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THE GHAIMUTA LANGUAGE OF INTERIOR GUADALCANAL

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## O. INTRODUCTION

Ghaimuta is an Austronesian language spoken by an estimated 500 people living in the interior of Guadalcanal, Solomon Islands. No literature has yet been produced in the Ghaimuta language. This paper gives an introduction to the Ghaimuta language which is aimed at helping those who will be involved in future literature production in Ghaimuta.

The paper begins by describing the setting and location of the Ghaimuta language area. Section two of the paper discusses the relationships of the Ghaimuta language to other Guadalcanal languages, concentrating on its relationship to the adjacent Mbaranagho. The two are closely related and are mutually intelligible. They can thus be considered dialects of the same language, rather than different languages. Suggestions are made as to how a common literature for the two dialects could be devised. Section three describes the sound system of Ghaimuta, detailing how each sound is pronounced and recommending an alphabet to use for the language. In section four, the system of pronouns in Ghaimuta is briefly explained and the sets of pronouns are listed. Section five gives a brief text in the Ghaimuta language with a free translation into Solomon Islands Pijin and interlinear translations into Pijin and English. Section six is a Ghaimuta spelling list in which about 700 Ghaimuta words are spelled according to the orthography suggested in section three and briefly defined in English. Finally, section seven is an English finderlist for the Ghaimuta spelling list in section six.

This paper results from field work done on Guadalcanal during November of 1977. The work on Ghaimuta was one phase of a more extensive language survey of Guadalcanal. This Ghaimuta phase was carried out by living in Lame village for one week. The work on Mbaranagho was done by visiting Kolosulu during this period. I am very grateful to Steven Vavai and Mark Maeki for their consistent help in the language study and to Bili Tapalia for his generous hospitality. The study was carried out at the request of the Translation Committee of the Solomon Islands Christian Association, specifically to help the United Church by investigating the dialect relations between Ghaimuta and Mbaranagho and recommending an alphabet for proposed future literature. I am indebted to the Reverend Robert Stringer, Superintendent of the Honiara Circuit, for making all the necessary arrangements for the project. The project was also part of the Cornell University research project "Language Variation and Limits to Communication" which is being partially supported by grant BNS76-06031 from the National Science Foundation.

## 1. THE SETTING

The Ghaimuta language area is in the interior of Guadalcanal at an elevation of 1500 to 2000 feet above sea level. The central village of the Ghaimuta area, Lame, is very near the exact geographical center of the island and is located at approximately 9° 37' S latitude and 160° 17' E longitude. On the official Department of Lands and Surveys map of Guadalcanal (1968, 1:150,000 series) the following villages lie within the Ghaimuta language area: Lalao, Chariko, Mbokolonga, Verambou, Lame, Na Naro, Komuniao, Tenandoe, Savolo, Makana, Toghasa, Turipou, and Aroaro. Many present day villages are not on the map. A notable omission is Pukuanduru which is the south-western most Ghaimuta village. It is just to the north of Namonambosa, a Mbirao village.

The United Church is the only church active in the Ghaimuta area. The United Church's work in central Guadalcanal also goes into the neighboring Mbaranagho language area, and for this reason Mbaranagho is of special interest in this study. Mbaranagho borders Ghaimuta on the north-east. Kolosulu is the main village of the Mbaranagho language area. Other Mbaranagho villages which appear on the above mentioned map are: Suputovu, Nadhuga, Vugholonga, Mbetitambu, Komungelea, and Mbumbughoro. Of these villages, the United Church works in Kolosulu, Suputovu, and Vugholonga. The Seventh Day Adventist Church works in the others. The United Church works in two additional villages, Tenatungi and Mbelati, which are in the next language group to the north-east called Vatinarau. Vatinarau is understood by both Ghaimuta and Mbaranagho. The sound system of Vatinarau differs from that of Mbaranagho (see section 2.2) in only one point. It follows the Lengo language in using th (as in English "then") in some words where Mbaranagho has s. (The words involved are the words in which Ghaimuta also has s, rather than ch or j.)

The names Ghaimuta and Mbaranagho are the names which the people themselves recognize as the proper name for their respective languages. It appears that the names also refer to traditional land boundaries. The Languages of the Solomon Islands map (Hackman 1975) uses the names Ghua and Paripao. Ghua is a term which the Ghaimuta people recognize as a name which outsiders use for them. Ghua is simply the Ghaimuta word for "what?". Paripao is the name of a village to the north-east of Ghaimuta and Mbaranagho and is the name of the government ward which covers the Ghaimuta, Mbaranagho, Vatinarau, and Mbelagha dialect areas. It does not seem to be recognized anywhere in this region as the name of a language group, but rather as the name of the local ward.

Population figures for the language groups must be estimated at best. The preliminary statistics from the 1976 census show that 1435 people responded as speaking the Ghua language. However, the United Church estimates that there are 400 to 500 Ghaimuta people. This estimate was made shortly after the earthquake of April 1977 for the purpose of allocating food for disaster relief. This figure of 400 to 500 seems reasonable and in line with the number and size of villages within the area. The figure of 1435 from the recent census is then three times higher than the probable number of Ghaimuta speakers. This indicates that Ghua must refer to a wider area than Ghaimuta alone. While working in the Lengo region I got the impression that it may be a term that refers to bush dialects in general. Ghua as the word for "what?" is not confined to Ghaimuta. It is also used in Mbaranagho and in Ghari. The form hua, which is the same word with a regular sound change from gh to h, is used in Horohana, Malango, Nggaria, and Nginia.

The population for Mbaranagho is probably between 300 and 400. Approximately 200 Mbaranagho would belong to the United Church.

## 2. RELATION OF GHAIMUTA TO OTHER GUADALCANAL LANGUAGES

### 2.1 Relationship to other Guadalcanal languages

Ghaimuta is bordered on the north by the Lengo language (including Tadhimboko and Aola), on the north-east by the Mbaranagho language, to the east and south by the Mbirao language, and to the west by the Horohana language. The Ghaimuta language is closely related to all of its neighbors and the Ghaimuta people can understand all of these languages to some degree. A list of 100 basic vocabulary items was recorded for each of these languages in order to compare the languages and assess the degree of their similarity. (These lists will appear later in a paper on language relations in Guadalcanal.) A preliminary analysis has shown that the percentage of words that are the same (disregarding minor changes in pronunciation) between Ghaimuta and the surrounding languages is as follows:

- 88% similarity with Mbaranagho (Kolosulu)
- 81% similarity with Lengo (Tadhimboko, Aola)
- 69% similarity with Horohana
- 62% similarity with Mbirao

The degree of similarity between Ghaimuta and the two major written languages of the Guadalcanal area, Ghari and Nggela, is as follows:

- 61% similarity with Ghari
- 66% similarity with Nggela

On the basis of the degree of similarity of vocabulary, Ghaimuta, Mbaranagho, and Lengo could all be considered dialects of the same language. Speech groups which share at least 80% of their basic vocabulary are generally considered to be dialects of the same language. The other surrounding speech groups are different enough to be considered distinct languages. However, because of a large amount of contact between Ghaimuta people and the people of Horohana and Mbirao, there is mutual understanding between these neighboring languages. Ghaimuta people can even understand Ghari and Nggela to some degree, though not as well as they understand their immediate neighbors.

## 2.2 Relationship to Mbaranagho and recommendations for a common written language

Of the above language groups, Mbaranagho is the most closely related to Ghaimuta. The United Church works in both the Ghaimuta and Mbaranagho dialects and it wants to have a single written language which can serve both dialects. The two dialects are completely understandable to each other so this should certainly be possible. Two kinds of possible obstacles will be discussed here--differences in vocabulary and differences in the sound systems.

The differences in vocabulary are not great. As already mentioned, on a list of 100 basic vocabulary items, only twelve words were different between the two dialects. In many of these cases, both of the words are used interchangeably in both dialects and it was necessary for the informants to discuss the situation first in order to determine which of the words was the proper one for their dialect. The other cases of vocabulary differences are known and understood by speakers of the other dialect even though they are not actively used by them. One factor which contributes to this knowledge of dialect differences is frequent marriage between speakers of the two dialects. Another factor is social interchange at events like feasts or dances or synods, or between children at primary school.

