Ro Ta Ipiyoooto
Sua Mbula
Uunu
Mbula-English Dictionary

By Salme Bugenhagen and Robert Bugenhagen
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Pronunciation Guide for the Mangaaba-Mbula Language

There are 29 symbols used in writing the Mangaaba-Mbula language:

a, aa, b, d, e, ee, g, i, ii, h, k, l, m, mb, n, nd, ŋ, ŋg, o, oo, p, r, s, t, u, uu, w, y, z

This is a practical alphabet in which most sounds are equivalent to those in Tok Pisin and are therefore represented by the same symbol. Thus,

<table>
<thead>
<tr>
<th>Symbol</th>
<th>Sound</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>a</td>
<td>papa, mama, wara</td>
</tr>
<tr>
<td>b</td>
<td>b</td>
<td>bikpela, boi, bus</td>
</tr>
<tr>
<td>d</td>
<td>d</td>
<td>digim, daunim, diwai</td>
</tr>
<tr>
<td>e</td>
<td>e</td>
<td>wetim, mekim, tenpela</td>
</tr>
<tr>
<td>i</td>
<td>i</td>
<td>isi, pikinini</td>
</tr>
<tr>
<td>g</td>
<td>g</td>
<td>givim, go, gude</td>
</tr>
<tr>
<td>h</td>
<td>h</td>
<td>helpim, holim</td>
</tr>
<tr>
<td>k</td>
<td>k</td>
<td>kilim, katim, kam, kokonas</td>
</tr>
<tr>
<td>l</td>
<td>l</td>
<td>larim, lusim, kol</td>
</tr>
<tr>
<td>m</td>
<td>m</td>
<td>mekim, meri, moni</td>
</tr>
<tr>
<td>n</td>
<td>n</td>
<td>nupela, naispela</td>
</tr>
<tr>
<td>o</td>
<td>o</td>
<td>opim, ofa, olpela</td>
</tr>
<tr>
<td>p</td>
<td>p</td>
<td>paitim, putim, pe, ples</td>
</tr>
<tr>
<td>r</td>
<td>r</td>
<td>ran, rais, resis</td>
</tr>
<tr>
<td>s</td>
<td>s</td>
<td>sori, isi, ais</td>
</tr>
<tr>
<td>t</td>
<td>t</td>
<td>tu, taim, tait</td>
</tr>
<tr>
<td>u</td>
<td>u</td>
<td>bus, lusim, hul, nupela</td>
</tr>
<tr>
<td>w</td>
<td>w</td>
<td>wara, wari, wanpela</td>
</tr>
<tr>
<td>y</td>
<td>y</td>
<td>yupela, yut, yangpela</td>
</tr>
</tbody>
</table>

Listed below are the symbols which do not occur in Tok Pisin and their values:

1. ŋ is a velar nasal, pronounced liked the ng in Tok Pisin sing, singim.
2. ŋg is a voiced, prenasalised velar stop, pronounced liked the ng in Tok Pisin pinga.
3. mb is a voiced prenasalised stop, pronounced like the mb in Tok Pisin namba.
4. nd is a voiced prenasalised stop, pronounced like the nd in Tok Pisin kundu.
5. z is a voiced dental sibilant, pronounced somewhat like the z in Australian English zero.
6. aa, ee, ii, oo, and uu represent lengthened versions of the vowels a, e, i, o, and u.
7. b is pronounced as a bilabial fricative, somewhat similar to v between vowels and in the conjunction be ‘in order to.’ Elsewhere, it is pronounced as a normal b.
Sua Sotaaraŋana Pa Ro Ta Ipiyooto Sua Mbula Uunu


Iti Mbula kalŋanda tiŋgi, ina koroŋ ki tomtom tamem som. Kokena tomtom sa ipakuri pa mi iso ni ta iute kat Mbula kalŋanda, na som. Pa iti iwali ki Mbula ta tulup iti to tipiyooto kat kalŋanda. Tana iŋgi koroŋ kiti iwali biibi ta Mbula gi. Kaimer kaimer ko ro tiŋgi ipakwaara koroŋ pakan ma ipa ndel.


Iti Mbula kalŋanda na, sua ambaimbaiŋan boozomen kat. Iŋgi kalŋanda ta takam la ki gobondo bizin mi isu isu ma isu kiti ta buri tombonbot gi. Mi iŋgi popoŋanda kiti tabe tiweted pa kaimer kaimer tiŋgi, ko timbot ambai pa kat, mi ko tipiyooto kat Mbula kalŋanda ma tipiyooto zitun lelen ma ñgar kizin ma iwe aigau pizin pa mbotŋana kizin.

Sua lwoono ta, ta imbot la Atai bizin kalŋan (zin Finland). Tiso ta kembei: ‘Iti matanda, ina kembei natiloŋa kiti itundu.’ Mi ina ñonoono kat. Pa itop la iti Mbula kalŋanda. Sombe motom su pa sua ta mata-, to re seu tina ipiyooto tomtom ñgar kini ma leleene ma mbulu kini ma koror kini ma boozomen. Tana uraata ki mandata na biibi kat. Mi lelende (lele-), ketende (kete-), mi kopondo (kopo-) tikam uraata boozo tomini.

Buk tiŋgi, pakaana paŋ. Pakaana mataana kana, ina sua sotaaraŋana ru. Ta imbot la kalŋanda, mi toro imbot la English kalŋan. Pakaana ta iwe ru pa i, ina pakaana biibi. Pakaana tana, ina sua Mbula, mi amtooro ila English kalŋan (Mbula-English). Mi pakaana ta iwe tel pa i, ina amtooro English kalŋan ila kalŋanda (English-Mbula).

Buk tiŋgi ko iuulu u be ute kat itum kalŋom, mi mbulu pakan ta imbot kiti ta tumbundu bizin mi imar. Mi ko iuulu u be ute English kalŋan tomini. Tana buk tiŋgi irao iuulu kat zin pikin ta tila skl. Sombe lelem be tooro sua Mbula ila English, na re pakaana ta iwe ru pa i (Mbula-English). Mi sombe nu kankaana pa sua mbukuunu sa ki English, na re pakaana ta iwe tel pa i (English-Mbula).

Koroŋ pakan zan, kembei ke, ye, wooro, man, ma kembei, kar ta boozomen tiso raraate som. Kar tataŋa tiso ndelndelŋa. Mi koroŋ ta kembei, ipata be tootoo zan ila English. Koroŋ tana zan ta amute zin na, ambeede ila pakaana ta iwe paŋ pa i.
Mi pakaana tana, amur lista pakan tomini kembei: Koroŋanda ta boozomen zan (matanda, kumbundu, namanda ma kembei), soŋanda bizin (lutundu, tamanda, nanda, tumbundu ma kembei), sua bibip pakan ki Merere sua kini, koroŋ pakan ki environment kiti zan, mi lista pakan.

Sua ta imbot buk tiŋgi leleene na, yapalaŋana ma iwe tel (dialects). Ta na, sua kizin Êgguuru men. Iwe ru pa na sua kizin Yaŋla, Birik, mi Marile. Kar tel tana timbot lukutuunu, tana ampaata kalŋan ‘Central dialect.’ Mi iwe tel pa, ina zin kar meleebe: Kampalap ma Kabi mi Sakar. Sua kizin ampaata amsombe ‘Northern dialect.’ Buk ti leleene na, sua boozomen ito ŋger ta imbot lukutuunu (Central dialect). Mi sua tataŋa ta ito ŋger kizin Êgguuru mi ŋger kizin kar meleebe.

Tamen niom Êgguuru mi niom kar meleebe koyom leleyom isaana pepe. Pa sombe ambeede sua sa ki Central Dialect, ina ipata be kotooro ila ŋger tiom som. Suu boozomen ta Central dialect tiyaaru, na zin kar meleebe tiso karau. Mi sua pakam ta leta g imbot lukutuunu na, tizem leta g tana raama leta iŋgoi ta ito i na, ma imborene. Kembei:

<table>
<thead>
<tr>
<th>Central</th>
<th>Kar Meleebe</th>
</tr>
</thead>
<tbody>
<tr>
<td>-paata</td>
<td>-pata</td>
</tr>
<tr>
<td>-boobo</td>
<td>-bobo</td>
</tr>
<tr>
<td>-baada</td>
<td>-bada</td>
</tr>
<tr>
<td>puulu</td>
<td>pulu</td>
</tr>
<tr>
<td>-paaza</td>
<td>-paza</td>
</tr>
<tr>
<td>-kaaga</td>
<td>-kaa</td>
</tr>
</tbody>
</table>

Mi sua boozomen ta Central dialect tiyaaru, na zin Êgguuru tizem leta ta sua tana imap pa i. Mi mazwaana ta tizem leta tana, sombe sua imap pa p, d, som z, na titooro leta tana iwe b, t, som s. Mi sombe imap pa leta g, na tizem g tana imborene. Ta kembei:

<table>
<thead>
<tr>
<th>Central</th>
<th>Êgguuru</th>
</tr>
</thead>
<tbody>
<tr>
<td>-paata</td>
<td>-paat</td>
</tr>
<tr>
<td>-boobo</td>
<td>-boob</td>
</tr>
<tr>
<td>-baada</td>
<td>-baad</td>
</tr>
<tr>
<td>-paaza</td>
<td>-paas</td>
</tr>
<tr>
<td>-kaaga</td>
<td>-kaa</td>
</tr>
</tbody>
</table>

Koroŋ pakan ta re su pa

Sombe lelem be ru sua lwoono sa ta imbot se ro ti, to motom su pa alpabet. Pa sua ta boozomen na iparto i ma ito alpabet zalaana. Kokena to alpabet som mi peele sorok, to ru ma molo. Kam ŋgar pa sua suruunu ta sua imanga pa na. Sombe imanga pa p (kembei pat, -peebe) to ru nabut ki P. Koroŋ tana ko imbot la ruunu tataŋa. Alpabet kiti, ta tibeede su meleebe kat na.

Zaala be parŋgalaken sua raama uuunu

Sua boozomen ta ambeede zin na, ambeede sua uuunu men ise, kembei:

-paala, -boobo, -kam
Sombe re su pa risŋana ri ta kembei ≠ imuuŋgu pa sua sa, na ka uunu ta kembei: Sombe toso sua tana, na tozzo raama sua suruunu ri ta imuuŋgu pa. Suruunu ri tana iswe asiŋ ikam mbulu tana. Kembe:

-\text{paata} (=sua uunu)
\begin{itemize}
\item \text{(Nio) aŋ -paata}
\item \text{(Nu) paata (Zin Ǐguuru tisombe Niu ku-paat.)}
\item \text{(Ni) i -paata}
\item \text{(Iti) ta -paata}
\item \text{(Niam) am -paata}
\item \text{(Niom) ka -paata}
\item \text{(Zin) ti -paata}
\end{itemize}

Sombe sua suruunu tana ila iparnŋgalaken la ki sua uunu, to ipiyooto kat. Tana sua ka uunu ńonoono ina \text{paata}. Mi risŋana ri ta imuuŋgu pa, ina iso iti pa asiŋ ta ikam mbulu tana.

Mi sua pakan na, amur risŋana ≠ ito sua uunu, kembei: \text{lutu-, tizi-}. Risŋana tana, ka uunu ta kembei. Sombe toso sua tana, na tozzo raama sua suruunu ri ta iswe koroŋ tana ki asiŋ.

\text{tizi-} (=sua uunu)
\begin{itemize}
\item \text{(Nio) tizi- ƞ}
\item \text{(Nu) tizi- m}
\item \text{(Ni) tizi- ini (Zin Ǐguuru tisombe tizi-in, kar meleeb tiso tizi-ni.)}
\item \text{(Iti) tizi- ndi}
\item \text{(Niam) tizi- yam (Kar meleeb tiso tizi-am.)}
\item \text{(Niom) tizi- yom (Kar meleeb tiso tizi-yem.)}
\item \text{(Zin) tizi- n}
\end{itemize}

Tana sombe nu lelem be ru sua sa, na kam ńgar pa sua tana uunu muŋgu, to ru. Pa amur sua ito un.

Iti irao tuurpe sua matakiŋa pa sua uunu tatanana. Kembei:
1. \text{–mbol: -mbolmbol, -pombol, -pombolmbol, pombolŋana} (Sua boozomen tiŋgi timbot la sua uunu \text{–mbol} mbarmaana.
2. \text{–liŋ: -liŋliŋ, -miliŋ, -pamiliŋ} Sua boozomen tiŋgi timbot la sua uunu \text{–liŋ} mbarmaana.

\text{Uraata ki sua}
\begin{itemize}
\item Sombe motom su mi re N (Noun), ina imender pa koroŋ sa zaana, ta kembei: \text{me, ruumu, ke}
\item Sombe motom su mi re V (Verb), ina imender pa mbulu ta takamam, ta kembei: \text{–loondo, -pun, -sala.}
\item Sombe motom su mi re Adv (Adverb), ina imender pa sua pakan ta igaaba mbulu kamnana, mi iso iti be takam mbulu tana be parei, ta kembei \text{loondo karau, so sua ambai, kam sorok.} 
\end{itemize}
Sombe motom su mi re Conjunction), ina imender pa sua ta ilup, o iparngalaken sua ru, ta kembei ma, mi, tana, to, tabe, be, bekena.

Sombe motom su mi re Quantifier, ina imender pa sua ta iso iti pa koron piizi sa kembei: ru, tel, panj, boozo, tataña, pakan.

Sombe motom su mi re (sg) (=Singular), ina iso iti pa tomtom o koron tamen

Sombe motom su mi re (pl) (=Plural), ina iso iti pa tomtom o koron ru, som boozo

Sombe motom su mi re Prep (=Preposition), ina tomini ilup sua suruunu ru, ta kembei: ipuni pa pat, mar raama yam, ni ila ki naana.

