamonai
believe, to	kamonai, abiadae
Bible	Baibel
blaspheme, to	Dirava ladana hadikaia
bless, to	hanamoa
blessing	ahenamo
break the Commandments, to	taravatu makohia, hanaia
Catholic	katolik
celebrate, to	moale karaia
Christ	Keriso
Christmas	Kerismas
church (building)	dubu
Church (the institution)	Ekalesia, Ekares
church offering	boubou
commandment	taravatu
Holy Communion	Anibou
confess, to	hereva hedinarai
confession	hereva hedinarai
consecrate	ahelagaia
creation, cosmos, nature	Dirava ia karaia gaudia
cross, crucifix	satauro
crucify, to	hasatauroa
custom, way of life	kara

darkness, ignorance	dibura
disciple	ahediba tauna, murinai ia raka tauna
Easter	lsta
evil spirit	lauma dikana
faith	kamonai
fame, reputation	harina
fold the hands, to	imana lokua
forgive, to	gwauatao
ghost	lauma
God	Dirava
gods, false	dirava koikoi
Good Friday	lesu Keriso idia hasatauroa ita laloa dinana
Gospel	Sivarai Helaga
grateful, to be	hanamoa henia
heaven	Dirava ena gabu, heven
hell	diabolo/satana ena gabu
Holy Spirit	Lauma Helaga
honour, to	matauraia
hymn	ane
Jesus Christ	lesu Keriso
Jew	luda tauna
keep the commandments, to	taravatu dogoatao
kingdom	basileia
kneel down, to	tuina hadaia
life	mauri
life eternal	mauri hanaihanai
lift up, to	abiaisi
Lord, the	Lohiabada
magic	meamea, vada, puripuri
marry, to	headava
meeting	hebou
mercy	bogahisi
miracle	hoa gauna
Mission	Misin
missionary	misin tauna, misinari, sivarai namona herevalaia tauna
Mission Station	Misin Stesin
New Testament	Taravatu Matamata
- ,names of Books:	Taravatu Matamata ena karoadia:

Matthew	Mataio
Mark	Mareko
Luke	Luka
John	Ioane
Acts of the Apostles	Aposetolo edia Kara
Romans	Rome
Corinthians	Korinto
Galatians	Galatia
Ephesians	Efeso
Philippians	Filipi
Colossians	Kolose
Thessalonians	Tesalonika
Timothy	Timoteo
Titus	Tito
Philemon	Filemona
Hebrews	Heberu
James	Iakobo
Peter	Petro
Jude	Iuda
Revelation	Apokalupo
Old Testament	Taravatu Gunana
paganism	Dirava diba lasi dalana
pagan	Dirava ia diba lasi tauna
parable	parabolo
peace	maino
please, to	hamoalea
pray, to	guriguri
prayer	guriguri
prayer book	guriguri buka
preach, to	haroro
preacher	haroro tauna, pasto
promise, vow	gwauhamata
promise, to	gwauhamata henia
prophet	peroveta tauna
receive Communion, to	Anibou ania
Sabbath	Sabati, Dina Helaga
sanctify	hahelagaia
satan	diabolo, satana
Seventh Day Adventist	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, sisiboi
 mariboi
 darura
 bi, nanigo
 kariutu
 manu
 lokohu
 boroma tau
 kepoka, aba
 manumanu
 kepoka
 kaubebe
 kokokoko
 kito, pusi
 neku
 gaigai maragi
 ahia
 kokoroku
 budubudu
 karai
 paro, pitopito C
 boromakau
 bava
 ura, pai
 huala

crow	kalo
cuscus	vaura
dog	sisia
duck	daki
earthworm	biluga, gaigai maragi
eel	minama, dagwala
fish	gwarume
flea	roho manumanu, sei
fly	lao
flying fox - big	mariboi
- small	sisiboi
frog	paroparo
goura pigeon	turumu
grasshopper	kwadi, kwadikwadi
grub	gaigai maragi
gull	kanage C
hawk	bogibada
hornbill	boboro
horse	hosi
insect - flying	labolabo
leech	doma
lizard - gecko	vaboha
- goanna	ariha
louse	utu
lobster	ura, pai
mosquito	namo, nemo W
opossum	diredire
owl	baimumu C
oyster	bisasi, bisisi
pig	boroma
parrot	koki
pigeon	pune
porpoise	kidurui
prawn	pai
rat	bita
reptile	rau gauna
rooster	kokoroku
scorpion	doadoa
scrub turkey	kepoka
sea cow	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
 vitoro
 popo
 goru
 (au) riginā
 unu
 au duduna
 kapis
 oro
 mimia
 ilimo
 niu
 niu ranu, dehorō C
 karu
 kopi
 koni
 parauparau, parauaparaua
 (au) huahua
 sihoa, agi C
 rei
 gea
 kurukuru

leaf	(au) raurau
liana	uda varo
lime tree, fruit	siporo
mango	vaivai
mangrove	gavera, magoro
manioc	kasava
nipa palm	biri
okari tree, nut	okari
pandanus	geregere
pandanus nut	katoro
pawpaw	loku, nita
pea	pi
peanut	niuniu, pinat
potato	mose, poteta
pumpkin	maosini
rain tree	lagani
reeds, cane (along river banks)	siriho
root	(au) ramuna
sago palm	rabia
seaweed	alaga
seed	uhena
stem	(au) badina
sugar cane	tohu
sweet potato	kaema
taro	talo
thorn	ginigini
tobacco	kuku, siomu
tomato	tamato
tree	au
trunk	au gabana
vine	uda varo
weeds	ava
yam	maho, taitu

NATURE AND LANDSCAPE

afternoon	adorahi
ashes	kahu, rahurahu C
bank of river	sinavai badibadi, sinavai isena, sinavai popoto C
bay	gohu
beach	kone, miri
bend in river	puini, iduka C
bush	uda
cape	iduka
cave	nadi matuna
clay	raro
clay - red	tano kakakaka
cliff	hagahaga
cloud	ori
coast	kone
coral	davara nadina
current	aru
darkness	dibura
dawn	dabarere
dew	hunu
dust	kahu
earth	tano
fire	lahi
flood in river	abata
fog	ori ia diho, ninoa C
ground	tano
headland	iduka, puini
headwaters (of river)	sinavai dorina
hill	ororo
island	motumotu
lake	gohu
light	diari
lightning	kevaru
midday	dina sياهو, dina tubu
monsoon - NW	lahara
- SE	laurabada
moon	hua
morning	daba

mouth of river	sinavai uduna
mud	kopukopu
night	hanuaboi
plain	taora (= floodplain), palaka gabuna (= flat ground)
rain	medu
rainbow	kevau
river	sinavai
sand	miri
sea	davara
shore	kone
sky	guba
smoke	kwalahu
source of river, headwaters	sinavai dorina
star	hisiu
stone	nadi
summit	dorina
sun	dina
swamp	swampa, gohu
thunder	guba boiboi
tide	abata
- low	kui
- high	utu
valley	koura, diho gabuna
water	ranu
wave	hurehure
wind	lai

A HIRI MOTU READING LIST

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- 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.
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