Three approaches to vocabulary differences could be taken when producing literature for the two dialects. (1) The people could agree to use the words peculiar to the same dialect in all publications. (2) The people could agree to use the words peculiar to the dialect of the writer or translator for a specific piece of literature. If the writers were not from the same dialect in every case, this would have the effect of maintaining a balance between use of the two dialects. (3) Each piece of literature, prior to publication, could be checked by a committee with members from both dialects and the members could agree on which words to use in different cases. In this way a balance

between dialects would be maintained by interspersing words peculiar to both dialects in the same piece of literature.

There are two differences between the sound systems of the two dialects. The Mbaranagho dialect does not use the ch or the j sounds, as does Ghaimuta. Thus whenever Ghaimuta uses ch, the same word will be pronounced with s in Mbaranagho. In the same way, whenever Ghaimuta uses j, the same word will be pronounced with s in Mbaranagho. In addition, Ghaimuta uses s and the same words will be pronounced with s in Mbaranagho. For instance,

	<u>Ghaimuta</u>	<u>Mbaranagho</u>	<u>Meaning</u>
ch - s	chuchu	susu	'breast'
	chichi	sisi	'red'
	chabola	sabola	'sit down'
j - s	jave	save	'fingernail'
	gajoga	gasoga	'a tree with edible nuts'
	jovoa	sovoa	'join'
s - s	isu	isu	'nose'
	asa	asa	'name'
	sagata	sagata	'bad'

In this situation there has been a merger of three sounds in Mbaranagho. That is, the three different sounds of ch, j, and s in Ghaimuta have merged into the single sound of s in Mbaranagho. In devising a common alphabet which will be appropriate for readers of both dialects, it would be better to follow Ghaimuta with its contrast between the three sounds rather than to follow Mbaranagho which has neutralized this contrast (see Simons 1977a, principle 6). If the Ghaimuta pronunciation is followed and ch, j, and s are written in the literature, the Mbaranagho people can easily learn to pronounce s whenever they see ch or j. However, if the Mbaranagho pronunciation is followed and only s is written, whenever the Ghaimuta reader encounters an s he will have to determine if it should be pronounced as s or ch or j. It would be much easier for the Mbaranagho reader to automatically convert ch and j to s than it would be for the Ghaimuta reader to determine for every occurrence of s which one of three different ways it should be pronounced.

Therefore, I recommend that in common literature for Ghaimuta and Mbaranagho the sound system of Ghaimuta (see section 3) be followed and that ch and j be used in the alphabet. Whenever a word which is pronounced with ch or j in Ghaimuta appears in the common literature, it would best be written with ch or j even though

it is pronounced with s in Mbaranagho. Another possible reason for following the sound system of Ghaimuta is that speakers of the Ghaimuta dialect outnumber speakers of Mbaranagho. Also, when visiting Kolosulu I asked a group of young men if they thought it would be acceptable to follow the Ghaimuta dialect in literature for the United Church. They raised no objections. For the above reasons it is, therefore, recommended that the Ghaimuta dialect be followed with respect to spellings for a common written language and thus the spelling list in section 6 may serve as a reference for those producing future literature.

### 3. THE SOUND SYSTEM AND THE ALPHABET

#### 3.1 The sound system

The consonant sounds of Ghaimuta are set out in the following phonemic chart. The sounds are written with the alphabetic symbols used in the spelling list in section 6.

	Bilabial	Alveolar	Alveopalatal	Velar
Stops	p	t	ch	k
Prenasalized Stops	b	d	j	q
Fricatives	v	s		g
Nasals	m	n		ng
Lateral		l		
Retroflexed Flap		r		

The pronunciation of the consonants is as follows:

/p/ as in English "pit"

/t/ as in English "top"

/ch/ Sometimes it sounds like the ch in English "church" and other times it sounds like the ts in English "cats". Actually it is not exactly either. It is pronounced like English ch but with the tongue a little further forward in the mouth.

/k/ as in English "kit"

/b/ always preceded by an m sound, as in English "timber"

/d/ always preceded by an n sound, as in English "tender"

- /j/ This is the prenasalized counterpart of ch. The prenasalization is always pronounced, though the j part is sometimes pronounced like ch rather than j. Thus /j/ is pronounced like nj, approximately as in English "angel", or like nch, approximately as in English "ranch".
- /q/ This is the sound of ngg, as in English "finger". The use of the letter q follows the usage in two major written languages of the Solomon Islands, Roviana and Ghari, as well as the usage in Fijian.
- /v/ has no exact English equivalent. It is pronounced approximately like the v in English "very" except that it is pronounced by putting both lips together rather than by putting the lower lip against the upper teeth as is done in English.
- /s/ as in English "sit"
- /g/ is the so-called "Melanesian g". It is a voiced velar fricative and is written as gh on government maps and official documents (Hackman 1968:3,5). It has no English equivalent. In the English g, as in "game", the back of the tongue comes into contact with the soft palate and completely closes off the air stream as one prepares to pronounce the sound. With the "Melanesian g" the back of the tongue lightly touches the soft palate but it does not close off the air stream completely. Rather, air is forced through and the result is a rasping friction sound.
- /m/ as in English "man"
- /n/ as in English "name"
- /ng/ as in English "singer" (never as in "finger")
- /l/ as in English "love"
- /r/ has no exact English equivalent. It is a flapped r, that is, it is pronounced by curling the tip of the tongue back and lightly flapping it against the back of the gum ridge. In deliberate speech the r may be rolled.

There are five vowels:

	Front	Central	Back
High	i		u
Mid	e		o
Low		a	

They have the following pronunciation values:

- /i/ as in English "see"
- /e/ as in English "empty"
- /a/ as in English "father"
- /o/ as in English "sore."
- /u/ as in English "too"

## 2.2 Alphabet problems

The vowels present no problems for devising an alphabet. Among the consonants, over half are straightforward: p, t, ch, k, v, s, m, n, l, and r. These consonants conform in their pronunciation to the standard symbols suggested by Hackman (1968) and do not depart from the usage of any language in the region or of English (except in minor pronunciation differences for ch, v, and r).

The use of ng to represent the velar nasal represents a departure from the conventions used in some of the vernacular literatures with which the Ghaimuta people may have had contact--for instance, Roviana and Nggela. In these languages, the velar nasal has been written as n̄, ṅ, or ŋ. Using a modified n has the advantage that a single sound is represented by a single letter. However, using ng instead has the following advantages: (1) ng is most easily typed on the typewriter, (2) it avoids possible confusion between the normal n and a modified n which are meant to represent different sounds, and (3) ng is the spelling used in English and in Pijin (as well as in Ghari and in Hackman 1968). As education progresses and more and more people learn to read and write English or Pijin, they will probably come to prefer ng over previous conventions using a modified n. (See Simons 1977b:12 for a discussion of how this has become the case in Kwara'ae.)

The use of b, d, j, and q rather than mb, nd, nj, and ngg is not really problematic, but may deserve mention. The latter scheme, which symbolizes the prenasalization of the consonants, has been adopted in the standard phonetic alphabet for representing place names on maps and official documents (Hackman 1968). This system is not, however, appropriate for use in vernacular literature. These consonants, even though they are pronounced with prenasalization, each consist of only one unit in the sound system of the language. The native speaker perceives these consonants as one unit and thus to write the prenasalization is unnecessary, distracting, and counter-intuitive for him (see Simons 1977b:5,11). Hackman also states that the simpler spellings b, d, j, and q are more appropriate for the vernacular languages (1968:5).

The remaining problem, that of q and g, is the most troublesome. The main problem here is that the "melanesian g", written g, is a sound which does not occur in English, and thus there is no readily available means of symbolizing it using the English alphabet. Some ways in which these two sounds are symbolized in other languages are as follows:

	Prenasalized <u>g</u>	Fricative <u>g</u>
Hackman (1968)	ngg	gh
Roviana, Ghari, Mbambatana	q	g
Fijian	q	sound not present
Nggela, Mbughotu	<u>g</u> , <u>ḡ</u> , or italic <u>g</u>	g
Marovo, Best fit to English	g	gh

The reasons against using the ngg have been discussed already in a previous paragraph. The system in Nggela and Mbughotu of using normal g to represent the fricative and a modified g to represent the prenasalized stop, is disadvantageous for many of the same reasons given already for the use of modified n instead of ng: the modified g is difficult to type and confusion between the normal g and the modified g is very possible, especially as native speakers are prone to leave off diacritics when writing their language.