Sombe motom su mi re Redup (=Reduplication), ina iso pa sua ta taparap, ta kembei:

- so → -zozo
- paala → palpaala, -walwaala
- paaza → -waswaaza
- pet → -wedet, -pedet
- seŋ → -zenzenj
- seeŋge → -zenzeengge
- meete → -metmeetee
kuritti → kuritti

Ŋgar matakina imbot parapŋana leleene. Mazwaana pakaana s mi p titooro tiwe z mi w. Ro tiŋgi, ambeede sua parapjan ito ŋger ki Central dialect. Sua pakan, sombe zin Ŋguuru mi zin kar meleebi kan tiparap, na tiso toro: -paas → -wazaas (=Ŋguuru kalŋan).

Sombe motom su mi re (inc) (=Inclusive) iti, som (exc) (=Exclusive) niam, ina sua ru tana, sombe totooro zin ila English kaljan, na tiwe sua tamen: we. Mi Tok Pisin iso ru raraate kembei iti: yumi mi mipela.

Inclusive, ina ka ŋgar ta kembei: nio/ niam mi nu/ niom tomini (=English we, us, ours). Exclusive, ina ka ŋgar ta kembei: nio/ niam, mi nu/ niom na som (=English we, us, ours)

Nio Atai leleŋ ambai kat pa mazwaana ta nio niamŋan zin tomtom pakan ki Mbula mbuleyam su mi amkamam ŋgar mi uraata pa ro tiŋgi. Mazwaana tana, nio aşkamam ŋgar biibi pa mbulu tiom, mboti tiom, mi kalŋoyom kundun kundun mi mbukun mbukun boozomen. Koron tina, nio aşre kembei koron biibi kat pio, mi ikam ma nio menmeen yo, paso aşute zin koron tina. Mi leleŋ ambai kat pa zin wal ta timbutultul raama yo pa uraata tana.

English Preface

Introduction

This dictionary is the product of some twenty five years of involvement with the Mangaaba-Mbula people under the auspices of the Papua New Guinea Branch of the Summer Institute of Linguistics. Over the course of those years, the two authors have lived among the Mbula people in Yangla village, learned the Mbula language, analyzed the language and published a reference grammar and other linguistic papers about the language (see the Bibliography), worked together with many talented co-translators to translate a significant portion of the Bible, and produced a wide variety of literacy materials for adults and children.

The present work is a kind of capstone for our efforts among the Mbula people. It summarises the current state of our knowledge of the lexicon of their language. Anyone who has ever worked on the lexicography of a language other than his or her mother tongue will certainly be conscious, as we are, of the deficiencies of their knowledge of the language. Despite one’s best efforts, it always seems that the surface of the language has only barely been scratched. This is certainly the case for a language as rich as Mangaaba-Mbula. It is still the case that we regularly encounter new words. So no claim is made that the present dictionary is any way exhaustive.

The dictionary is primarily intended to serve the Mangaaba-Mbula people by documenting and standardising their language, and helping them to increase their proficiency in English and better understand the written English texts that come their way in their encounters with the outside world. However, linguistic and anthropological researchers will find much in the dictionary that will be of interest to them as well.

The dictionary is divided into the following sections: 1) vernacular introduction, 2) English introduction, 3) Mbula-English dictionary, 4) English-Mbula finder list, and 5) some listings of semantic groupings of words (i.e. Semantic fields). This last section contains listings of: 1) environmental terminology, 2) body and plant parts, 3) kinship terminology, 4) colour terms, 5) houses and buildings, 6) Biblical key terms, 7) lists of vernacular names of various types of birds, fish, insects, shellfish, snakes, plants, and trees.

Acknowledgements

We are deeply grateful to the Mbula people who have allowed us to live in their midst over these many years, befriended us, taught us their language, and worked hard to produce literature for their own people. It has been a privilege to share our different worlds, sorrows, and joys.

It would be impossible to acknowledge every individual who has assisted in the production of this dictionary. Over the years, as we have visited in people’s homes, sat in village meetings, worked on translation and literacy materials, and revised materials with the Kalŋanda Komiti (the local language committee), so many
have told stories, explained meanings of different words, and suggested better examples. However, it is appropriate to recognise a few people who have devoted an especially large amount of time to the dictionary compilation process: Pastor Silas Ariko, Mr. Moses Gial (dec.), Mr. Lukas Aibul, Mr. Giamsa Apei, Pastor David Aibike, Mr. Naleng Gideon (dec.), Mr. Timothy Kasare (dec.), Mr. Joel Nakaio, and Ms. Rachel Awa. Production of this dictionary would not have been possible without their assistance.

We are deeply appreciative of friends, family members, and supporting churches in the United States and Finland who have been such faithful friends and supporters of our work among the Mbula people over these many years.

Finally, we would like to gratefully acknowledge assistance from Wycliffe USA and Wycliffe Finland project funding to help with the printing costs of this volume. As a result, ordinary Mangaaba-Mbula villagers will be able to purchase dictionaries of their language at a reasonable cost.

The Mangaaba-Mbula language and its speakers

Mangaaba-Mbula is an Oceanic Austronesian language spoken by some 4500 people living on the eastern half of Umboi Island and on Sakar Island in the Morobe Province of Papua New Guinea. Austronesian is one of the most widely dispersed of the world’s language families, with languages ranging from Taiwan to Madagascar near Africa to Hawaii and Easter Island. There are around 270 million speakers of Austronesian languages. The ancestral homeland of people speaking Austronesian languages is thought to be Taiwan. Based on archaeological evidence having to do with a particular style of pottery known as Lapita, the speakers of Proto-Oceanic appear to have arrived at the Bismarck Archipelago in Papua New Guinea by 1900-1500 BC (Spriggs, 1990). Ross (1989) argues that they probably initially settled on the island of New Britain in the vicinity of the Willaumez Peninsula (which is near to the town of Kimbe) because of the large obsidian deposits there.

The speakers of Mangaaba-Mbula live in seven different villages (here listed from north to south): Alario (also named Sakar, which is located on Sakar Island), Kabi, Kampalap, Marile, Birik, Yangla (also referred to by Mbula speakers as Abal or Ndasui), and Gauru (usually referred to by Mbula speakers as Ijguur(u)). The language is a member of the Oceanic group of Austronesian languages. Ross (1988:122,161) classifies it as a member of the Ngero-Vitiaz linkage within his North New Guinea Cluster.

In the linguistic literature, Mangaaba-Mbula has been referred to as Mangap and Kaimanga. Locally, speakers from nearby neighbouring language groups refer to Mangaaba-Mbula speakers as either Mahaav(a) or Kaimaŋa.

Umboi Island is approximately 50 kilometres by 30 kilometres, with the long axis of the island being orientated northwest–southeast. Sakar Island is more

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1 Umboi Island is also referred to as Rooke Island.
2 The name of Sakar Island in Mangaaba-Mbula is Tabalou.
Figure 1: Mangaaba-Mbula language area
symmetrical, being about seven kilometres in diameter, and outlies Umboi Island by about fifteen kilometres. The maximum elevation of Umboi is 1658 metres, while that of Sakar is 992 metres. Both islands are volcanic in origin, but not currently active. Active volcanoes can be found on Ritter Island (locally termed Kurkur) — a stony outcrop about two kilometres long and less than 200 metres high located ten kilometres northeast of Umboi — and on the facing shore of New Britain. Speakers of the Kovai language, which is related to other Papuan languages on the Huon Peninsula, live on an elevated plateau in the centre of Umboi island. To the southeast of Umboi are the many small Siassi Islands. These are inhabited by the speakers of the related Saveeng (or Mutu) language, who have been and still are intimate trading partners with the Mangaaba-Mbula people (Harding 1967). This language is also known as Mutu-Tuam, and Tuam-Mutu, and it has three dialects: Oov (spoken on the inner islands just off the coast of Umboi: Aramot, Mutu-Malau, Mandok, and Aronai islands), Tuam (spoken on Tuam Island and in Yaga village on the east coast of Umboi), and Malai (spoken on Malai Island).

Mbula speakers refer to Saveeng-speaking Siassi islanders as Mutu and to the Kovai people as Kumbai. The inner islanders, who speak the Oov dialect of Saveeng, are referred to as Koobo.

The area where the Mangaaba-Mbula speakers live may be divided into four geomorphic provinces: 1) sago swamp (the south-eastern portion of the area), 2) coast, 3) very dense mountainous tropical forest (the interior), and 4) elephant grass covered recent lava flows (found only in the northern portion of the language area, alternating with mountainous forests). Only the villages of Yangla and Gauru are located in the sago swamp province. Birik is located in the forest province. All other villages are located along the coast within 100 to 300 metres of the sea.

Most Mangaaba-Mbula speakers are subsistence farmers who live off the land. Typical food crops include: sweet potatoes, yams, manioca, various types of sweet and cooking bananas, and sugar cane. The pulp of sago palms (see meene) is processed to collect starch which is then baked into cakes. Talis nuts and Canarium almond nuts (see kaŋar) are also important foods. Common fruits include pineapples, mangoes, and Malaysian apples. Lexical items having to do with the coconut palm (ni) and the sago palm (meene) constitute a very rich semantic domain in the language, as do those related to the Canarium almond tree (kaŋar). Much of the traditional calendar (see puulu ‘month’) of the Mbula people revolves around different phase of the life cycle of the Canarium almond tree.

Being lowland and somewhat swampy, one of the curses of the area is a teeming mosquito population. Malaria, tuberculosis, and filariasis are significant health problems in the area, with malaria being a frequent cause of infant mortality.
Phonology

The phonemes of the Mangaaba-Mbula language are: /p, t, k, b, d, g, m, n, η, mb, nd, (nz)\(^3\), ηg, s, z, l, r, w, y, a, e, i, o, u/. The symbol η represents a voiced velar nasal, and corresponds to the sound represented by ng in English and Tok Pisin. Thus, forms like ɲerek ‘parrot’ and ɲoong ‘you (singular) Quarrel’ would be written as ngerek and ngoongo in a more English or Tok Pisin oriented orthography. Likewise ɲge ‘pig’ and ɲangəŋ ‘young man’ would be written as ngge and nanggang. In the Central and Gauru dialects, there is a contrast in vowel length which is lost in the Northern dialect. Long vowels are represented in the dictionary by a doubling of the vowel, e.g. aa, ee, ii, oo, uu. All graphemic symbols have their expected phonetic values, except for /b/ when it occurs intervocally. In such instances, it is spirantised to a bilabial fricative [β], e.g. /biibi/ is pronounced as [biːbi].

Major Dialectal Variations

There are four main dialects in the language: the Gauru dialect (spoken only in Gauru village), the Central dialect (spoken in Yangla, Birik, and Marile villages), the Northern dialect (spoken in Kampalap and Kabi villages), and the Sakar dialect (spoken on Sakar Island). The dialects constitute a chain with each dialect grading into the neighbouring one as one moves from south to north. Since the compilers of this dictionary mainly resided in Yangla village, the dictionary largely reflects the Central dialect of the language. But some lexical items from other dialects have been included where these are known to be different.

Pronouns

Dialectal differences are especially striking in the genitive suffixes occurring on the inalienable nouns and the free pronouns.

<table>
<thead>
<tr>
<th></th>
<th>Gauru</th>
<th>Yangla</th>
<th>Birik</th>
<th>Marile</th>
<th>Kampalap</th>
<th>Kabi</th>
<th>Sakar</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG</td>
<td>-ŋ</td>
<td>-ŋ</td>
<td>-ŋ</td>
<td>-ŋ</td>
<td>-ŋ</td>
<td>-ŋ</td>
<td>-ŋ</td>
</tr>
<tr>
<td>2SG</td>
<td>-m</td>
<td>-m</td>
<td>-m</td>
<td>-m</td>
<td>-m</td>
<td>-m</td>
<td>-m</td>
</tr>
<tr>
<td>3SG</td>
<td>-Vm(^4)</td>
<td>-Vm</td>
<td>Vmv ~-nV</td>
<td>-nV</td>
<td>nV</td>
<td>-nV</td>
<td>-nV</td>
</tr>
<tr>
<td>1PL.INC</td>
<td>-ndV</td>
<td>-ndV</td>
<td>-ndV</td>
<td>-ndV</td>
<td>-ndV</td>
<td>-ndV</td>
<td>-ndV</td>
</tr>
<tr>
<td>1PL.EXC</td>
<td>-yam</td>
<td>-yam</td>
<td>-yam</td>
<td>-yam</td>
<td>-am</td>
<td>-am</td>
<td>-am</td>
</tr>
<tr>
<td>2PL</td>
<td>-yom</td>
<td>-yom</td>
<td>-yom</td>
<td>-yom</td>
<td>-yem</td>
<td>-yem</td>
<td>-yem</td>
</tr>
<tr>
<td>3PL</td>
<td>-n</td>
<td>-n</td>
<td>-n</td>
<td>-n</td>
<td>-n</td>
<td>-n</td>
<td>-n</td>
</tr>
</tbody>
</table>

Table 1: Dialectal Variants of the Inalienable Genitive Suffixes

\(^3\) The Gauru, Northern, and Sakar dialects distinguish /nz/ from /z/, but the two phonemes are neutralised in the Central dialect to /z/.