The solution using q and g is the one that has been adopted in this paper. The system of using q for the ngg sound was first devised by Cargill and Cross for Fijian in 1837. It is still used today in the standard orthography for Fijian and through its use in Fijian has come to be known and recognized throughout the Pacific. It is through this model of Fijian

that the system of using q for ngg has come into the Solomon Islands and is now used in three of the major written vernacular languages of the Solomons--Roviana, Mbambatana, and Ghari. Many Ghaimuta people, with their United Church background, have had contact with written Roviana and it is because of this that they generally use q when writing the language. At present, it is their wish to use the system with q and this is a reasonable solution in the way it conforms to the usage of some major written languages in the region--Roviana, Mbambatana, Ghari, Fijian.

Another possible solution would be to use g for the prenasalized stop and gh for the fricative. Such a system is used in Marovo and is of advantage in that it best conforms to the usage of English, the national language. This solution deserves special consideration for the future if a system of standardized alphabets for Guadalcanal languages is to be adopted. This topic will be discussed in a later paper on language relations in Guadalcanal.

#### 4. THE SYSTEM OF PRONOUNS

The system of pronouns in the Ghaimuta language distinguishes four different numbers and four different persons. The four numbers are singular, dual, trial, and plural. The four persons are first inclusive, first exclusive, second, and third. Five sets of pronouns are given in the list at the end of the section--personal, verbal, future, object, and possessive.

A singular pronoun refers to only one person or thing. A dual pronoun refers to two persons or things. Although the label "trial" implies "three", a trial pronoun need not refer to exactly three persons or things. It refers to a small number of persons or things comprising three or more. The label "trial" is used because the prefix and suffix used to form trial pronouns, lu, is no doubt historically related to the present day word for "three", tolu. The plural pronouns refer to a large number of persons or things.

In the singular, three persons are distinguished--first, second, and third. The first person refers to the speaker, that is, "I" or "me". The second person refers to the person addressed, that is, "you". The third person refers to any person or thing besides the speaker and addressee, that is, "he", "she", "it", "him", or "her". In the dual, trial, and plural numbers, four persons are distinguished. The second person is the same as above, that is, "you two", "you few", "you many". The third

person is also the same as above, that is, "they two", "they few", or "they many". In the first person, a distinction between first person inclusive and first person exclusive is made. The inclusive first person refers to the speaker and includes those addressed (Pijin yumi), that is, "you and I", "you two and I", and so on. The exclusive first person refers to the speaker and his group and excludes the person addressed (Pijin mifala), that is, "we not including you".

The personal pronouns are used as free forms, that is, as words by themselves. For special emphasis, an emphatic pronoun is formed by prefixing i- to the personal pronouns which are so indicated in the chart. The verbal pronouns occur in the verb phrase and are used to indicate the person and number of the subject of the verb. The verbal pronoun may, but need not, occur if the personal pronoun is used. Thus the following sequences are possible: personal pronoun followed by verb, verbal pronoun followed by verb, or personal pronoun followed by verbal pronoun followed by verb. However, verbal pronoun followed by personal pronoun is not a possible sequence. The future pronouns are used in place of the verbal pronouns when it is necessary to indicate the tense of the action as future. The object pronouns are used to indicate the person and number of the object of the verb. The one syllable object pronouns are written as suffixes to the verb. The possessive pronouns are used to indicate the person and number of the possessor. For inalienably possessed things (such as body parts, kinship terms, and certain personal possessions like a house), a prefix indicating the number and a suffix indicating the person are attached right to the noun. For instance, lima 'hand', limana 'his hand', kolimadira 'they two's hands'. For items that are not inalienably possessed, the prefix and suffix are attached to one of the possessive bases, ni for general items or ga for edible items. Thus,

niqu bo 'my pig'

gaqu bo 'my pork meat'

konida bo 'your and my pig'

kogada bo 'your and my pork meat'

In the plural number, the na- prefix is optional.

The table of pronouns now follows. Along the left hand side the numbers and persons are labelled. Along the top the different sets of pronouns are labelled. There is at least one more set of pronouns which is not included in this chart. This is a set in which all the pronouns begin with t. This set is evidenced by

a number of forms in the text in section 5 (for instance, te 'he', tami 'we', tara 'they'). I was not able to determine the function of these pronouns as distinct from the verbal pronouns and so they are not included for the present.

	<u>Subject</u>	<u>Verbal</u>	<u>Future</u>	<u>Object</u>	<u>Possessive</u>
<u>Singular</u>					
1	(i)nau	ku, u	baku	-u	-qu
2	(i)goe	ko, o	bako	-go	-mu
3	ia	e	bake	-a	-na
<u>Dual</u>					
1 in.	(i)kogita	koko	bakoko	kogita	ko- -da
1 ex.	(i)kogami	amiko	bakamiko	kogami	ko- -mami
2	(i)kogamu	kamuko	bakamuko	kogamu	ko- -miu
3	(i)koira	arako	bakarako	koira	ko- -dira
<u>Trial</u>					
1 in.	(i)lugita	kalu	bakalu	lugita	lu- -da
1 ex.	(i)lugami	amilu	bakamilu	lugami	lu- -mami
2	(i)lugamu	kamulu	bakamulu	lugamu	lu- -miu
3	(i)laira	aralu	bakaralu	laira	lu- -dira
<u>Plural</u>					
1 in.	(i)gita	ka	baka	gita	(na-) -da
1 ex.	(i)gami	ami	bakami	gami	(na-) -mami
2	(i)gamu	kamu	bakamu	gamu	(na-) -miu
3	ira	ara	bakara	-ra	(na-) -dira

##### 5. A BRIEF TEXT IN GHAIMUTA

This short story was written by Mark Maeki. He also wrote the free translation into Pijin which follows it. The Pijin spellings have been regularized in accordance with Pijin blong Yumi: a guide to Solomon Islands Pijin (Simons and Young, forthcoming). The text is given a third time in an interlinear version. Below the words of the text are written Pijin glosses which were given by Mark Maeki. Below that a free rendering into English is given.

## TUTUVATU NI VAE

Mark Maeki te qerea

Eo, aide na vaena, na mane qulai mami gami vera Lame. Mana vatavata ni vae vagai ni ide isau ara koe na luma. Mana vavagasana na luma e vagai ide, bakami ni sinae rongo ke balu nimani bo mana vanga tana tagu takami chokoa na vae nia.

Tana tagu tami qonia na vae ni ide evagai ie, ami dea na vou toguru mana gogola, me saboi vangana ruka na bo, na mane qulai nia me kuti gami. Mana tagu tami geli vaginia na vae nia, megi saboi vangana lima na bo, megi kuti gami.

Dedea matana chochokona mami qonia chikai na lou kikiki, vagai na tuguna tatea na vae te choko vaso na qonia. Matana lou kikiki nia ami abua e lima sangavulu na bo mami gola mana qata mami je mana masaqala, ni kutira ke gagarea ruka na sengetu ni tinoni tara saikolu mai tana lou nia.

Balu tinoni tara mai kao na vae nia mara ni arosa kiki mara koe, "Teiga, maragi tudu nomua ina vae nia."

Vagai na dedeana tami ni qonia na vae ni ide, ami sagavia na mane qulai mami te likea na vuluge na tigi vaena. Ite vagai ami ni qonia ina vae ni ide.

## STORI BLONG HAOS

Mark Maeki hem i raetem

Desfala haos ia, hem haos blong bigman blong mifala long  
Lame vilij. Desfala kaen haos ia, long taem bifo olketa  
kolem "luma". "Luma" ia, minim blong hem, hem i olsem ia:  
mifala save salem samfala pigpig an samfala kaikai fo getem  
mani blong mifala long taem mifala finisim haos ia.

Taem mifala stat fo bildim desfala haos ia, mifala go fo  
karem olketa pos. Nao mifala kam putim olketa pos ia, bigman blong  
mifala hem fidim mifala long tufala pigpig weitim olketa tan  
kaikai olsem taro an puteto. Nao mifala kaikaim. Long taem  
mifala digim graon, mifala putim pos, oraet, hem i kukim  
faefala pigpig weitim olketa kaikai fo fidim mifala moa.

Mifala olsem olowe go go, haos ia hem finis. Bat taem mifala  
i finisim haos ia, mifala i mekem wanfala fist, fist ia fo soem o  
talem aot finisim long desfala haos ia. Long fist ia, mifala kilim  
abaot fifti pigpig weitim taro, puteto, an yam, weitim puding long  
taro o yam, fo fidim abaot tu hundred pipol kam long desfala fist ia.

Samfala pipol kam lukim desfala haos ia an olketa sapraes lele-  
bet long hem. Olketa isei long desfala haos ia, "Hem gudfala tumas."

From mifala bildim desfala haos ia, mifala sore long bigman  
blong mifala. Atkwek i spoelem olo haos blong hem. Olsem  
nomoa mifala bildim desfala ia.

Tutuvatu ni vae  
 Stori blong haos  
 Story about a house

EO, aide na vae- na, na mane qulai mami  
 Oraet, desfala . haos-blong hem, man big blong mifala  
 Alright. This house belongs to our big man

gami vera lame. Mana vatavata ni vae vagai ni ide  
 mifala vilij lame. An deskaen haos olsem desfala  
 at lame village. This kind of house

isau ara koe na luma. Mana vavagasa-na na luma  
 long bifo olketa kolem "luma". An minim -blong "luma"  
 they used to call a "luma". "Luma" means this:

evagai ide, ba- kami ni sinae rongo ke balu ni-  
 hem i olsem desfala, baebac-mifala fo maket mani samfala blong-  
 we sell some pigs and vegetables to get some money

mami bo mana vanga tana tagu takami chokoa na vae nia.  
 mifala pig an kaikai long taem mifala finisim haos ia.  
 when we finish the house.

Tana tagu tami gonia na vae ni ide evagai ie,  
 Long taem mifala bildim haos desfala hem i olsem ia,  
 When we built this house, it was like this:

ami dea na vou toguru mana gogola, me saboi vanga- na  
 mifala go karem pos an pos blong ruf, hem kukim kaikai-weitim  
 we went out and carried in the posts and roof beams. Then the

ruka na bo, na mane qulai nia me kuti gami. Mana tagu  
 tufala pigpig, man big ia hem i fidim mifala. An taem  
 big man cooked two pigs with vegetables and he fed us.

tami geli vaginia na vae nia, megi saboi vanga- na  
 mifala digim putim go insaed haos ia, hem i kukim kaikai-weitim  
 When we dug the post holes and put up the posts for the house,

lima na bo, megi kuti gami.  
 faefala pigpig, hem i fidim mifala.  
 he cooked five pigs with vegetables and fed us.

Dedea matana chochokona mami qonia chikai na Iou kikiki,  
 Go go long finis mifala mekem wanfala fist smolfala,  
 We went on like this until it was finished. Then we made a

vagai na tuguna tatea na vae te choko vaso na qonia.  
 olsem fo talem aot soem haos hem i finis nao fo bildim.  
 small feast to signify that the house was finished now.

Matana Iou kikiki nia ami abua o lima sangavulu na  
 Long fist smolfala ia mifala kilim abaot faefala ten  
 At this small feast we killed about fifty pigs

bo mami gola mana qata  
 pigpig mifala puding long taro weitim kokonat an puding long taro  
 along with taro and coconut pudding, taro and nut pudding,

mami je mana  
 weitim nat mifala puding long yam weitim kokonat an  
 yam and coconut pudding,

masaqala, ni kuti- ra ke gagarea ruka  
 taro mifala bonem long faea fo fidim-olketa kolsap tufala  
 and roasted taro to feed about

na sengetu ni tinoni tara saikolu mai tana lou nia.  
 handred pipol olketa hip ap kam long fist ia.  
 two hundred people who gathered for this feast.

Balu tinoni tara mai kao na vae nia mara ni arosa  
 Samfala pipol olketa kam lukim haos ia olketa sapraes  
 Some people who come and see this house are a little surprised.

kiki mara koe, "Teiga, maragi tudu nomua ina vae nia."  
 lelebet olketa sei, nomoa olketa rele mekem gud desfala haos ia.  
 They say, "My word, they really made a good house here!"

Vagai na dedeana tami ni qonia na vae ni ide, ami  
 Olsem rison mifala bildim haos desfala, mifala  
 This is why we built this house:

sagavia na mane qulai mami te likea na vuluge na tigi  
 lavem man big blong mifala hem foldaon atkwek fas  
 We felt sorry for our big man because his first house fell down

vae- na. Ite vagai ami ni qonia ina vae ni ide.  
 haos-blong hem. Hem i olsem mifala bildim haos desfala.  
 in the earthquake. That is why we built this house.

## 6. GHAIMUTA SPELLING LIST

Some conventions used in presenting the spelling list and finderlist are discussed in the following six paragraphs.

(1) Alphabetization - The words in the spelling list are alphabetized according to the standard alphabetical sequence with only one exception. ng is treated as a single letter of the alphabet which follows n and precedes o. Thus all occurrences of ng follow all occurrences of n.

(2) Glosses - In the spelling list, the English gloss is sometimes preceded by to in order to indicate a verb and by a or an to indicate a noun. This is done when the English gloss might otherwise be ambiguous. Thus, engo 'a fly' is a noun and ovo 'to fly' is a verb. In the finderlist, English glosses are followed by the following abbreviations when it is necessary to disambiguate: v. 'verb', n. 'noun', adj. 'adjective'. The abbreviation sp. 'species' is used to show that a term refers to a particular species rather than to a generic class.

(3) Finderlist - The English entries in the finderlist (see section 7) are often abbreviated versions of the definitions given in the spelling list (section 6). One may refer back to the spelling list to find a more precise definition for the Ghaimuta term.

(4) Reduplication - Reduplication of the first syllable is very common in Ghaimuta and seems to affect most word classes. In this spelling list, no attempt to be consistent about giving only the root forms or only the reduplicated forms has been made. Rather the first form elicited is given. For some verbs, both the transitive and the intransitive forms are listed separated by a comma. In this situation the transitive form is not reduplicated, while the intransitive form generally is; for instance, rongonia, rorongo 'to hear, listen'.

(5) Inalienable possession - All body parts and kinship terms and some personal possessions as well (a house, for instance, but not a pig) are inalienably possessed. The formation of the possessed forms of these nouns has been discussed already in section four. Those nouns which take inalienable possession are not specially marked in the spelling list. They must be identified by their meanings.

(6) Transitive form of verbs - In the spelling list, no attempt has been made to be consistent about giving only the intransitive form of verbs or only the transitive form or both. In some cases both forms are given as mentioned above in paragraph 4. In the other cases, one form or the other is given. The transitive forms may be recognized in that they end with the -a suffix for third person singular object. The formation of object forms for the other persons has been discussed already in section 4.