\(^4\) Here and elsewhere in this section, a capital V in phonological representations always indicates a vowel identical to the nearest vowel of the root or stem to which an affix is attached.
Table 2: Dialectal Variants of Free Pronominal Forms

The Gauru dialect exhibits several regular phonological differences from the Central dialect:

1. Where the Yangla dialect has forms ending in \( \ldots V\alpha V\alpha CV\alpha \) [i.e. a series of three identical vowels interrupted by a consonant between the second
and third vowel], the Gauru dialect drops the final vowel. Since voiced consonants do not occur in word final position in the language at the phonetic level, if this consonant is voiced, it become devoiced in the corresponding Gauru dialect. forms. And if the intervening consonant is /mb/, /nd/, or /ŋg/, this rule does not apply. The following forms illustrate these generalizations:

<table>
<thead>
<tr>
<th>Yangla Form</th>
<th>Gauru Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tamaana</td>
<td>tamaan</td>
<td>‘his/her father’</td>
</tr>
<tr>
<td>toono</td>
<td>toon</td>
<td>‘land, earth, ground’</td>
</tr>
<tr>
<td>ruumu</td>
<td>ruum</td>
<td>‘house’</td>
</tr>
<tr>
<td>tooomoto</td>
<td>toomoot</td>
<td>‘man’, ‘male’</td>
</tr>
<tr>
<td>tuunu</td>
<td>tuun</td>
<td>‘freshwater eel’</td>
</tr>
<tr>
<td>ibaada</td>
<td>ibaat</td>
<td>‘he/ she carries’</td>
</tr>
<tr>
<td>biibi</td>
<td>biip</td>
<td>‘big (one)’</td>
</tr>
<tr>
<td>beeze</td>
<td>bees</td>
<td>‘garden house’</td>
</tr>
<tr>
<td>ipeeebe</td>
<td>ipeep</td>
<td>‘she gives birth’</td>
</tr>
<tr>
<td>kuumbu</td>
<td>kuumbu</td>
<td>‘theft’</td>
</tr>
<tr>
<td>maanga</td>
<td>maanga</td>
<td>‘sand’, ‘rice’</td>
</tr>
<tr>
<td>loondo</td>
<td>loondo</td>
<td>‘to run’</td>
</tr>
</tbody>
</table>

2. Whereas in the other dialects, the second person singular Subject prefix occurring on verbs is null, in the Gauru dialect there is an overt prefix ku- which occurs on all verbs except those beginning with an initial /k/.

<table>
<thead>
<tr>
<th>Yangla Form</th>
<th>Gauru Dialect Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kam</td>
<td>kam</td>
<td>‘you (singular get / take / do’</td>
</tr>
<tr>
<td>kem</td>
<td>kem</td>
<td>‘you (singular) steal’</td>
</tr>
<tr>
<td>kaaga</td>
<td>kaa</td>
<td>‘you (singular) open’</td>
</tr>
<tr>
<td>la</td>
<td>ku-la</td>
<td>‘you (singular) go’</td>
</tr>
<tr>
<td>re</td>
<td>ku-re</td>
<td>‘you (singular) look / see’</td>
</tr>
<tr>
<td>pun</td>
<td>ku-pun</td>
<td>‘you (singular) hit’</td>
</tr>
<tr>
<td>ŋgal</td>
<td>ku-ŋgal</td>
<td>‘you (singular) pierce/spear’</td>
</tr>
</tbody>
</table>

3. The Gauru dialect simplifies /Cw/ clusters in reduplications by omitting the /w/.

<table>
<thead>
<tr>
<th>Yangla Form</th>
<th>Gauru Dialect Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>wesweeze</td>
<td>wezees</td>
<td>‘be paddling’</td>
</tr>
<tr>
<td>waswaaza</td>
<td>wazaas</td>
<td>‘be planting’</td>
</tr>
<tr>
<td>wenweene</td>
<td>weneen</td>
<td>‘be shooting’</td>
</tr>
</tbody>
</table>

4. The Gauru and Northern dialects exhibit loss of /g/ when it occurs intervocalically after a long vowel:
5. The Gauru, Northern, and Sakar Dialects maintain a distinction between /nz/ and /z/ which is neutralised to /z/ the Central Dialect.

6. In the Northern and Sakar dialects, the vowel length distinctions exhibited by the Gauru and Central dialects are largely neutralised.

A brief overview of the grammar of Mangaaba-Mbula

The basic word order in the clause is:

Subject—Verb—Direct Object—other, more peripheral, constituents.

<table>
<thead>
<tr>
<th>Subject</th>
<th>Verb</th>
<th>Direct Object</th>
<th>Peripheral Arguments</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) Akum</td>
<td>i-kam kini</td>
<td>pa kar.</td>
<td>‘Akum put on a feast for the village.’</td>
</tr>
<tr>
<td>Akum</td>
<td>3SG-do food</td>
<td>in village</td>
<td></td>
</tr>
<tr>
<td>(2) Nio</td>
<td>aŋ-la aŋ-bot ki ato-ŋ</td>
<td>i-su Lae</td>
<td>‘I went [and] stayed with my older brother in Lae.’</td>
</tr>
<tr>
<td>I-go</td>
<td>I-stay with older.brother-my</td>
<td>it-descend Lae</td>
<td></td>
</tr>
</tbody>
</table>

These first two examples illustrate an important distinction in the nouns of the language. One class of nouns, the inalienable nouns, always occur with a genitive suffix indicating the identity of some other entity that is associated with the noun. In the second example, *atoŋ* is an inalienable noun. This can be seen from the first person singular genitive suffix *-ŋ* (glossed as ‘my’) occurring on it, which indicates whose brother is being talked about. Most kinship terms, body parts, other part-
whole relationships, spatial relationships, and bodily products like urine, blood, smell/scent, and excrement are expressed by inalienable nouns, as well as other less easily classified items like ‘name’, ‘reputation’, ‘news.’

In the first example, on the other hand, *Akum, kini,* and *kar* are all alienable nouns. They do not require the indication of an associated entity, and do not occur with the genitive suffixes.

**Genitive suffixes**

The genitive suffixes occurring on the inalienable nouns are listed below:

<table>
<thead>
<tr>
<th>Suffix</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ŋ</td>
<td>1SG.GEN / my</td>
</tr>
<tr>
<td>-m</td>
<td>2SG.GEN / your (singular)</td>
</tr>
<tr>
<td>-VnV ~ -nV ~ -Vn</td>
<td>3SG.GEN / his ~ her ~ its</td>
</tr>
<tr>
<td>-yam ~ -am</td>
<td>1PL.EXC.GEN / our (hearer excluded)</td>
</tr>
<tr>
<td>-ndV</td>
<td>1PL.INC.GEN / our (hearer included)</td>
</tr>
<tr>
<td>-yom ~ yem</td>
<td>2PL.GEN / your (plural)</td>
</tr>
<tr>
<td>-n</td>
<td>3PL.GEN / their</td>
</tr>
</tbody>
</table>

Note that in the third person singular forms, the Gauru dialect suffix lacks the final vowel, while the Northern dialects lack the first vowel of the suffix. For the second person plural suffix, the Central and Gauru dialects have -yom, while the Northern dialect has -yem.

Several sample paradigms of inalienable nouns are given below.

<table>
<thead>
<tr>
<th>Lutu-</th>
<th>‘child’</th>
</tr>
</thead>
<tbody>
<tr>
<td>lutu-ŋ</td>
<td>1SG.GEN / my child</td>
</tr>
<tr>
<td>lutu-m</td>
<td>2SG.GEN / your (singular) child</td>
</tr>
<tr>
<td>lutu-unu, lutu-nu, lutu-un</td>
<td>3SG.GEN / his ~ her ~ its child</td>
</tr>
<tr>
<td>lutu-yam, lutu-am</td>
<td>1PL.EXC.GEN / our (hearer excluded) child</td>
</tr>
<tr>
<td>lutu-ndu</td>
<td>1PL.INC.GEN / our (hearer included) child</td>
</tr>
<tr>
<td>lutu-yom, lutu-yem</td>
<td>2PL.GEN / your (plural) child</td>
</tr>
<tr>
<td>lutu-n</td>
<td>3PL.GEN / their child</td>
</tr>
</tbody>
</table>

---

5 V in the table here represents a vowel that is identical to the final vowel of the inalienable noun. The three variants for the third person singular form are all dialectal variations. The Central dialect uses the first two, the Northern dialect uses mainly the middle one, and the Gauru dialect uses the third variant. The speakers from Kabi village and Sakar island use –am for the first person plural exclusive suffix, and the other dialects use –yam. The three northern villages of Kampalap, Kabi, and Sakar use -yem for the second person plural suffix, whereas the more southern villages use -yom.
kwo-  ‘mouth’
kwo-ŋ 1SG.GEN / my mouth
kwo-m 2SG.GEN / your (singular) mouth
kwo-ono, kwoon, kwono 3SG.GEN / his / her / its mouth
kwo-yam 1PL.EXC.GEN / our (hearer excluded) mouth
kwo-ndo 1PL.INC.GEN / our (hearer included) mouth
kwo-yom, kwo-yem 2PL.GEN / your (plural) mouth
kwo-n 3PL.GEN / their mouth

kere-  ‘front’
kere-ŋ 1SG.GEN / my front
kere-m 2SG.GEN / your (singular) front
kere-ene, kereen, kerene 3SG.GEN / his / her / its front
kere-yam 1PL.EXC.GEN / our (hearer excluded) front
kere-nde 1PL.INC.GEN / our (hearer included) front
kere-yom, kere-yem 2PL.GEN / your (plural) front
kere-n 3PL.GEN / their front

Inalienable nouns are indicated in the dictionary by the grammatical category N_Inal, whereas alienable common nouns are simply given the category N. A noun’s category can also be seen from its citation form. The citation forms of inalienable nouns end in a hyphen which alienable ones lack, as a reminder that they require an additional genitive suffix to be grammatical.

There is a process of ablaut which alters the vowels in some inalienable nouns, causing a variation between /a/ and /o/ in the vowels of the stems.

kopo-  ‘stomach’  nOmO-  ‘hand’  tAmA-  ‘father’
kopo-ŋ  nomo-ŋ  tamaŋ  my
kopo-m  nomo-m  tomom  your
kopo-ono  nama-ana  tama-ana  (singular)
kopo-ndo  nama-nda  tama-nda  his / her / its
kopo-yam  nomo-yam  tomo-yam  our (INC)
kopo-n  nama-n  tama-n  our (EXC)

In the dictionary, the citation forms of nouns like kopo- are written with /o/, while those exhibiting alternations like nOmO- and tAmA- are both cited with /a/, e.g. noma- and tama-. However, paradigms are given in most instances for the nouns exhibiting such alternations. Note that the only difference between O and A is in the first person singular forms.

Modifiers typically follow the constituent they modify. Thus, the language has prepositions, and most adverbs come after the constituents they modify. Within
the noun phrase, genitive modifiers of alienable nouns, descriptive modifiers, numerals and other quantifiers, relative clauses, and demonstratives all come after the noun they modify.

<table>
<thead>
<tr>
<th>Alienable Noun</th>
<th>Genitive</th>
<th>Quantifier</th>
<th>Relative Clause</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>me</em> dog</td>
<td>[tio] my</td>
<td>[ru] two</td>
<td>[ta that]</td>
</tr>
<tr>
<td>ti-kam</td>
<td>ṅge]</td>
<td></td>
<td></td>
</tr>
<tr>
<td>they-get pig</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>‘my two dogs that got a pig’</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Alienable Noun</th>
<th>Descriptive Attribute</th>
<th>Quantifier</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>mburu</em> thing(s)</td>
<td>[ambaibaijan] good.ones</td>
<td>[boozomen] many</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Genitive</th>
<th>[kizin tubudu] of.them Europeans</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>‘the many good possessions of the Europeans’</td>
</tr>
</tbody>
</table>

No class of adjectives is formally distinguished in the language. Stative nouns like *biibi* ‘big (one)’ / ‘leader’, *ambaija*- ‘good one’, and *molo* ‘long (one)’ / ‘length’ which can function either in isolation as the head of a noun phrase, or as a descriptive modifier following another head noun, serve a similar function to adjectives, however. Also, there are many intransitive stative verbs like –*kokou* ‘be white’, –*saana* ‘be bad, become bad’ and *ambai* ‘be good’, which occur in relative clauses to express various enduring properties of the head noun. Such nouns and verbs are marked in the dictionary as ‘Stative.’

The genitive modifiers of alienable nouns exhibit two different positions. If they are pronouns, they occur immediately after the noun, whereas if they are full prepositional phrases, then they occur after quantifiers. Categorically, the genitive modifiers of alienable nouns are prepositional phrases headed by the Locative preposition *ki*.

With inalienable nouns it is possible to further specify the identity of a genitive by adding a full noun phrase before the noun.

<table>
<thead>
<tr>
<th>Inalienable Noun-Genitive Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(5) <em>Lutu-unu</em> child-his i-meete he-die neeri.</td>
</tr>
<tr>
<td>‘His child died yesterday.’</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Overt Genitive NP</th>
<th>Inalienable Noun-Genitive Suffix</th>
</tr>
</thead>
<tbody>
<tr>
<td>(6) <em>Ti-pun</em> [Silas lutu-unu]. they-hit Silas child-his</td>
<td></td>
</tr>
<tr>
<td>‘They hit Silas’ child.’</td>
<td></td>
</tr>
</tbody>
</table>
Similarly, it is possible to further specify the identity of a pronominal alienable genitive or indicate some sort of special emphasis on the genitive (often the emphasis is contrastive—*This* one, not some other one—by adding a full noun phrase before the alienable head noun.