a	personal article
ababe	armpit
abu	hit, kill
achi	wild pig
aja	smooth
aje	bud
alilo	shake, tremble
alo	beckon
alo	vine species used for killing fish
alu	eight
ane	white ant, termite
ao	forest, uncultivated land
apa	lime holder
aqo	work
aqutu	thing
ara	wind (generic)
are	make noise
arosa	an exclamation of surprise
arovia	love, pity, feel sorry for
asa	name
ase	give
asebona	breath
asei	who?
aso	sun
asu	smoke (of fire)
ate	liver
ato	sago palm and thatch
atu	bonito
avo	many
ba-	future particle
baba	a hole in the ground
babala	a fern species
bagea	shark
balu	some
bango	mucus from nose
bara	fence
bari	frog species
basanga	forked, branched
bau	black
bebe	butterfly
bego	breadfruit
bera	red hot (of embers, stones)
beure	millipede
bibisi	cold
bila	roe, eggs of fish
bili	dirty (used of teeth, especially teeth dirty from betel nut)
bina	hornbill
binabina	canoe with raised prow and stern <i>GAR 'canoe with one end raised'</i>

bingia	press
biria	twist by rolling against thigh or between hands
birosi	wrinkled, withered
biru	turn, twist
bo	pig
bobote	poisonous fish species
bobou	child, baby
bogo	testicles
bogu	smoke (of fire)
boko	pool of water
boko	west
bole	dream
bongi	day (used when counting days)
bongi	yesterday
bongi ruka	day before yesterday
bosa	hole in a tree
bou	hard, unripe
bou	a hardwood tree species used for posts
bua	betel palm and nut
buburu	grass
bucha	a tree species used for making torches
buchi	mucus in eye
buke	back of a person
buli	cowrie
buloa	cut into two
bulubulu	be sticky, to cling
buluna	sap, pitch
buni	count
bungu	buttocks
buru	overgrown (of garden)
buta	pus
buto	navel
butoa	break
butulia	tread, step on
chabola	sit
chachanga	gills
chama	run, race
chamu	widow, widower
charakolu	gather together
chare	to swell (of the body)
chavua	to cover
chechele	dry
cheIa	Canarium tree and nut
cheu	coconut shell
chibelia, chichibeli	touch
chichi	red
chichivo	breeze, wind from mountains
chikai	one
chinapi	stick used for dispensing lime

GAR bulu 'a sticky substance'

GAR bungu

chipe	sneeze	GAR tsipe
chiro	to read	
chiroa	pick up	
choga	jump	
choipa	a tree species with edible leaves	
choko	finished, completed	
chou	sea bird species	
chovea	parrot species	
chuba	to plant	
chuchu	breast	
chui	red hot (of embers, stones)	
chukia	thorn, needle	
chupa	long spear	
chupu	mountain	
chuve	spit, saliva	
dae	son, daughter	
dago	long	
daka	palate	
dami	chew betel nut	
dani	day, daylight	
danga	full	
dato	go up, up	
daua	catch, seize	
daula	frigate bird	
davi	gold-lip pearl shell	
dea	walk, go	
deri	that	
dingia	to close, shut	
doku	good	
dou	lungs	
dovilia	blue	
duki	yellow vinegar ant	
eno	lie down	
engo	a fly	
eo	yes	
gaba	frond (of palm tree)	
gabu	blood	
gadoa	hit the mark	
gagani	eat	
gagare	near, close, nearly	
gai	tree	
gaji	vine of the betel pepper	
gajoga	nut tree species	
galaga	east	
galiga	roof	
gamau	a tree species with edible leaf and fruit	
gami	we plural (excl.)	
gamu	you plural	

gania	bite	
gaoka rau	a woman with a young family	
gaokama	woman, female	
garadato	flowering shrub, <u>Hibiscus rosa</u>	
garanga	wild duck	
gariri	earthquake	
gaso	rafter	
gataa	to pound a betel mixture	
gatada	a tree species	
gatuba	old garden	
gau	bamboo	
gauga	fat (n.), grease	
gaulasi	a tree species with poison sap	
gaviga	bush apple, <u>Eugenia malaccensis</u>	
gavu	mist, haze	
gelia	dig in ground	
gilagana	know, understand	
gilavatu	stone adze	
giloa	to hollow out	
gima	clam	
gini	pinch	
gita	we plural (incl.)	
gobu	middle	
goe	you	
goga	betel pepper	
gogola	ridgepole	
gogoro	tilted, sideways	
gola	to grate; a pudding of taro and coconut	GAR 'pudding of pana, cabbage, and coconut'
gore	body hair	
goti	to cut branches from the top of a tree	
gua	what?	
gue	rattan	
guguli	skin	
guli	bark (of a tree)	
gunu	a lizard species	GAR gunu
gusuve	rat	
guvuguvu	warm	
i	toward, to	
ia	he, she, it	
ide	this	
iga	fish	
ijiju	to fight (of children)	
ininu	a poisonous fish species	
inu	drink	
ira	they plural	
isau	before	
isele	a small knife	GAR isau
isi	knife	
isu	nose	

itei	vine (generic)	GAR itai
itogo	diggin stick	
iva	brother-in-law, sister-in-law	
ivogo	tie into a bundle	
jago	top of taro cut off for replanting	
jaki	a tree species	
jaku	to chew	
jave	finger nail, toenail	
je	pudding of yam or potato with coconut	
jengana	of the same moiety (Pijin <u>wanlaen</u> )	
jiua	to break a promise	
jovoa	to join, graft	
jujuku	roll up against another person while sleeping	
juku	to choke on food	
juli	sucker of a banana tree	
kabaa	cut down, fell	
kabi	a fence for defense	
kabula	thigh	
kago	bamboo species	
kai	edible greens (generic)	
kajaa, kakaja	to sweep	
kajua	to sharpen	
kakake	large swamp taro	
kakali	to fell, chop, cut	
kakasi	shake, tremble	
kakau	crab	
kakava	a comb	
kake	taro	
kali	tail	
kana	enemy	
kaoa	see, look at	
kapicha	narrow	
kaputu	dark	
karango	reef	
karu	to bail	
kasi	brother, cousin, sibling or cousin of the same sex	
kaso	carry on the shoulder	
kau	dog	
kaupe	pandanus species	
kavioka	manioc, cassava, tapioca	
kea	mango	
keduku	the shell of a nut	
kei	basket	
keju	earthworm	
kele	vulva	
kere	burn	
kerere	white	

kesu	heart
kicho	a bird species
kiki	little, small
kikichi	side of a person
kilakila	axe for killing men
kilo	a tree species used for flooring, <u>Areca</u> sp.
kimaga	adze
kina	green
kirapa	a tree species with leaf that exudes contact poison
kirichia, kikiri	to tickle
ko-	dual prefix
kobia	to press
koburu	wind from the northwest
kochi	down
koe	say, speak, tell
kogami	we two (exclusive)
kogamu	you two
kogita	we two (inclusive)
kogogo	a pandanus species
koira	they two
koivo	land snail
koko	wooden slit gong
kokomu	island
kokopa	a cover
kokou	a young boy
kokove	shoulder
kolage	lizard species
koleo	megapod, bush turkey
kolo	water
konikiki	teen-age girl
koqo	a tree species
koto	tied up firmly
kuali	arrow
kuda	chicken
kui	penis
kukua	grandparent, grandchild
kukudu	drip
kuli	ear
kura	betel pepper
kurukapi	tail of a bird
kuti	to feed
lagimotu	rainbow
lagolago	be sticky, to cling
lake	fire
lalaku	walk
lalanga	to stop (of rain only)
Iali	a banyan type of root
lamu	root (of tree)

lamuta	corpse of someone who has been killed
langao	flying fox, bat
lao	spider, spider's web
lapara	traditional men's T-bandage
lapi	tongue
lau	toward the sea, north
lavo	fog, mist
le	a tree species
legai	garden
leo	inside
lepa	ripe (of fruits)
ligo	strangle, kill by hanging or suffocation
likeo	fall down, collapse
lili	wake up
lilinge	song
lima	five
lima	hand, arm
linge	sing
lio	neck
lisa	louse eggs
liva	centipede
livo	tooth
livua	put, place
lolo	a small flying insect
longa	toward the interior, south
loqu	harbor
lou	feast
lova	head
lu-	trial prefix
lua	high tide
lugami	we few (exclusive)
lugamu	you few
lugita	we few (inclusive)
luida	they few
luja	load a canoe, ship, truck
luji	moult, shed skin (of crayfish)
lulua	vomit
lulumu	moss
luma	house for unmarried men
lusia, lulusi	squeeze
luvaolu	young unmarried man
luvu	dive, sink
madu	magic for attracting a spouse
mage	dance
magora	to be clean
mai	come
majalili	rattan species
mala	naked
maluku	soft

malumalu	loose, relaxed
mamala	light in weight
mamao	yawn
mamaone	sand
mamu	bait
mana	and
mana	power
manasa	know, understand; wise
mane	man, male
mane rau	man with a young family
manu	bird
manga	mouth
maqoru	tendon
marago	cockatoo
marama	be bright (of the sun after it has just stopped raining)
marao	green
marui	pigeon, dove
masaqala	roasted taro
masoru	hiccup
masu	to have had sufficient to eat
mata	eye; opening (of door, window, bottle)
matagu	fear, be afraid of
matagu	wild
matala	to be clear
matate	swell, expand
matau	iron axe
mate	die, dead; fight
maturu	sleep
mauli	left hand
mauri	to live; alive
mava	heavy
mavo	heal
mavua	a tree species used for posts
melo	reddish-brown
meme	very soft, ground up, chewed up food
memela	baby, infant
memele	to choose
meqa	a tree species with edible nut, Pijin <u>katnat</u> , <u>Barringtonia</u> sp.
mila	yellow
mimi	urine, to urinate
mola	ten thousand
moli	wild orange
momocho	narrow
momotu	traditional women's skirt
muchua	slurp
mumule	nauseated
muri	behind, after

na	article
nago	front
nagua	what?
namo	deep place in river
namo	mosquito
nanau	try, attempt
nata	a plain GAR neta
nau	I, me
nene	tree fern species
ni	belonging to, possessive particle; at
nia	this, here
niku	nest
niu	coconut
noga	old
nomua	do well, make well
novu	poisonous fish species
nugu	river
nuLavi	evening
nunu	shadow
ngacha	empty, shallow
ngachi	hard, firm, solid
ngeni	today
ngingiu	hum
ngisa	how many?, how much?
ngisa	when?
ngocha	mortar in which a betel mixture is pounded
ngoe	jaw
ngora	snore
ngu	answer with a grunt
ngungulu	moan
nguru	snort (of a pig)
ngutu	louse
obobo	ditch
ojo	to lose something, to stop doing something
oka	air, sky
oka	thither, away from the speaker
okea	small black ant
oli	return, come back
olomane	old man
ono	six
ora	cry
otia	catch, seize, restrain
ovo	to fly
pagia	gecko
paja	make a board, smooth a piece of timber
pana	yam species
papa	carry on the back

papaqa	dirty
papara	warm, hot
paaea	to peel without a knife (a banana, an orange)
parako	cloud
pari	earth, ground
pasea	to cut up, butcher an animal
pepe	young girl
periga	bow (weapon)
peta	very soft
pichua	pluck fruit
pililiu	turn around
pira	to sprout
poa	to hide
pogo	swim
poke	lime used with betel nut
poli	snake
pono	completely sealed, without any openings
pongili	round
popo	large wooden plate
popo	skull
popoloi	large bird species
poqa	burst
poro ni mata	eyelid
pou	beche-de-mer
pulasisi	hiss
puleo	eel
pulu	a parcel, packet
pulua	to wrap up
puLuvunga	hair of the head
pupura	brown
pusi	break wind
gala	small fish net
qari	child
qari gaoka	young unmarried woman
qari kukuti	orphan
qarua	to peel with a knife (a potato, for instance)
qarua	to scrape, scratch
qaruqaru	scratch
qata	pudding of taro and Canarium nut
qeqere	write
qilio	large fish species
qilu	a grave
qito	steal, rob
qonia	build, make
qosi	old woman
qosiqosi	middle-aged woman
qulai	big, large

rae	forehead
rago	fastened firmly
ragova	the fat on the belly of a pig
raja	rotten
rake	lift
rapo	wing NGG 'sh <del>sh</del> and lame; waded limb'
rara	<u>Erythrina</u> tree
rau	leaf
ravu	ashes, dust
rerei	wake up
ria	ginger
ririki	toe, finger
ririu	turn around
rodo	night
rongo	shell money
rongonia, rorongong	hear, listen
ropo	tomorrow
roropo	morning
ruka	two
rukana	day after tomorrow
rurugu	underneath
sa	road, path
saboi	cook
sagata	bad
sagavia	love, pity
sage	embark, enter
sangavulu	ten
saqa	flower
sasala	broom
sauna	far, distant
save	to thatch
savi	miss, fail
sabaga	tree species used for making bowls
sei	who?
sengetu	hundred
sigini	smell, odor
sina	shine
sinae	market
sinage	canoe
sinasola	soup, broth
sipiu	octopus
sisili	walk through the forest
siu	nine
siua	nine
sivo	go down
sogonia	put into, pack
sola	carry in hand, bring
sorara	the open sea
sovua	cut down, fell

sule	coral
suli	bone
sulu	leaf of coconut
sulua	to lift
	GAR 'lighted native torch'
	GAF 'mix, elevate'
taba	stones which form the outside circle of an oven
tabe ni manga	lips
tabili	bowl for pounding puddings
tabu	sacred, forbidden, taboo
tabuto	break
tae	feces, excrement
tagoma	tree species with edible fruit
tagu	when, a time
taka	a toy top
tako	shield
talabe	group, flock
talala	to tame
talala	be tame
talamagi	answer, agree
tali	armlet
taligu	to go around
tama	father
tana	at (a time)
tana tagu	when, at that time
tano	body
taonia, tatao	bake in oven
taqi	rope, string
taraqau	hawk
tarunga	ancestral spirit
tarunga	magic
tasanga	permit
tasi	sea, saltwater
tatago	to fish with a line
tate	be born
tatea	to show
tau	spouse, husband, wife
taulagi	married
tavakea	large bird species
tave	flood tide in river, flow, current
tavugi	grave, cemetery
tavugia	to bury
tavuli	triton shell trumpet
tea	split
teiga	no
tigi	first
tikia, titiki	beat a drum, ring a bell
tilo	oyster
tina	mother
tinoni	person
tingia	to pour

toba	belly	
toga	stay, remain, stop	
toga	thousand	
tagu	up	
tolaa	to clean something	
tolu	egg	
tolu	three	
tolu na bongi	two days after tomorrow	
toqorou	belch	
totoro	firefly	
tovu	sugar cane	
tu	stand	
tua	foot, leg	
tua	spear	
tubu	great-grandparent, ancestor	
tubu	uncle (mother's brother), nephew, niece	
tudu	really	
tugu	change	
tuguna	tell	
tuguru	post <del>GAR tuguru</del>	
turia, tuturi	tread, step on	
tuturu	knee	
tutuvatu	story	
tuva	a vine species used for poisoning fish	
uju	to point	
ula	vein, blood vessel	GAR ulaula
uli	papaya, pawpaw	
ululua	forbid	
uma	to clear a garden	
umu	stone oven	
una	hook	
unavia	to scale a fish	
ununa	scales of a fish	
ura	crayfish	
usa	rain	
uti	penis	
uvi	blow	
uvi	yam	
uvuvi	sweet potato	
vae	house	
vagai	like, as, for (Pijin <u>olsem</u> )	
vagina	put in house posts	
vaivu	dugong, sea cow	
vaka	ship	
valachi	opposum	
vali	sting ray fish	
valisi	a bamboo species	

valu	tree species, <u>Hibiscus tileacus</u>
vanasia	shoot with a bow
vanga	food
vangama	shy, ashamed
vaolu	new
varava	lean against
vasa	hardwood tree species used for posts
vasagi	fever
vasia	castrate
vaso	now
vatavata	this type, this kind
vati	four
vatu	stone
vatuluma	cave, shelter of overhanging rock
vaulele	voice
vavagasana	meaning
vavanga	sharp
vavao	ornamental shrub species, <u>Cordyline</u> sp.
vavatu	gravel; seed
vavine	sister, cousin, sibling or cousin of the opposite sex
vavo	to weed
vei	where?
vele	sorcery for killing men
vera	village
vetea, vevete	to fan
vetugu	star
veveo	stream of water
vigaitia	copulate
vigani	bite
vila	taro species
vinisi	meat
viru	busy
visu	bend
vitu	seven
viviti	pain, be in pain
voli	buy, sell, barter
volo	to cross a river or road
vono	to dam water
vonu	turtle
vora	ulcer
vorasia	lay down a mat
vou	carry on a stick
vousa	hut in garden
vousia, vovou	weave, plait
vu ni vae	building site, foundation <sup>GAU</sup> AVU- 'ant heap, site of a house'
vua	fruit
vudi	banana
vugo	large fish net

vula	moon
vulia, vuvulu	wash
vulu	feather
vuluge	earthquake
vunga	on, on top NGG 'hair'
vungao	father-in-law, mother-in-law, son-in-law, <del>NGG</del> vungo daughter-in-law
vungu	a bunch of fruit (as on a banana tree)
vungu	mushroom
vurua	bore, drill
vutia	pluck hair, to uproot
vutu	<u>Barringtonia</u> tree
vuvuga	wagtail bird
vuvunu	fish poison
vuvusa	rotten