(7) *Ina [Atai koroŋ kini]. Koroŋ ku som.*
    that.one Atai thing her thing your(SG) not
    *That is Atai’s thing. [It is] not your thing.*

**Verbs**

Verbal morphology is not very complex. The following sorts of morphological processes yield multi-morphemic words:

1. prefixes on verbs to indicate the person and number of the Subject
2. derivation of predicates to increase or decrease their transitivity
3. reduplication
4. nominalization
5. compounding

Most verbs in the languages are obligatorily inflected with a set of prefixes which indicate the identity of the Subject. In many instances, these prefixes are the only indication of the identity of the Subject. These prefixes are listed below:⁶

<table>
<thead>
<tr>
<th>Prefix</th>
<th>1SG.SUBJ / I</th>
<th>2SG.SUBJ / you (singular)</th>
<th>3SG.SUBJ / he / she / it</th>
<th>1PL.EXC.SUBJ / we (hearer excluded)</th>
<th>1PL.INC.SUBJ / we (hearer included)</th>
<th>2PL / you (plural)</th>
<th>3PL / they</th>
</tr>
</thead>
<tbody>
<tr>
<td>aŋ-</td>
<td></td>
<td>1SG.SUBJ / I</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ø ~ ku-</td>
<td>2SG.SUBJ / you (singular)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i-</td>
<td>3SG.SUBJ / he / she / it</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>am-</td>
<td>1PL.EXC.SUBJ / we (hearer excluded)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tV-</td>
<td>1PL.INC.SUBJ / we (hearer included)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kV-</td>
<td>2PL / you (plural)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ti-</td>
<td>3PL / they</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

To illustrate these prefixes, several verb paradigms are now given.

- **-la**
  - ‘go’
  - *aŋ-la* 1SG.SUBJ / I go
  - *la* 2SG.SUBJ / you (singular) go
  - *i-la* 3SG.SUBJ / he / she / it goes
  - *am-la* 1PL.EXC.SUBJ / we (hearer excluded) go
  - *ta-la* 1PL.INC.SUBJ / we (hearer included) go
  - *ka-la* 2PL / you (plural) go
  - *ti-la* 3PL / they go

---

⁶ In most dialects, second person singular verbs lack an overt Subject prefix. In the Gauru dialect, however, such verbs are inflected with *ku-*, unless the verb stem begins with a /k/. *V* in the first person inclusive and second person plural suffixes represents a vowel identical to the first vowel in the verb stem to which the prefix is adjoined.
-uulu ‘help’

*aŋ-uulu* 1SG.SUBJ / I help

*uulu* 2SG.SUBJ / you (singular) help

*i-uulu* 3SG.SUBJ / he / she / it helps

*am-uulu* 1PL.EXC.SUBJ / we (hearer excluded) help

*tu-uulu* 1PL.INC.SUBJ / we (hearer included) help

*ku-uulu* 2PL / you (plural) help

*ti-uulu* 3PL / they help

-ko ‘flee’

*aŋ-ko* 1SG.SUBJ / I flee

*ko* 2SG.SUBJ / you (singular) flee

*i-ko* 3SG.SUBJ / he / she / it flees

*am-ko* 1PL.EXC.SUBJ / we (hearer excluded) flee

*to-ko* 1PL.INC.SUBJ / we (hearer included) flee

*ko-ko* 2PL / you (plural) flee

*ti-ko* 3PL / they flee

Since there is no grammatical tense in the language, the above paradigms could have just as appropriately been translated with past or future tense, i.e. ‘I went’ / ‘I will go’, ‘I helped / I will help’, and ‘I fled / I will flee.’ The temporal reference of an utterance is either derived from the preceding context, or indicated by certain temporal and modal adverbs like *neeri* ‘yesterday’, *koozi* ‘today’, *gaaga* ‘tomorrow’, *ko* ‘uncertain (future).’ This should be born in mind when viewing the translations of examples in the dictionary. Many of them could just as legitimately translated with other tenses.

**Uninflected Verbs**

It should be noted that not all verbs in the language occur with the Subject prefixes. A significant number of verbs, most of which are intransitive, do not. These are still analyzed as verbs, because they *invariably* function as predicates. To include them as modifiers in a noun phrase one must either nominalise them or put them in a relative clause. In the dictionary, the citation forms of *inflected* verbs always begin with a hyphen, as a reminder that they require a Subject prefix. Uninflected verbs lack this hyphen. For example, the notion ‘hit’ is expressed by the inflected verb *-pun*, while the notions ‘be good’ and ‘be hungry’ are expressed by the uninflected verbs *ambai* and *petel*. Uninflected verbs are also distinguished by grammatical category labels like *V_Intr_Uninflected* and *V_Tr_Uninflected*. Some verbs exhibit *optional* inflection. In such instances the main entries begin with a hyphen enclosed in parentheses: *(-)tirikriigi*.

The grammatical relations of the language are very clearly organised according to a nominative-accusative pattern, which treats the Subjects of intransitive and transitive verbs the same, regardless of whether the Subject is an Actor or an
Undergoer. In all of the following examples, the nominative pronouns *ni* or *zin* are optional.

(8) \((Ni)\) *i-meete kek.*
    he he-die PERF
    ‘He has died.’

(9) \((Ni)\) *i-mar i-re yam neeri.*
    he he-come he-see us (EXC) yesterday
    ‘He came and saw us yesterday.’

(10) \((Ni)\) *i-po ruumu ma i-map.*
     he he-tie/build house and it-finished
     ‘He finished building the house.’

(11) \((Zin)\) *ti-reege ruumu ma i-su.*
     they they-tear.down house and it-descend
     ‘They tore down the house.’

**Verbal Transitivity & Transitivity-Altering Morphology**

In the entries for verbs, their grammatical category roughly characterises their transitivity. The following three primary abbreviations will be observed: \(V_{\text{Tr}}\), \(V_{\text{Intr}}\), \(V_{\text{Middle}}\). In addition some verbs exhibit multiple categories, e.g. \(V_{\text{Intr}}/\text{Tr}\) and \(V_{\text{Middle}}/\text{Tr}\). The category \(V_{\text{Intr}}\) is used for intransitive verbs, which only permit a Subject. \(V_{\text{Tr}}\) is used for transitive verbs, which require an Object as well as a Subject. \(V_{\text{Middle}}\) is used for ‘middle’ verbs, which require both a Subject and an obligationy co-referential Object. Despite the fact that they are co-referential, pronominalised Objects of Middle verbs are expressed with the ordinary accusative pronouns rather than the reflexive-emphatic forms (*itu-.*).

(12) *Nio aŋ-keene.*
    I I-sleep
    ‘I slept.’ (intransitive verb)

(13) *Nio aŋ-re zin.*
    I I-see them
    ‘I saw them.’ (transitive verb)

(14) *Nio petel yo.*
    I be.hungry me
    ‘I am hungry.’ (uninflecting middle verb)

(15) *Zin ti-par-pa-moto zin.*
     they they-RECIP-CAUSE-be.afraid them
     ‘They threatened each other.’ (middle verb)

Mangaaba-Mbula has several different verbal prefixes which change the transitivity of verbs. The first, *ma- ~ mV-, is a detransitivising prefix which converts a transitive action-process verb to an intransitive one expressing a process.
(16) *Ni i-liŋ yok su-la kuuru.*
she 3SG-pour water descend-go pot.
‘She poured water into the pot.’

(17) *Yok i-mi-liŋ.*
water it-DETRANS-pour
‘The water spilled.’

The second prefix, *pa- ~ pV-* is a causative / intensive. It derives transitive action-
process predicates from intransitive ones, or makes transitive predicates somehow
more ‘intense’ (i.e. it implies greater effort or care on the part of the agent). A large
number of the verbs in the language beginning with /p/ contain this prefix.

(18) *Buza tio i-saana kek.*
knife my it-deteriorate PERF
‘My knife has gone bad.’

(19) *Zin ti-pa-saana buza tio.*
they they-CAUSE-deteriorate knife my
‘They ruined my knife.’

(20) *Nio aŋ-pa-kaaga bokis.*
I I-CAUSE-open box
‘I managed to get the box open. / I forced the box open.’

(21) *Nio aŋ-ute sua tana.*
I I-know talk that
‘I know about that talk.’

(22) *Zin ti-pa-ute yo pa sua tana.*
they they-CAUSE-know me REF talk that.
‘They taught me that talk.’

It is possible to combine the detransitivising and causative prefixes, with the net
result that a new predicate expressing *accidental* causation is formed.

(23) *Ni i-pa-mi-liŋ yok.*
he he-CAUSE-DETRANS-pour water
‘He accidentally spilt the water.’

The final transitivity-altering prefix is the highly productive reciprocal prefix *par-*, which expresses the meaning ‘each other.’

(24) *Niam am-uulu zin.*
we (EXC) we (EXC)-help them
‘We (EXC) helped them.’

(25) *Niam am-par-uulu yam.*
we (EXC) we (EXC)-RECIP-help us(EXC)
‘We (EXC) help each other.’
Reduplication

Verbs are reduplicated to express imperfect aspect; i.e. habituality, durative, or progressive aspect.

(26) Wok ti-wedet kasek som.
    wallaby 3PL-appear + RED lowlands not
    ‘Wallabies do not usually show up in the lowlands.’

(27) Man i-watwaata moori tina za-ana.
    bird 3SG-call + RED woman that name-her
    ‘The bird kept calling that woman’s name.’

(28) Nio aŋ-taŋtaŋ ma aŋ-botmbot, mi tomtom ta
    I I-cry + RED and I-stay + RED and person one
    ‘As I was crying, and a person
    i-mar to i-peteke yo.
    he-come then he-stop me
came and told me to stop [crying].’

With a few intransitive verbs, reduplication is favored when multiple participants undergo the action expressed by a verb.

(29) Ni i-pun zin ma ti-metmeete.
    he he-hit them and they-die + RED
    ‘He killed them.’


A number of stative intransitive verbs always occur in a reduplicated form.

In terms of their phonological form, reduplications can be complete—mbot-mbot ‘be staying / living’, -map-map ‘be ending’—or partial. Partial reduplications reduplicate either the final rhyme, or the final syllable, or the first consonant + following vowel + the second consonant in the root: kam- am ‘be doing’, molo-lo ‘be transgressing’, bad-baada ‘be carrying.’ In most cases, initial /p/ in reduplications becomes /w/, while initial /s/ becomes /z/. Also, the nasal component of prenasalised stops is frequently lost: -pet ‘appear’ → -wed-et ‘be appearing’, -seeŋge ‘laugh’ → -zen-zeeŋge ‘be laughing’, -ndom ‘grow (used of plants)’ → -ndom-dom ‘be growing.’

Nominalisation

Verbs, some adverbs, and even some nouns may undergo derivation with the suffix –ŋa- to yield new nouns, e.g.
<table>
<thead>
<tr>
<th>Base Form</th>
<th>Meaning</th>
<th>Derived Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>-saana</td>
<td>‘be bad, deteriorate’</td>
<td>sananŋana</td>
<td>‘bad’</td>
</tr>
<tr>
<td>ambai</td>
<td>‘be good’</td>
<td>ambaiŋana</td>
<td>‘good’</td>
</tr>
<tr>
<td>-ŋgiimi</td>
<td>‘buy’</td>
<td>ŋgiimiŋana</td>
<td>‘selling, sale, for sale, something that requires a payment’</td>
</tr>
<tr>
<td>za-</td>
<td>‘name’</td>
<td>zaanŋa</td>
<td>‘famous, great’</td>
</tr>
</tbody>
</table>

Forms derived with the suffix -ŋa inflect as inalienable nous:

| -ŋa-       |                     |               |                                  |
| -ŋo-ŋ     | first person singular ‘my’ |               |                                  |
| -ŋo-m     | second person singular ‘your’ |            |                                  |
| -ŋa-na ~ -ŋaan ~ ana⁵ | third person singular ‘his/her/its’ |            |                                  |
| -ŋa-nda   | first person plural, hearer included ‘our’ |        |                                  |
| -ŋo-yam   | first person plural, hearer excluded ‘our’ |       |                                  |
| -ŋo-yom   | second person plural ‘your’ |             |                                  |
| -ŋa-n     | third person plural ‘their’ |             |                                  |

Which form is used depends on the referent of the noun phrase in which it occurs. The third person singular and plural forms are the most common.

(30) Zin wal ambaiambai-ŋa-n som.
     they group be.good + REDUP-NMZ-GEN.3PL not ‘They are not good people.’

(31) Nio tomtom sorok-ŋo-ŋ.
     I person without.basis-NMZ-GEN.1SG
     ‘I am a person with no status.’

(32) Moori ŋgiimi-ŋa-na i-map.
     female buy-NMZ-GEN.3SG 3SG-end
     ‘The buying of the woman is ended.’

**Event Nouns**

A number of nouns in the dictionary are listed as having the grammatical category N_Event. Such nouns typically occur in a periphrastic construction with the verb -kam ‘do, get, receive’ in examples like the following.

(33) Zin ti-kam kuumbu biibi.
     they they-do/get stealing big.one
     ‘They are doing a lot of stealing.’
This last example illustrates a particularly common way of expressing experiences, in this case usually uncontrolled unpleasant ones. Other ways of expressing experiences include: experiential verbs and body-image expressions, the latter being the most common way.

(35) Nio aŋ-moto i.
I I-fear him
'I fear him.'

(36) Ni kete-ene malmal kat.
he liver-his fight very
'He is very angry.' (Literally: 'His liver is really fighting."

**Interesting lexical items**

Probably the most semantically complex form in the language is the inalienable noun *mata*—‘eye’/ ‘kind’/ ‘colour’/ ‘intensity/sharpness’/ ‘harbour’/ ‘centre of consciousness.’ There are hundreds of lexemes containing this form. As the centre of consciousness, it is a striking illustration of the old proverb that ‘the eye is the mirror of the soul.’ Other body parts that are likewise frequently involved in expressing emotions: *lele*—‘inside/feelings’, *kete*—‘liver’, *kopo*—‘stomach.’ Many times, instead of saying that a person does something, the body part used in an action is grammatically portrayed as the doer of the action. This can be observed in the entries for *nama*—‘hand’, *kumbu*—‘leg’, *talŋa*—‘ear’, and *kwo*—‘mouth.