## 7. ENGLISH FINDERLIST

adze	kimaga
adze, stone	gilavatu
afraid of	matagu
after	muri
agree	talamagi
air	oka
alive	mauri
ancestor	tubu
ancestral spirit	tarunga
and	mana
answer	ngu, talamagi
ant sp.	ane, duki, okea
apple, bush	gaviga
Areca sp.	bua, kilo
arm	lima
armlet	tali
armpit	ababe
arrow	kuali
article	na
as	vagai
ashamed	vangama
ashes	ravu
at (a time)	tana
at (location)	ni
attempt	nanau
away from speaker	oka
axe	kilakila
axe, iron	matau

baby	bobou, memela
back of a person	buke
bad	sagata
baïl	karu
bait	mamu
bake in oven	taonia, tatao
bamboq	gau
bamboo sp.	kago, valisi
banana	vudi
bark (of tree)	guli
Barringtonia sp.	meqa, vutu
barter	voli
basket	kei
bat	langao
beat a drum	tikia, titiki
beche-de-mer	pou
beckon	alo
before	isau
behind	muri
belch	toqorou
belly	toba
belonging to	ni
bend	visu
betel palm and nut	bua
betel pepper	gaji, goga, kura
big	qulai
bird	manu
bird sp.	bina, chou, chovea, daula, kicho, popoloi, tavakea, vuvugo
bite	gania, vigani
black	bau
blood	gabu
blood vessel	ula
blow	uvi
blue	dovilia
board	paja
body	tano
bone	suli
bonito	atu
bore	vurua
born	tate
bow (weapon)	periga
bowl	tabili
boy	kokou
branched	basanga
breadfruit	bego
break	butoa, tabuto
break a promise	jiua
break wind	pusi
breast	chuchu
breath	asebona

breeze	chichivo
bright	marama
bring	sola
broom	sasala
brother	kasi
brother-in-law	iva
brown	pupura
bud	aje
build	qonia
building site	vu ni vae
bunch of fruit	vungu
bundle	ivogo
burn	kere
burst	poqa
bury	tavugia
busy	viru
butcher	pasea
butterfly	bebe
buttocks	bungu
buy	voli
Canarium tree and nut	chela
canoe	binabina, sinage
carry	sola
carry in hand	sola
carry on a stick	vou
carry on back	papa
carry on shoulder	kaso
cassava	kavioka
castrate	vasia
catch	daua, otia
cave	vatuluma
cemetery	tavugi
centipede	liva
change	tugu
chew	jaku
chew betel nut	dami
chewed up food	meme
chicken	kuda
child	bobou, qari
choke	juku
choose	memele
chop	kakali
clam	gima
clean (adj.)	magora
clean (v.)	tolaa
clear (adj.)	matala
clear a garden	uma
cling	bulubulu, lagolago
close (v.)	dingia

cloud	parako
cockatoo	marago
coconut	niu
coconut leaf	sulu
coconut shell	cheu
cold	bibisi
collapse	likea
comb (n.)	kakava
come	mai
come back	oli
completed	choko
cook	saboi
copulate	vigaitia
coral	sule
Cordyline sp.	vavao
corpse	lamuta
count	buni
cousin	kasi, vavine
cover (n.)	kokopa
cover (v.)	chavua
cowrie	buli
crab	kakau
crayfish	ura
cross (v.)	volo
cry	ora
current	tave
cut	kakali
cut branches	goti
cut down	kabaa, sovua
cut into two	buloa
cut up	pasea
cut-nut	meqa
dam water	vono
dance	mage
dark	kaputu
daughter	dae
daughter-in-law	vungao
day	bongi, dani
dead	mate
deep	namo
die	mate
dig in ground	gelia
digging stick	itogo
dirty	bili, papaqa
distant	sauna
ditch	obobo
dive	luvu
do well	nomua
dog	kau

dove	marui
down	kochi
dream	bole
drill	vurua
drink	inu
drip	kukudu
dry	chechele
dual prefix	ko-
duck, wild	garanga
dugong	vaivu
dust	ravu
ear	kuli
earth	pari
earthquake	gariri, vuluge
earthworm	keju
east	galaga
eat	gagani
eel	puleo
egg	tolu
eggs of fish	bila
eggs of louse	lisa
eight	alu
embark	sage
empty	ngacha
enemy	kana
enter	sage
Erythrina tree	rara
Eugenia malaccensis	gaviga
evening	nulavi
excrement	tae
expand	matate
eye	mata
eyelid	poro ni mata
fail	savi
fall down	likea
fan (v.)	vetea, vevete
far	sauna
fastened	rago
fat (n.)	gauga, ragova
father	tama
father-in-law	vungao
fear	matagu
feast	lou
feather	vulu
feces	tae
feed	kuti
fell	kabaa, kakali, sovua
female	gaokama, gaoka

fence	bara
fence for defense	kabi
fern sp.	babala, nene
fever	vasagi
fight	ijiju, mate
finger	ririki
fingernail	jave
finished	choko
fire	lake
firefly	totoro
firm	ngachi
first	tigi
fish	iga
fish (v.)	tatago
fish net	qala, vugo
fish sp.	atu, bobote, novu, qilio, ininu
five	lima
flock	talabe
flood tide	tave
flow	tave
flower	saqa
fly (n.)	engo
fly (v.)	ovo
flying fox	langao
flying insect sp.	lolo
fog	lavo
food	vanga
foot	tua
for	vagai
forbid	ululua
forbidden	tabu
forehead	rae
forest	ao
forked	basanga
foundation	vu ni vae
four	vati
frog sp.	bari
frond	gaba
front	nago
fruit	vua, vungu
full	danga
full (of the belly)	masu
future particle	ba-
garden	gatuba, legai
gather	charakolu
gecko	pagia
gills	chachanga
ginger	ria
girl	konikiki, pepe

give	ase
go	dea
go around	taligu
go down	sivo
go up	dato
gold-lip pearl shell	davi
gong	koko
good	doku
graft	jovoa
grandchild	kukua
grandparent	kukua
grass	buburu
grate	gola
grave	qilu, tuvugi
gravel	vavatu
grease	gauga
great-grandparent	tubu
green	kina, marao
greens, edible	kai
ground	pari
ground up	meme
group	talabe
hair	puluvunga
hair of body	gore
hand	lima
hang	ligo
harbor	loqu
hard	bou, ngachi
hawk	taraqau
haze	gavu
he	ia
head	lova
heal	mavo
hear	rongonia, rorongong
heart	kesu
heavy	mava
Hibiscus rosa	garadato
Hibiscus tileacus	valu
hiccup	masoru
hide	poa
hiss	pulasisi
hit	abu
hit the mark	gadoa
hole in ground	baba
hole in tree	bosa
hollow out	giloa
hook	una
hornbill	bina
hot	bera, chui, papara

house	luma, vae
how many?	ngisa
how much?	ngisa
hum	ngingiu
hundred	sengetu
husband	tau
hut in garden	vousa
I	nau
infant	memeia
inside	leo
island	kokomu
it	ia
jaw	ngoe
join	jovoa
jump	choga
kill	abu
knee	tuturu
knife	isele, isi
know	gilagana, manasa
large	qulai
lay down a mat	vorasia
leaf	rau
leaf of coconut	sulu
lean against	varava
left hand	mauli
leg	tua
lie down	eno
lift	rake, sulua
light in weight	mamala
like	vagai
lime	poke
lime, stick for dispensing	chinapi
lime holder	apa
lips	tabe ni manga
little	kiki
live	mauri
liver	ate
lizard sp.	gunu, kolage
load	luja
long	dago
look	kaoa
loose	malumalu
lose	ojo
louse	ngutu
louse eggs	lisa

love	arovia, sagavia
lungs	dou
magic	mađu, tarunga
make	qonia
make well	nomua
male	mane
man	luvaolu, mane, mane magutu, mane rau
mango	kea
manioc	kavioka
many	avo
market	sinae
married	taulagi
marrow	momocho
meaning	vavagasana
meat	vinisi
megapod	koleo
middle	gobu
millipede	beure
miss	savi
mist	gavu, lavo
moan	ngungulu
moiety	jengana
moon	vula
morning	roropo
mortar	ngocho
mosquito	namo
moss	tulumu
mother	tina
mother-in-law	vungao
moult	luji
mountain	chupu
mouth	manga
mucus from nose	bango
mucus in eye	buchi
mushroom	vungu
naked	mala
name	asa
narrow	kapicha
nauseated	mumule
navel	buto
near	gagare
nearly	gagare
neck	lio
needle	chukia
nephew	tubu
nest	niku
new	vaolu
niece	tubu
night	rodo

nine	siu, siua
no	teiga
noise, to make	are
north	lau
nose	isu
now	vaso
octopus	sipiu
odor	sigini
old	noga
old man	olomane
old woman	qosi
on	vunga
one	chikai
opening	mata
opposum	valachi
orange, wild	moli
orphan	qari kukuti
oven	umu
oven stones	taba
overgrown (of garden)	buru
oyster	tilo
pack	sogonia
pain	viviti
palate	daka
pandanus sp.	kaupe, kogogo
papaya	uli
parcel	pulu
parrot sp.	chovea
path	sa
peel (v.)	paqea, qarua
penis	kui, uti
permit	tasanga
person	tinoni
personal article	a
pick up	chiroa
pig	bo
pig, wild	achi
pigeon	marui
pinch	gini
pity	arovia, sagavia
place	livua
plain (n.)	nata
plait	vousia, vovou
plant (v.)	chuba
plate	popo
pluck fruit	pichua
pluck hair	vutia

point (v.)	uju
poison for fish	vuvunu
pool	boko
possessive particle	ni
post	tuguru
potato, sweet	uvuvi
pound	gataa
pour	tingia
power	mana
press	bingia, kobia
pudding	gola, je, qata
pus	buta
put	livua
put in house posts	vaginia
put into	sogonia
race	chama
rafter	gaso
rain	usa
rainbow	lagimotu
rat	gusuve
rattan	gue
rattan sp.	majalili
read	chiro
really	tudu
red	chichi
reddish-brown	melo
reef	karango
relaxed	malumalu
remain	toga
restrain	otia
return	oli
ridgepole	gogola
ring a bell	tikia, titiki
ripe (of fruits)	lepa
river	nugu
road	sa
rob	qito
roe	bila
roll	jujuku
roof	galiga
root	lali, lamu
rope	taqi
rotten	raja, vuvusa
round	pongili
run	chama
sacred	tabu
sago	ato
saliva	chuve

salt	tasi
saltwater	tasi
sand	mamaone
sap	buluna
say	koe
scale a fish	unavia
scales of fish	ununa
scrape	qarua
scratch	qarua, qarugaru
sea	sorara, tasi
sea cow	vaivu
sealed	pono
see	kaoa
seed	vavatu
seize	otia
sell	voli
seven	vitu
shadow	nunu
shake	alilo, kakasi
shallow	ngacha
shark	bagea
sharp	vavanga
sharpen	kajua
she	ia
shell money	rongo
shell of nut	keduku
shield	tako
shine	sina
ship	vaka
shoot with a bow	vanasia
shoulder	kokove
show	tatea
shrub sp.	vavao
shut	dingia
shy	vangama
sibling	kasi, vavine
side of person	kikichi
sideways	gogoro
sing	linge
sink	lulu
sister-in-law	iva
sit	chabola
six	ono
skin	guguli
skirt	momotu
skull	popo
sky	oka
sleep	maturu
slurp	muchua
small	kiki
smell	sigini

smoke (of fire)	asu, bogu
smooth	aja, paja
snail, land	koivo
snake	poli
sneeze	chipe
snore	ngora
snort	nguru
soft	maluku, peta, meme
solid	ngachi
some	balu
son	dae
son-in-law	vungao
song	lilinge
sorcery	vele
soup	sinasola
south	longa
speak	koe
spear	chupa, tua
spider	lao
spider's web	lao
spirit	tarunga
spit	chuve
split	tea
spouse	tau
sprout (v.)	pira
squeeze	lusia, lulusi
stand	tu
star	vetugu
stay	toga
steal	qito
step on	butulia, turia, tutupa
sticky	bulubulu, lagolago
sting ray	vali
stone	vatu
stop	ojo, toga
story	tutuvatu
strangle	ligo
stream of water	veveo
string	taqi
sucker of banana tree	juli
suffocate	ligo
sugar cane	tovu
sun	aso
surprise word	arosa
sweep	kajaa, kakaja
swell	matate
swell (of the body)	chare
swim	pogo

T-bandage	lapara
taboo	tabu
tail	kali
tail of bird	kurukapi
tame (adj.)	talala
tame (v.)	talaia
tapioca	kavioka
taro	jago, kakake, kake
taro, roasted	masaqala
taro sp.	vila
tell	koe, tuguna
ten	sangavulu
ten thousand	mola
tendon	maqoru
termite	ane
testicles	bogo
that	deri
thatch (v.)	save
they few	laira
they plural	ira
they two	koira
thigh	kabula
thing	aqutu
this	ide, nia
this kind	vatavata
thorn	chukia
thousand	toga
thousand, ten	mola
three	tolu
tickle	kirichia, kikiri
tide, high	lua
tie	ivogo
tied up firmly	koto
tilted	gogoro
time	tagu
to	i
today	ngeni
toe	ririki
toenail	jave
tomorrow	ropo
tomorrow, day after	rukana
tomorrow, two days after	tolu na bongi
tongue	lapi
tooth	livo
top	vunga
top (spinning toy)	taka
torch	bucha
touch	chibelia, chichibeli
toward	i
tread	butulia, turia, tuturi

tree	gai
tree sp.	bou, bucha, chela, gajoga, gatada, jaki, koqa, le, mavua, rara, sabaga, valu, vasa, vutu, choipa, gamau, gaulasi, kilo, kirapa, meqa, tagoma
tremble	alilo, kakasi
trial prefix	lu-
triton shell	tavuli
try	nanau
turkey, bush	koleo
turn	biru
turn around	pililiu, ririu
turtle	vonu
twist	biria, biru
two	ruka
ulcer	vora
uncle	tubu
uncultivated land	ao
underneath	rurugu
understand	gilagana, manasa
unripe	bou
up	dato, togu
uproot	vutia
urine	mimi
vein	ula
village	vera
vine (generic)	itei
vine sp.	alo, tuva
voice	vaulele
vomit	lulua
vulva	kele
wagtail bird	vuvugo
wake up	lili, rerei
walk	dea, lalaku
walk through forest	sisili
warm	guvuguvu, papara
wash	vulia, vuvuli
water	kolo
we few (excl.)	lugami
we few (incl.)	lugita
we plural (excl.)	gami
we plural (incl.)	gita
we two (excl.)	kogami
we two (incl.)	kogita
weave	vousia, vovou
weed (v.)	vavo

west	boko
what?	gua, nagua
when	tagu, tana tagu
when?	ngisa
where?	vei
white	kerere
who?	asei, sei
widow	chamu
widower	chamu
wife	tau
wild	matagu
wild pig	achi
wind (generic)	ara
wind from NW	koburu
wind from mountains	chichivo
wing	rapo
wise	manasa
withered	birosi
woman	gaoka, gaoka rau, gaokama, qari gaoka, qosiqosi
work	aqo
wrap up	pulua
wrinkled	birosi
write	qeqere
yam	uvi
yam sp.	pana
yawn	mamao
yellow	mila
yes	eo
yesterday	bongi
yesterday, day before	bongi ruka
you singular	goe
you few	lugamu
you plural	gamu
you two	kogamu

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