Coconuts (ni), sago palms (meene), betel-nut palms (mbu), and the *Canarium* tree (kaŋar) are the most important trees for the Mangaaba-Mbula people. There are many very specific lexical items detailing the various parts of these trees and the various stages in their life-cycles.

Probably the most important verb in the language is *-kam* ‘receive, give, do, cause’. It collocates with an extremely large number of items.

As is the case in many other languages of Papua New Guinea, Mangaaba-Mbula exhibits many, very specific motion verbs, and many verbs of cutting, carrying hitting, and breaking.

**Vernacular Definitions**

For a number of lexical items, there is a field marked: ‘def.’ Such fields contain vernacular definitions or other comments about various lexical items made by Mbula speakers.
Listing of Grammatical Categories and Some Abbreviations

Listed below are the principle grammatical categories used in the dictionary, as well as some other common abbreviations occurring in the entries.

1 first person, ‘I’, ‘we’
2 second person ‘you’ singular or plural
3 third person ‘he’, ‘she’, ‘it’, ‘they’

Adv_Pred0 Adverb occurring after the verb but before the Object
Adv_Pred1 Adverb occurring after the Object, but before any other peripheral constituents in the clause
Adv_PredP Adverb occurring among or after the peripheral constituents in the clause
Adv_PrePredP Adverb occurring immediately before the verb or non-verbal predicate (could also be viewed as a modal auxiliary)
Adv_QuantP Adverb that modifies quantifiers
Adv_S Sentence final adverb
alt. alternate form

Clitic Complementiser Conjunction construction: Construction or syntactic frame in which an item occurs
def. Vernacular definition or other comments about the item

Demonstrative Demonstrative Pronoun Determiner
dial. var. Dialectal variant, form used by another dialect

EXC ‘we’ with hearer excluded
Genitive suffix Genitive suffixes occurring on inalienable nouns indicating person and number of the possessor

INC ‘we’ with the hearer included
Intj Interjection
N Noun
N_Event Event noun
N_Inal Inalienable noun
N_Inal_Event Inalienable event noun
N_Inal_Stative Stative Inalienable Noun
N_Proper Proper noun
N_Stative Stative Noun

Nominalising suffix opposite: words having the opposite or nearly opposite meaning, antonyms

Opt. Inflected Optionally inflected verb
Particle

PL
Prefix
Preposition
Pronoun
Pronoun formative
Quantifier
SG
similar:
Subject prefix

Suffix
construction:

Theme marker

V_Intr
V_Intr_Uninfl
V_Intr/Tr
V_Middle
V_Middle/Tr
V_Middle/Tr_Uninfl
V_Middle_Uninfl
V_Scomp
V_Tr
V_Tr_Uninfl

Serial verb

Plural marker
Transitivity-altering prefix occurring on verbs
Pronoun
The third person singular suffix –ni that occurs in some pronouns
Quantifiers (both numerals and non-numeric quantifiers)
Singular number
words that are very similar in meaning, synonyms
Subject prefix occurring on inflected verbs that indicates person and number of the Subject
The construction in which the lexical item normally occurs
The form na which functions as a formative in conjunctions and demonstratives and also serves as a topic marker
Intransitive verb
Uninflected intransitive verb, which does not take the Subject prefixes
Verb that can be either intransitive or transitive
Verb whose Subject and Object are obligatorily coreferential
Verb that can be either transitive or middle
Verb that can be either transitive or middle and which does not take the Subject prefixes
Verb whose Subject and Object are obligatorily coreferential and which does not take the Subject prefixes
Verb taking a sentential complement
Transitive verb
Transitive verb that does not take the Subject prefixes
Verb commonly occurring in serialised constructions
Bibliography


abirapaleŋa-

a₁ Adv_S
▶ REMOTE (on-going action which is not visible to the speaker or is otherwise considered to be somehow remote)...
Me tikukuk a. —Dogs are yelping (over there, far away).
...imborro siiri ta Taroobo kwoono a. —...
he used to look after the pig fence down at the mouth of the Tarawe river.
def. Korọj imbot molo pio. —Something is far away from me.
▶ recently completed action, (‘just …ed’) 
Aŋpekel sua ta ni iso ga. —I will reply to what he just said.
a₂ Intj
▶ Hey! (I want to say something to you, listen to me)
A, nu karau. —Hey, do it quickly.
A, kam ṣunun ṣunun pepe. —Hey, don't grumble.
▶ Ah! (adoration)
A Raupati, kuzunu molo, mataana molo, tomtom kaibiim. —Ah Raupati, his nose is long, and his eyes are long, a handsome person!
a ra/ a raa
▶ Ah! (expresses sadness or longing)
A ra, atoŋ ta niamru amar ma itaara ke ti!
—Ah, it was my older brother that came with me and cut this tree!
def. A. itwer. —A is longing [for something or someone].
a ina so Intj
▶ “You did that well!” (expresses approval)
def. A irak ma ambai kat. Tabe B iyok pa narogo ki A, to iso sua tana. —A dances very well. So B approves of A's dancing and says that.
similar: a ina buri
aa lagoi Intj
▶ “You did that very well!” (expresses great approval)
def. A. ikam mbulu sa ma ambai kat. Tabe B. iyok pa mbulu kini, to iso sua tana —A does something and it is really good. So B approves of what he did and says this expression.

abal₁ N
▶ mountain, highlands
abal uteene
▶ top of the mountain, highlands region
zin abal uteene kan —the people of the Highlands
abal uunu
▶ base, foot of a mountain
Tala ta abal uunu, tona tendeene wok. —When we (INC) go to the base of the mountain, then we will find wallabies.
abalabal N Redup
▶ mountains
abalabalŋana N_Inal_Stative Redup
▶ mountainous
lele abalabalŋana —mountainous area
ka- abal
▶ heart (physical organ, used of pigs)
Tomtom boozomen leen be tikan kan ńge ka abal. —Many people like to eat the heart of a pig.
Abal₂ N Proper
▶ Yangla village or the people from there (used by people who aren't from Yangla)
Zin Abal tiso ta kembei. —The Yangla people speak like that.
dial.var. Ndasui (Gauru)
abataŋa- N_Inal_Stative
alt. abaataŋa-
▶ inaccurate
def. Ni ipiri ma ila ikam som. Tana ni namaana abataŋana. —He threw it without it going [and] getting [the target]. Therefore his hand is inaccurate.
similar: ma aus, supuu
abe N_Stative
▶ ripe, overripe, soft to the touch (used of breadfruit, betel-peppers)
Kun iwe abe kat. —The breadfruit is very ripe (still edible).
Kun ńonoono ta mbim to imbol som, mi ipepep. Zin moori tito, som tilas kun abe. —A breadfruit that is not firm when you (SG) press it and is soft. The women roast ripe breadfruits over a fire.
Peege iwe abe, to tesey som. Ila ne. —When betel-pepper is soft, then we (INC) don’t chew it. It is gotten rid of.
abirapaleŋa- N_Inal_Stative
▶ different things mixed together, different colours mixed up
Abumta pakaana kooto, pakaana kapa, to toso ruumu abirapaleŋana. —A house whose roof is half sago-thatching and half iron, we call abirapale.

Abu N
▶ grandparent, grandchild
Abu bizin timboro iti, to tamanda ma nanda bizin tila tikam uraata. —When our (INC) grandparents look after us (INC), then our parents go [and] do work.

Abus mar uulu yo. —Grand-mother/father/Grandchild, come help me.

Abutum N
▶ dance/ music type (people are carried during the course of the dance)
-mbo Abutum— to sing Abutum dance music
naroogo Abutum— an Abutum dance
Naroogo abutum tina na, tararakrak tararakrak ma ila mankwoono, to tizinzi̧ŋ zi̧n pikan mi tombo Abutum. —That Abutum dance, we (INC) keep dancing and dancing until morning, and then as we carry the children, we sing the Abutum [music].

duŋ N
▶ small packet of crushed galip nuts + taro roasted over hot stones
Tipil kaŋar ma itap, to tuzuk raama mok. To isala tiama ma ito. Sombe munmun, ina iti toso aduŋ. Tuzuk bibip na toso kodaanə. —After we (INC) crush the galip nuts, then we wrap them into small parcels and put them on hot stones to roast, that we call an aduŋ. If we wrap them into a big parcel, we call it a kodaanə.

dia.l. var. tetekat (Birik)
a ñntj
▶ hey! (Disapproval. “You did something bad.”)
Ai, nu zooro sua tio. —Hey, you (SG) disobeyed my talk.

def. Tomtom sa ikam korŋ sa ta ambai som, to nu so sua tina pu nu yok som. Ina nu mburom pa som. —If someone does something that is not good, then you (SG) say this because you don’t approve of it. You do not like it.
▶ seeks attention (“Listen to me. I want to say something to you.”)
Ai mooi, ni iso parei piom? —Hey woman, what did he say to you (PL)?
Ai, kere! —Hey, look!

Aigap N_Stative
▶ black one, very dark-skinned (used of people from Bougainville Island area)
Zin tomtom Buka, iti toso zin aigap. —The people of Buka Island, we (INC) say they [are] black ones.
Wai, motom aigap kei ta zin Buka? —Wow, your (SG) eyes are black like those of the Buka Island people!

Aigau N
▶ decorative plant, decoration (generic name for decorations used in ceremonies)
Niam amkam aigau be amrak. —We (EXC) put on decorations to dance.
Aigau kizin moori na, lokoloko, kapimolo, ngeeme... —[The various types of] women's ceremonial decorations are armbands, beads...

Aigau rukŋanə
▶ decorative and fragrant plants that are steamed to produce a good smell
Aigau rukŋanə tito sala tiama. —Decorative, good-smelling plants are steamed on [hot] stones.

Aigule N
▶ day, daytime
Aigule ambaigana! —Good day!
Nio, aigule koozi, aŋbot ruumu. —Today I stayed at my house.
Kalala parei pa aigule ta boozomen?
—Where are you (PL) going every day?

Aigule palakuutu
▶ noon, mid-day
Zoŋ mataana ikam aigule palakuutu. —The sun/clock was at mid-day.

Aigule potomŋanə ki Merere.
▶ the Lord’s holy day, Sunday
Aigule potomŋanə tabe ketende su pa i.
▶ Sabbath (Lit. ‘the holy day when we (INC) are to rest’)

Aimnə- N_Inal_Stative
▶ gnarled wood (has twisted grain and is difficult to carve accurately)
def. Taara ke mi ka paaga loŋa itop ma ila ne kembei pakan som. Pa uranuran boozo.
—You (SG) cut a tree and the chips do not come off easily as is the case with other [trees]. For [the wood] has many strong fibers in it.
dia.l. var. piuja- (Marile), pinpiinggaŋana
opposite: mokŋana
aikos
N
first masked person to appear in the Nakanmut dance

Airapon ziru Aikos timuuŋgu, to lutun bizin tise. —The second and first Nakanmut dancers come first, and then their children [i.e. the subsequent dancers] appear.

aisor
N
sorrowful mourning song, dirge

Aiss, igig koror amsaŋa kat! —Hey, this is really good!

aisss
Intj
Hey! (expresses delight)

Aiss, karka kembena pepe! —Hey, don’t do that!

def. Tepeles toto sua ti. Nindi gesges pa. Petekejana. —When we (INC) are tired of something, then we say this. When we don’t want something to happen anymore. [This is talk for] stopping [people from doing something].
pounding stick, pestle (used for pounding starchy tubers like taro and manioc into pudding in wooden dishes)

Re aitar ta aŋur se tina. Kam ma mar, be tangal wak sula timbiri. —Look at the pounding stick/pestle that I put there. Bring it, so we (INC) can pound some starchy pudding in a wooden dish.

similar: kuŋ niini

swampy area, sago swamp
def. Tiŋgi ibibi ta meene lene na aitol.

—Look at the swampy area, sago swamp.

similar: kuŋgun aitol kumbu
ta mi kasaaŋa meene ise. —Set up a frame and hang the sago from it.

similar: wo kumbu

Aiyu dance type (can be performed either during the day or at night)

Aiyu na, niam naroogo tiam som. Ipa Mereu mi ile. —The Aiyu dance is not originally our (EXC) dance. It comes from West New Britain.

akulalu tool type (used for hollowing wooden dishes, canoes, drums etc.)

Ni ikam akulalu mi isap/ ikan/ ino kuŋ leleene. —He took a curved tool and hollowed the inside of a wooden mortar.

alagap big and black (used of pigs)

Ou, kere yom pa ŋge alagap ta imar na! —Oi, be careful of that big black pig that is coming!

shell type (edible, found in rivers, similar to a keembe)

alala go straight to a target

Ni ikam pat mi ipuni ma alala. —He threw the rock straight at him and hit him.

nama-alalaŋana accurate in throwing or shooting

—He is accurate. Anutu, ni nama alalaŋana. —God is accurate [in judging people].

see also: nama- bakŋa-, koŋ, pok, tiŋ

alei Intj

—wow!, expresses delight
def. Iyak pa koron popoŋana ta ambaiŋana. —S/he exclaims over something new that is good.

aleei Intj

—ouch

—express that one is feeling pain
def. Iyak pa yooyŋana. —S/he exclaims because of pain.

alimbaŋa- grown-up, older than growth or behaviour indicates (used when scolding someone older)

Nu alimbaŋom kek! Puni paso? —You (SG) are grown-up already! Why did you hit him?

Alimbaŋom kek, tamen kankaanŋom men! —You (SG) are already grown up, but you are still foolish!

aliŋa- old, from before

Nu aliŋom kek. Ijiisi mi ŋgar ku ipet?

—You (SG) are already old. When will your thinking appear (i.e. when will you become wiser)?

Ijiisi na posop? Ruumu tina aliŋana kek.

—When are you (SG) going to finish? [You have been building] that house for a long time.

alimugoraŋa- very old

Mbeete tana alimugoraŋana kek. Mi imo zen? —That sore is already very old. Hasn’t it dried up yet?

—ancient

Mooto zazaŋana tana, anong tau alimugoraŋana. —That great snake, the one about whom I have been speaking, the ancient one.

—well-experienced, mature in thinking
def. Ŋgar kizin imbol kek, irao tiposop uraata, zin buriŋan som. —Their thinking is already strong, they are able to do work and finish it, they are not new on the scene.
Kere zin tomtom alingumorayan tabe tikam uraata tanga. —Look for some well-experienced men to do that work. similar: kolman pa
alok V_Intr_Uninfl
construction:... ma alok/ ... ta alok
▶ last a long time, last forever
Ruunu mboljana ko imbot ma alok. Irao isana som. —A strong house will last a long time. It won’t deteriorate.
Ko matan iyaryaara ma alok. —They will live forever. (Lit. ‘Their eyes will shine forever.’)
Nio anja skul ta alok kek. —I went to school a long time ago.
alok kekŋa- N_Inal_Stative
▶ long-lasting
mbete alok kekŋana —long-lasting sore
alok na Adv_PrePredP
construction: alok na A ... (na)so B
▶ wish (in counterfactual constructions:
I wish A would have happened, then B could have happened)
Yanj ti inok topjana men. Aloks nr iur metjana risa, naro Apei ila kar kini. (=Imet risa so ndabok. Naso iur mazwaana) —This rain just keeps on falling. I wish there was a bit of a pause, then Apei could go to his village. (If only it would stop just a bit, it would be wonderful. Then it would give an opportunity [for him to go].)
Alok na ur mar pataana ta neeri, so ikam ma ila. Mi ingi som. Pa woogo ila kek. —I wish you had brought that thing yesterday, then he could have taken it with him. But now it is too late, for the boat has left already.
similar: pepe...so, so(mbe)...be, be...be
am- Subject prefix
▶ we, we (EXC), we but not you, first person plural exclusive Subject prefix which occurs on inflected verbs
am-la —we (but not you) go, went, will go see also: tV- ‘we (INC)’
ambai1 Adv_Pred1
▶ well
Iti so takam uraata ma iloono ambai, ina ko kaimer tombot ambai pa. —If we (INC) do work and it runs well, then later we will live well because of it.
-ur ambai pa
▶ suit, go well with
Ke matun na iur kos pa tomtom pakan. Mi tomtom pakan na som. Iur ambai pizin ma irao tikam patagan sa som. —The matum tree causes some people to get sick. But for others, this is not the case. It suits them and they don’t have any problem [because of it].
ambai2 V_Intr_Stative_Uninfl
▶ be good
Ingi ambai. —This is good.
Kini ti ambai som. —This food is not good.
Lelegen ambai kat pu. —I am very happy because of you (SG). [Lit. ‘My insides are good because of you.’]
Mi nio ituy tamen ta kembei, ko ambai? —If I am all alone like this, will it be good?
Mbulu ku tina, ame na, ambai leen. —That behaviour of yours (SG), we (EXC) see it as being really good! [=sarcasm]
ambaimbai V_Intr_Uninfl Redup
▶ becoming better
Niini ambaimbai kek. —He is already feeling better.
ambaiŋa- N_Inal_Stative
▶ good
Kini ambaiŋana —good food
Mbey ambaiŋana! —Good night!
ambaimbaiŋa- N_Inal_Stative Redup
▶ very good
▶ good (plus plurality of referent)
wal ambaimbaiŋan —good people
anaŋ N_Inal
▶ my mother, my aunt
anaŋ bizin —my (mother and) aunts
see also: na-
note: This is an irregular first person singular form of the noun na-.
Andewa N_Proper
def. lele kizin meetejan
▶ place where dead people go (Traditionally thought to be on New Britain)
Timeete, to tisula Andewa. —They die, and then they go down to Andewa.
anon N
▶ person that has just been talked about
Anon ta imar !! —The one we have been talking about is coming now.
similar: tobe/ toobe
anraŋ
▶ pandanus type (found by water or in swampy places)
Anraŋ ruunu bibip mi mololo. Tingal ma iwe mi. —Anraŋ pandanus leaves are big and long. They are sewn into sleeping mats.
similar: pok

ansau
▶ seed of a komkom palm (edible, but is usually only eaten in times of famine)
Petele to takanan ansau. —In a time of famine, then we (INC) eat ansau seeds.

antare
▶ chicken, rooster
def. man kar kana —a bird of the village
Antare iyaaga ngureene mi ikoolo. —The rooster stretched its neck and crowed.
Antare ikaaga begeene. —The chicken opened its wings.
Antare isala man pangaara. —The rooster mated [with a chicken, lit. ‘It went up on a female.’]
dial.var. man tatariigi (Central)

Anutu
▶ God
loan from: the Yabêm language
similar: Merere

anuut
▶ white man, European, Caucasian
Zin anuut tire i mi tiso tipeene i. —The white men saw him and wanted to shoot him.
woonggo anuut —European-style boat
note: Gauru dialect form
dial.var. tubudu (Central), pura (Northern)

aŋ-
▶ I, first person singular Subject prefix
which occurs on inflected verbs
aŋ-la, aŋ-mar, aŋ-moto, aŋkan kini —I went, I came, I am afraid, I ate [some] food

aŋela
▶ angel
loan from: Tok Pisin, English

aŋkor
▶ bird type, raven, crow (black bird which eats carrion)
Man aŋkor, ni gabgapyana mi mataana isisig. —A raven bird, it is black, and its eyes are red.

aŋok
▶ hornbill
man aŋok —hornbill bird
loan from: West New Britain

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aŋok
▶ hornbill
man aŋok —hornbill bird
loan from: West New Britain

apan
▶ top part of head, crown (used only of pigs)
ŋge ka apan —top part of pig’s head
Kepetepaala ka apan mi kakan ka ngora. —Break open the top of the pig’s head and eat the brains.

aras
▶ “Give it to him!” (expresses anger and the desire that someone be beaten)
def. So sua tana raama ketem malmal.
Aras, mbot so ndabok! —I wish you (SG) had stayed. Then they would have really given it to you. [But instead you ran away.]
similar: Tina koras!/ Tarras!
Puni lak! Tina koras! Pa ina izooro sua men. —Hit him! Give it to him! For he has disobeyed the talk.

kete- kei ta lai aras (pakpakŋana)
▶ ill-tempered, easily angered person (Lit. ‘one whose liver is like a bitter wild yam’)
def. tomtom malmalŋana

aras
▶ drought due to intense heat from the sun, too hot
def. Zoŋ biibi na aras.
Zoŋ aras ineene mbunmbuutu ma imeetete. —The intense heat of the sun burnt the grass and [now] it is dead.
similar: menmeende

lai aras
▶ wild yam or taro eaten in times of famine

arasaras
▶ Event Redup
▶ rush too much, careless
Ni ikam aras aras pa mokleene kini taga, take ka kini ŋonoono sa som. —He rushed too much with that garden of his over there [=did not do the work carefully], and so now he has no food to eat.
Ni ikam aras aras pa ruumu kini poyana. Molo som, to isaana. —He rushed the building of his house too much. It won’t be long before it deteriorates.

aro
▶ sharpened stick (a tool)
def. Amsap zilŋaana tamen. (sharpened only on one side, used for husking coconuts, peeling sago, etc.)
Kasap zin aro ma timar bekena tu’up toono pa biidi. —Sharpen the sticks and bring them so we (INC) can break up the ground
for [planting] the yams.

*Tekeee ni pa aro mataana.* —We (INC) husk coconuts with a sharpened stick.

similar: *yoozo*

*aro ngun*

➤ sharpened on all sides/ all around, digging stick with a cone shaped point
def. *Amsap ma iliu.* —We (EXC) rounded the stick as we carved and sharpened it.

*artal*

➤ altar

loan from: Tok Pisin, English

*asiŋ*

➤ who? (singular)

*Hai, nu zom asiŋ?* —Hey, who are you (SG)? (accusing, challenging someone’s authority)

*Asiŋ ipunu?* —Who hit you (SG)?

*Nio moton ila pa kaimer ko aywoolo toomooto asiŋ?* —I am thinking about later, which man will I marry?

dial.var. *asin* (Kampalap)

*asiŋ sa*

➤ whoever

*zinoi*

➤ who? (plural)

*zinoi tikam som?* —Who all didn’t receive any of it?

*asir*

➤ evaporated salt, salt in the air, salt spray

*Amkowo pa tai, mi asir ikam yam ma runguyam isaana.* —As we (EXC) were travelling on the sea, the salt spray got on us and we looked awful.

*Asir ikam kapa ma kapa sumbun sumbun.* —The salt in the air caused the iron roof to [rust and] have holes.

*ataka*

➤ cockatoo (white, = Tok Pisin *koki*)

*ate*

➤ daddy, my father

(vocative form used by young children)

*Ate, mar! —Daddy, come!*

similar: *tamaj*

*atektekŋa*

➤ attractive, pretty, handsome (used of young people)

*Ni moori atektekŋana.* —She is a pretty young woman.
def. *Moori atektekŋana, ni mataana molo, kuzuunu imender, kwo suanana.* —An attractive woman, her eyes are long, her nose stands erect, she is a good talker.

*mburu (a)tektekŋana* —nice clothing

similar: *ambaija-

*atoŋ*

➤ my older brother

*atoŋ bizin* —my older brothers

*atoŋ moori*

➤ my older sister

*atoŋan*

➤ my older brothers

*atoŋ an* —my older sister

*O atoŋan,
tiŋga	ti.* —O my older brothers, listen to this talk of mine.

note: This is an irregular first person form of the noun to-. The other forms are: *tom, toono, tondo, toyam, toyom, and ton.*

*atuk*

➤ baby, small infant

*Ni imbaraara atuk kini ma ila.* —He carried his little infant child and went away.

*Ni atuk ki asiŋ? Atuk tio.* —Whose little infant is he? He is mine.

*aus*

➤ miss the target

*Aŋso aŋpu pa mбу ma aus.* —I was going to hit you with a betel-nut but missed.

similar: *nama- ila supuru, nama- abataya-

*awon*

➤ my maternal uncle, my nephew

*Aŋla aŋut awon le kooto.* —I went and cut [some] sago thatching for my uncle.

*Awoŋ bizin ta tingga kusiu.* —[It was] my maternal uncles that paid for my wife.

note: this is an irregular first person form of the noun wo-. The other forms are: *wom, woono, wondo, woyam, woyom, and won.*

*ayo*

➤ topic shift, expresses that the speaker is moving on to a different topic or activity

“I want to talk about something different or do something different now.”

*Sua tina toso ma imap kek, ayo, iigi be toso pa skul.* —That talk, we (INC) have finished discussing it, okay moving on, now we will talk about the school.
azaanga

- baba

- baada

> carry on one's shoulder, hanging from the shoulder or one's back

Nio aybaada kaari. —I carried a netbag hanging from my shoulder.

Nio ayjembut lej simber be anbjuk meene tio ila mi anbaada ma ayla kar. —I cut myself a stick to tie my sago to and carried it to the village.

- baada pataanja

> endure trouble, suffer, experience hardship

- baada sanaana (ka kadoono)

> bear the penalty of wrongdoing/sin,
suffer the consequences of wrongdoing

Yesu ibaada sanaana kitu ka kadoono.

—Jesus bore the penalty of our (INC) sins.

- budbaada

V_Tr Redup

baadaŋana

N_Inal_Stative

> medium-sized (used of pigs that can be carried by one person)

Nio ayre ije baadaŋana. —I saw a medium-sized male pig.

- baanaŋa-

N_Inal_Event

> carrying, act of carrying

- baba

> generally, non-specifically (used of speech)

> figuratively

Ni iso sua baba. —He spoke in general terms or using figurative language (rather than specifically addressing a particular person. But the person in audience to whom the talk is directed will recognise that he is being spoken to.)

- baba

V_Intr_Stative

> be wide, broad

Ke ti ruunu ibaba kat. —This tree’s leaf is really wide.

> flat

Toono ibaba kat. —The ground is very flat. Ruumu tina uenee, ina ibaba mete. —The roof of that house, it is too flat.

Kuri na, wiini ikeene baba. —A dolphin, its tail is oriented horizontally [rather than being vertical like the tails of most fish].

- bamba

V_Intr_Stative

> wide, broad

Kar keteene bambaŋana. —The centre of the village is wide.
Zin timbat ke runrun babanjan. —They tied wide leaves together.

- width, breadth, distance from one side to the other

Babanjanaka ki ruumu kembei re tel. —The width of the house is approximately three arm spans.

**kuzu- babanjan**

- broad-nosed (like Asian people, opposite of kuzu- mbin)

**-babal**  

- V.Tr

- swing someone by their arms

Babali se ndemem, mi mbisi ma la. —Swing him up on your (SG) back and carry him away.

Babali pikin ma isu. —Swing the child down.

**babur babur**  

- N_Event Redup

- flapping

Miiri iwi ni ruunu, to ikam babur babur.  

—The wind blew the coconut leaves and they were flapping.

**bada**  

- N

- bundle which can be carried by one person

Koooto bada ta —one bundle of sago leaves which can be carried by one person

**badaanaŋa**  

- N_Inal_Stative Redup

- slow in getting going, sluggish, dawdling
def.  

Iso sorok be ila, mi loŋa mi burup som.  

—He just says he is going, but doesn’t actually quickly get up [and go].

Tomtom tana ni badaanaŋana kat. Loŋa mi imanganga som. Ni ta kembeinaŋana.  

—That man is really slow in getting going. He does not get up quickly. He has [always] been like that.

similar: patapatanaŋa-, mata- ramraambana-

**baen**  

- N

- wine

Yok baen

loan from: Tok Pisin, English

**baibai**  

- N

- place or time of mourning (where people stay after someone has been buried)

Tomtom timbot baibai leleene. —People were in the place of mourning.

Ni izem baibai. —He came out of the place of mourning.

Pula sananŋana imap, to tiyooto pa baibai.  

—Once the mourning period is finished, then they go out from the place of mourning.

**baiŋa**  

- N_Inal_Stative

- poor-tasting, bad-tasting

We, kun, seremba baiŋana —poor-tasting mango, breadfruit, sweet potato

**ruŋgu-bai**  

- ugly looking (insult)

Ywe, ruŋgum bai! —Yuck, you (SG) are really ugly!

**bakai**  

- N_Event

- mistreatment, poor treatment, mishandling, abuse

Sombe kam bakai pini, inako ikanu. —If you (SG) mistreat it, it will bite you.

**kalŋa- bakai pa**  

- speak angrily at, harshly at

Ni leleene be ileg sua kiti som, tana ipekela raama kalŋaana bakai piti. —He didn’t want to listen to our (INC) talk, therefore he answered harshly to us.

**bakaiŋa**  

- N_Inal_Stative

- bad, nasty, abusive, harsh

Ikaŋa kalŋaana pio. Irao pa ngar tio som. —He spoke harsh talk to me. It wasn’t acceptable in my opinion.

- poor

Uraata kini bakaigana. —His work is poor.

**bakaiŋa**  

- N_Inal_Stative

- nasty

Lutuŋ bakaikaiŋana kat. Ila pun waene tora ma itap. —My child is really nasty. He went [and] hit his friend and [made] him cry.

**bakŋa**  

- N_Inal_Stative

construction: nama- bakŋa-

- accurate in throwing something, sure-handed

Ni nama(ana) bakŋaana. Ilu isi na, iroa itap som. Tiŋ ila. —He is very accurate. When he throws a spear, it doesn’t fall down [without hitting the target]. It goes straight to the target.

similar: alala, kon, pok, tiŋ
-balak V_Tr
▶ divide up
Balak mburu ku ma pakaana imbot, mi pakaana ila. —Divide up your (SG) things, and some will stay, and some will go.

-balak V_Middle
▶ divide, break up into groups, divide into factions
Zin tibalak zin. Zitun ma timbot la luppọna boozomen. —They broke up into many factions/groups. It is their own fault that now they are in many different groups.

-balak V_Middle
▶ divide up into two groups for the fight in order to handle (Lit. ‘see’) their enemies.

-balak V_Tr
▶ divide up into groups for the distribution of food.

-balutŋa- N_Inal_Stative
▶ mottled with two colours, banded, having a band of a different colour across the middle
Ŋge balutŋana ila mbaruumu tio. —A banded pig went under my house.

bam V_Intr_Uninfl
▶ be cleared off (used of areas of land)
Tideebe lele ti ma bam. —They completely cleared off this area.

banjase N_Event
▶ carelessness, sloppiness
Ni ikam banjase pa uraat. —He did careless, sloppy work.

-bapkaala V_Tr
▶ deny, conceal, keep something secret
Bapkaala sua tš! —Keep this talk secret!/ Conceal this talk!

-bar N
▶ initiation area for young men (often walled in with coconut fronds. It is the place where people dress themselves with the Nakanmut costume. Women are forbidden from going near it. In the past,
for a woman to have done so would have been a capital offense. During the Nakanmut ceremony, the young men are instructed there about the laws and customs of the village by the leader of the Nakanmut.

Tutu ki Nakanmut imbot la bar. —The law of the Nakanmut is [taught] in the initiation house.

baram

- dusk, twilight

Ingi be baram = Ingi be mbeŋi. —It is about to become night.

Zin baram su, mana tila. —They went after dusk.

baram

all do something together (nobody stays back)

Tala tamap ma baram se woŋo. —Let’s all go and get on the boat.

baram ma tila lup pa uraata. —They all went to work.

join into a group (without being asked)

Zin wal pakam tomini baram se kizin ma tila. —Some others also joined in and went along with them.

baram su

fall down

Tipuni ma baram su zaala lwoono. —They hit him and he fell down on the path.

baram baram su

fall down (used of many things falling down, or of rain)

Tomtom ta isala mi iyel we, to we baram baram su ma ke uunu bok. —Someone climbed up a mango tree and shook it, and then the mangoes all fell down and the base of the tree was full of them.

Yaŋ baram baram. —Rain poured down.

baranjisnis

- insect type living near water or ocean

sandfly

def. koron ki peende mi maŋga

Sombe kulindi iwizis, to baranjisnis tikan ti. —If our (INC) skins are wet, then the baranjisnis insects bite us.

see also: munggingin ‘sand-fly, sago gnat’

loan from: Mutu language

dial.var. baranjisnis (Marile), baranjesnis (Yangla)

baram1

N

dusk, twilight

Ingi be baram = Ingi be mbeŋi. —It is about to become night.

Zin baram su, mana tila. —They went after dusk.

similar: pulaata (= loan from the neighboring Mutu language)

baram2

V_Intr_Uninfl

all do something together (nobody stays back)

Tala tamap ma baram se woŋo. —Let’s all go and get on the boat.

Baram ma tila lup pa uraata. —They all went to work.

join into a group (without being asked)

Zin wal pakam tomini baram se kizin ma tila. —Some others also joined in and went along with them.

similar: palam se
dial.var. burum (Marile)

ŋurŋur baram

burn quickly

Paala pinpin ke pepe. Kokena ilela you to ŋurŋur baram. —Don’t split the wood too small lest it burn too quickly when it is put on the fire.

baram su

V_Intr_Uninfl

fall down

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yaŋ baram baram. —Rain poured down.

def. koron bibip ma boozo tisu. —Many big things go down.

baranjisnis

- insect type living near water or ocean

sandfly

def. koron ki peende mi maŋga

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see also: munggingin ‘sand-fly, sago gnat’

loan from: Mutu language

dial.var. baranjisnis (Marile), baranjesnis (Yangla)

similar: nama gubguubu

barau

Intj

yo barau

“Yes!” “Well done!” (expresses approval)

def. A. irak ma ambai kat. Tabe B. iyok pa naroogo kini, to iso sua tana. —A. dances and it is really good. So B. approves of his dancing and says this.

alt. A barau!

A barau, imbeli kek! —S/he has really done well.

E(i) barau

disapproval or anger

baraunja

N_Inal_Stative

construction: mata- baraunja-

tame, gentle, unafraid

barauruŋa-

N_Inal_Stative Redup

Post tio, ni mata barauruŋana. —My cat is tame.

similar: mata- isu

-pabarau

V_Tr

tame, cause to be unafraid

baruaara

N

sea urchin (black, has long spikes)


dial.var. nainou (Northern)

-baruaara

V_Intr_Stative Redup

be overweight, be fat (not able to work well because being too fat)

Ywe, ila Lae ma ikanan man, mi itum ma ibaruaara ma tau! —Humph, he went to Lae and kept eating chicken and became really fat!
Barbaraŋa-N_Inal_Stative
Bas N_Proper
- Bas village (former village in the northern part of the language area between Kabi and Aupwel which was wiped out by a tidal wave in the 19th century. It used to be inhabited by Kovai speakers.)

Basmai1 N_Event
- craving for meat
  Mete ikam yo ma aŋbot ruumu ma basmai ikam yo pa koŋ buzur. —I am sick and [I have to] stay inside the house and [therefore] I have a craving for meat.

Basmai2 V_Middle_Uninfl
- crave meat
def. Ŋgurem to lelem be kan buzur sa. Leleene pa ka buzur. —Your (SG) neck or insides are for eating some meat.
Nio basmai yo kat. Kala ma kepeene koŋ ye sa imar. —I am really craving meat. Go and spear some fish for me to eat and bring them.

Bata N
- butter
Sombe totooro tui, nako iwe bata. —If we (INC) churn milk (stir it for a long time), then it will become butter.

Loan from: Tok Pisin, English

Bayou V_Intr_Static
- be hot
Yok ibayou kat. —The water is very hot.
Lele ibayou kat. —It is very hot (i.e. the weather).
see also: you ‘fire’, -yoyou ‘be painful’
- be sick, have a fever
Kulini ibayou. —He has a fever. (Lit. ‘His skin is hot.’)

Kete-ibayou
- angry (Lit. ‘liver is hot’)

Lele-ibayou
- angry (Lit. ‘insides are hot’)
- feel hot [because of warm weather], (Lit. ‘insides are hot’)

Bayouŋa- N_Inal_Stative
- hot
Lele bayouŋajana —hot place, hot weather
Niom bayouŋoyom som, lomoŋoyom som. —You (PL) are neither hot nor cold.

-Pabayou V_Tr
- heat up something

-Parpayou V_Middle
- warm each other up

-Bazirin V_Intr
- give up, abandon, cease from (bad behaviour), amend one’s ways
def. Tezem/ Tiyaara mbulu sananjangana. Tomtom tana inoknok kuumbu rimos. Ibaziriŋ mbulu tana sen? —That man has done enough stealing. Hasn’t he abandoned that behaviour yet?
Nio ingi ajtomtoombo be aŋbaziriŋ yok wingjana, malmal mi mbulu sananjan ta boozomen. Pa aŋmoto koŋ kek. —I am trying now to give up drinking, and fighting and all other [kinds of] bad behaviour. For I fear for myself.

Mata-bazzi V_Intr_Uninfl
- be unwilling to do something when asked
Matanda bazzi na, mbulu ambai som. —To be unwilling to do what people ask us (INC) is not good behaviour.
Ango i be ila ise yok mi ni mataana bazzi. Tabe tiziini moori ila. —I sent her to fetch water but she was unwilling. So her little sister went.
similar: -parsiki

Be1 Adv_PrePredP
- non-assertion of factuality, contrafactual (used when the speaker does not assert or deny that something has happened)
- would
Nio be aŋla, tamen ni iruutu yo. —I would have gone, but he prevented me.
Ni be ila men, tamen zin tiyok pini som. —He would still have gone, but they didn’t let him.
Nio ingi be aŋla i. —I am about to go. dial.var. pe (Kampalap)

Be2 Complementiser
- that, to, in order to (introduces non-factive complements)
Nio aŋmiu be aŋmee. —I dreamt that I died.
Zin tiur sua pio be aŋla. —They ordered me to go.
Nio aŋwi i be ila. —I asked him to go.
Ni ila Lae be ingiimi ka kini. —He went to Lae in order to buy himself some food.
Nio irao be aŋla. —I can go./ I am able to go./ I should go.
Nio ko irao be aŋla. —I will be able to go.
Neeri, nio aŋrao be anjak, tamen koosi som. —Yesterday, I could have done it, but not today.
Nu irao be paute zin, pa ina nu uraata ku.
—You (SG) should teach them, because that is your work/responsibility.
dial.var. pe (Kampalap)
beede 39

bedbeedənə- N_Inal_Stative Redup
➤ light-coloured
➤ Europeans, people of a different race than Papua New Guineans (includes Asians as well as Caucasians)
Mungu, ni am tom tom amute zin bedbeedənən mburu kizin som. —In the past, we (EXC) native people did not know about the material possessions of the Europeans.
similar: pusuwaŋan, tubudu, pura, anaŋut
-beede V_Tr
➤ write
Nio aŋ beede ro ta ila kini. —I wrote a letter to him.
➤ decorate
Ni ibeede mataana. —S/he decorated his/her face.
beedeŋana N_Inal_Event
➤ act of writing
beedeŋana ma paataŋana —writing and reading
➤ decorating ceremony (done to first-born children, often in association with circumcision ceremonies)
Tipauuru zin moori lautabe. Tikam aigau beedeŋana. —They finished the ceremony for the first-born girls. They put on decorations as well as doing [face] painting.
-bedbeede V_Tr Redup
beedeŋana —writing and reading
➤ handwriting, something written
beeeze N
➤ garden house, temporary house
Amlup yam isu beeeze ma amkan. —We (EXC) gathered together at the garden house and ate.
bege- N_Inal
➤ wing
man begeene —wing of a bird
mbalus begeene —wing of a plane
➤ flipper
pen begeene —flippers of a turtle
➤ armpit
...iwillŋ peene ila begeene, mi iteege buza.
—...he carried the gun under his arm and held a knife (in his hand).
➤ flat side of a roof
Ruumu ti, begeene ru. —This house, its roof has two sides.
-kaaga bege-/-bege- ikaaga
➤ lift one’s arm
Begende ikaaga ma ʔgalas ila. —We lift our arms and the thermometer (Literally ‘glass’) goes in.
Tomtom tana ikaaga begeene be ingal ʔnge. —The man raised his arm to spear the pig.
-kat bege-
➤ lift one’s arm up in order to hit or throw something
-begeu V_Intr
➤ become twisted, get twisted, go out of joint
Ni imel, tabe namaana ibegeu. —She fell and twisted her arm.
lele- ibegeu
➤ feel very bad, be very sorrowful, feel torn up inside (Lit. ‘insides are twisted’)
Tiziini imete, tana leleene ibegeu kat. —His younger brother died and therefore he feels really bad.
def. lele- isaana ma isaana kat —Someone’s insides are bad and really bad.
bekena Conjunction
➤ in order that, purpose, means
Ni ikam uraata isu kar biibi bekena ikam le pat biibi. —He worked in town in order to get a lot of money.
bela Adv_PrePredP
➤ must
Sua ta boozomen bela ila buk, tona matan ingal. —All the talk must go into a book, and [only] then they will remember it.
Tomtom ta boozomen bela tila lupŋana, tona tilŋ su. —All the people must go to meeting, and then they will hear the talk.
Bela lem paspot, tona la pa toono toro. —You (SG) must have a passport in order to go to another land.
beleege N
ka- beleege
➤ stuntedness
Iŋge tana ka beleege. —That pig is stunted (Lit. ‘it has stuntedness’)
Boozo titum karau, mi ta itum kat som.
Tana ina beleeege. —Many grew up fast, but one did not. Therefore it was stunted.

**beleegena**
- N_Inal_Stative
  - stunted, not growing well
def. Korong itum karau som. —Something doesn’t grow quickly.
  - lazy

Tomtom beleegena, ni leleene be ikam uraata som. —A lazy person, he does not want to do work.

see also: lugooŋaŋa-, -maol, mbura- pa uraata som, -ŋguulu, -ŋgwol

**pana beleeg**
- lazy, useless (used as an insult)

**beleeg**
- V_Intr
  - be tired, be worn out

Kuumbu ikami ma ibeleege kat. —Tiredness is taking hold of him and made him really tired/ worn out.

**belek**
- V_Intr
  - mata- ibelek pa
    - despise, scorn, disdain, look down on

Ni mataana ibelek pa biibi kini. —He despised his master.

similar: -pasom, -repili

**beleu**

1. N
  - stirring stick (used for stirring sago porridge, etc)

Kam beleu mi sabeleu meene. —Take the stick and stir the sago.

2. V_Intr
  - move in curved direction

Tapa ma tableu sala keteene tanga, to ketende su. —Let’s walk and get up onto the level area over there, and then we can rest.

  - slip away, secretly change direction.

Tamen kolman tana, ni ibeleu pa mazwan ma ila kek. —But that old fellow, he had already slipped away from their midst.

Ni ibeleu ma pos ma ila. —He slipped away without telling anyone.

similar: sam, ma pis

3. V_Intr Redup
  - kete- ibeleu
    - fly into rage (Lit. ‘liver moves in a curved direction’)

  - pabeleu
    - V_Tr
    - rearrange the position of things or people, switch around, swirl around

Wo mburaana ipabeleu ke—The power of the flood swirled the logs around.
  - roll around, put around something
  - swap something secretly (without the person being aware of it)

**pabeleu mia**
- V_Tr
  - distort, misrepresent (because of adding one’s own ideas to what was said)

**pabeleu sua**
- V_Middle
  - swap, switch
  - go past each other

**sabeleu**
- V_Tr
  - stir, stir up (sago, porridge)

**belut**

- N
  - construction: ka- belut
  - force of churning water
  - So wo ipet ila li (sere som), to ka belut ise.
  - When the floodwater comes to a deep spot, then its force appears.
  - def. Wo mburaana ipabeleu ke, som tomtom, ina tapaata be belut. —When the power of a flood forcefully swirls trees [and carries them], or people, we (INC) call it the force of churning water.

**belutŋa**
- N_Inal_Stative
  - churning, agitated, swirling (used of water)

Leŋ tomtom sa tabe iur yo sola yok ta belutŋana i som. —I do not have anybody to put me down into the churning/stirring water.

**benjbeene**
- V_Intr Redup
  - embrace, hug

Wis ma ila na, isou woono mi ibenjbeene pini. —He rushed over and embraced and hugged his maternal uncle.

Ni ibenjbeene pa tisiini. —He embraced his younger brother.

**ber**

1. N_Stative
  - yellow (used only of coconuts)

Ni ber —yellow coconut

2. V_Intr uninfl
  - break

Kot na ber? —When you (SG) hit it, did it break?

3. V_Intr uninfl
  - break into pieces

Mose ipiri pat ki tutu isu ma berber ma imap. —Moses threw the stones of the law down and they broke up into pieces.
animate objects, expresses telic aspect for motion verbs
similar: per, perper, pok
ber + la
► come upon, show up
Ni ipa pa su ma ila ber la kizin. —He walked in the forest and happened upon them.
► go out, come out
Ni ipera ma ber la tai —He went all the way out to the ocean.
ber + le
► come towards the speaker
Zin ber le tiam. —They came all the way in to us (EXC).
ber + ma
► go to
Posi tiam ber ma tiom, som som? —Did our cat come to you (PL) or not?
ber + mar
► come in towards the speaker
Niam amkasas ke, mi ni ber mar tiam. —As we were cutting trees, he came into view.
ber + pera
► arrive, go out to
Zin Koobo ber pera yok kwoono kek. —The inner island people have gone all the way out to the mouth of the river.
ber + pet
Ni iwwa pa su leleene ma ber pet zaala.
► He walked in the forest and came up to the main road.
ber + se
► come up into view
Me tio imiriizi, mi molo som na ber se pa dogo. —My dog disappeared, but it wasn't long and it came up into view at the hill.
ber + su
► come down
berber V_Intr_Uninfl Redup
Ambutultul mi zin berber pet. —We were sitting and they came.
berber V_Intr_Uninfl Redup
mata-berber pa
► strongly desire, covet
Motom berber pa koroj kini tana. —I strongly desire that thing of his.
mata-berbergan- N_Inal_Stative Redup
► covetous, very desirous
Ni mataana berbergan. —He is covetous.
-berbere V_Intr Redup
► be bruised and swollen (Central)
► itch and burn (Marile)
► have blisters (Marile)
Kuliŋ iberebere. —I am bruised.
Tibaliŋ zin pa teene na, ndemen iberebere. —When they hit them with the cane, their backs were bruised.
Looto ikan yo ma ajikiiru, to kuliŋ iberebere. (Marile) —The nettles burnt my skin and I scratched, and then my skin was itching and burning.
Zoŋ ikan kuliŋ ma iberebere. —The sun burnt my skin into blisters.
similar: -samburiiti, -kam pok
berebereŋa- N_Inal_Stative Redup
► bruised, bruise
Re berebereŋana tis. —Look at this bruise.
berek N
► dawn, daybreak
Mbeŋ ipakaala yam ma berek. —Darkness hindered us until dawn came.
Tatariŋ tiyaŋ, ta berek kek. —The chickens have cried so it is now dawn.
...inamanaa lele be berek kat. —...he was waiting for the dawn to really come.
Berek isu, to... —Once it is dawn, then...
berekŋa- N_Inal_Stative
construction: mata- berekŋa-
► early
suŋŋana berekŋana —early morning devotions
berekŋa- N_Inal_Stative
construction: mata- berekŋa-
► large eyes
Ye zara na, mata berekŋana. —The zara fish has large eyes.
besla N
construction: -we besla
► one responsible for, assume responsibility for
Tomtom tana iwe besla pa moori tana be iwooło. —That man assumed responsibility for the woman so she could get married.
dial.var. lagula (Central)
beso Conjunction
alt. be, besombe
► so that when
► when
Ur kom kini ka iwoono ilae. Beso petelu, to
-bibizi1  V_Intr_Stative
  > be narrow, steep
  *Ruumu uteene ibibiizi* —The roof of the house is steep./ The roof of the house has a steep pitch.
  see also: -ŋgutŋuutu ‘steep’

-bibizi2  V_Tr
  > hold tightly, constrict tightly, be tight
  *Klos ibibiizu.* —The clothes are too tight for you (sg).
  *Mbuk klos ku ka wooro be ibibiizi klos tana.* —Tie the rope [i.e. belt] of your (sg) dress so that it will hold your dress tight.
  similar: -kapis

-bibiizi ŋgure-  V_Middle
  > hold someone by the neck tightly, choke
  *Pikin isu mi zin tibibiizi ŋgureene ma imeete.* —The child was born and they held its neck tightly and it died [i.e. they choked the child to death].
  *A. keteene malmal pa B., tana ila ibibiizi ŋgureene.* —A. was angry with B., so he went and grabbed him by the neck.

-parbibizi  V_Middle
  > squeeze into a tight place, crowd together into
  *Tomtom boozo tiparbibizi zin pa Sungu.* —Lots of people squeezed themselves into the Sungu boat.

-bibip1  N Redup
  > leaders, officials, important people
  *Zin bibip ki gabman ta tikamam peeze piti.* —It is the leaders of the government that are ruling us (inc).
  see also: bibi ‘big one’

-bibip2  N_Stative Redup
  > big (plural)
  *Tikam ŋge bibip men.* —They only brought large pigs.
  see also: bibi ‘big one’

-bibipŋa-  N_Inal_Stative
  > big ones
  *Nio ko agreee diditu munmun tingi, mi aŋpo bibippan.* —I will tear down these small storage houses and build bigger ones.

-bidbiidi  N Redup
  > bedbug (lives under the black palm bark flooring of houses)
  *Zin bidbiidi tingerut kulindi, mi tiwin sitjindi.* —The bedbugs bit us (inc) and drank our blood.
bigil

- biigi

**bigil**

- **bigil suruunu**
  - honey
  
  *Inamut kat kembet bigil suruunu.* —It is very sweet like honey.
  
  *Tiwin bigil suruunu.* —They drank [i.e. ate] honey.

- **bigil naana**
  - bee

- **bigil ŋonoono**
  - beeswax

  *Tipakap bigil (ŋonoono) ise kombom.* —They put beeswax on the [the skin of a] drum [in order to tune it].

- **bigil naana**
  - bee

- **bigil ŋonoono**
  - beeswax

  *Tipakap bigil (ŋonoono) ise kombom.* —They put beeswax on the [the skin of a] drum [in order to tune it].

**Bigi**

- **bigil naana**
  - bee

- **bigil ŋonoono**
  - beeswax

  *Tipakap bigil (ŋonoono) ise kombom.* —They put beeswax on the [the skin of a] drum [in order to tune it].

**Bigi**

- **name of a character in a traditional story**

**-bigigil**

- **glutinous, cohere, hold together, not crumbly**

  *Meene ibigigil, muunu som, iparmatmaata.* —The sago coheres together, [it is] not crumbly.

  *Ni pirŋana ka tam ikam ma meene iparmatmaata/ ibigigil. Mi muunu som.* —Coconut that has tam in it makes the sago bread cohere. It is not crumbly. When we (INC) eat it, it tastes really good.

  Similar: *-parmaata*

**biibi**

- **Sir, master, boss, leader, lord**

  *Biibi tio* —My Lord/ boss/ leader/ master/ lord
  
  *Tontom biibi* —God/ an important person

  *Mbesoŋo iso pa biibi kini.* —The servant spoke to his master.

- **we biibi**

  - become big, become important

  *Wae, nu sombe we biibi mi mboro yam!* —Oh, so you (SG) want to become the master and rule over us (EXC)! [There is no way we will accept that.]

**bibip**

- **leaders, officials, important people**

**biibi**

- **N_Stative**

  - big, large, important, great, intense

  *Unaata biibi —big or important work
  
  *Toono biibi —mainland/ a large piece of land
  
  *Kar biibi —town, city
  
  *Sua biibi —important talk
  
  *Ing biibi mete pio.* —This is too big for me.
  
  *Biibi ingoi?* —Where is the bigness? (i.e. this is not anything difficult)

  *Asuŋka biibi —intense/ bright light

  - much, plenty, a lot (used of mass nouns)

  *Ni ikan kini biibi.* —He ate a lot of food.

  *Kam ma biibi!* —Give [me] a lot!

  *Ni mburaana biibi.* —He has a lot of power.

**bibip**

- **N_Stative Redup**

- big, important (plus plurality)

**kalŋa- biibi**

- common language (used by people speaking different languages), language of wider communication, trade language, Tok Pisin

**biibiŋa-**

- somewhat big

**biidi**

- **N**

  - yam (scientific name: *Dioscorea esculenta*)

  *Niam moori amla amlu biidi.* —We (EXC) women went [and] planted yams.

  *Amtou biidi.* —We (EXC) dig up yams.

  *Biidi anoka —purple yam
  
  *Biidi kapus —long, purple yam
  
  *Biidi siapan —white yam
  
  *Biidi kuzi —yam which is hairy outside
  
  *Biidi luŋana—yam planting time*

  See also: *kiu, -lu*

**-biigi**

- **V_Tr**

  - hinder, prevent from doing, keep from doing

  *Ni biigi yo be aŋla som.* —He prevented me from going.

  *Uraata ibiigi yo.* —The work hindered me.

  - control, keep on course, put back on course

  *Tomtom peeze kana ibiigi woongo be ito zaala.* —The captain controlled the boat to keep it on course.

  - restrain

  *Aŋbiigi iŋgoi pa malmal.* —I restrained
myself, refrained from fighting. I controlled myself and did not fight.  
similar: *yaraama*

-**bigbiigi**  
V_Tr Redup

*Nu bigbiigi yo paso?* —Why do you (SG) keep hindering me?

-**biigiŋana**  
N_Inal_Event

*Ni ikam biigiŋana biibi be tila som.* —He did a lot of hindering so that they would not go.  
similar: *-kam bigbale, -kam mbiŋbīŋ*

**biiŋi**  
N_Event

▷ swelling, swollen gland

*To tana anboobi mi itoori karau som, pa biiŋi ikami. Tana ipata be isabuleezi.* —I called that fellow but he did not turn around, for he is afflicted with swollen glands under his ear. So it is hard for him to turn his neck.

-**bil**  
N_Event

alt. *mil*

▷ Lolo ikam *bil*. —It is lightning.  
similar: *-kimit*  
see also: *milmil*

-**bil pa tamen**  
V_Intr_Uninfl

▷ do quickly, do in a flash  
def. karau

*Buri ŋonoono ta amgo i ma ila i. Mi bil pa tamen, mi imili mini.* —[It was] just now that we (EXC) sent him [on the errand]. And in a flash, he was back again.

-**bilbil**  
V_Intr Redup

▷ be flaming

*You ibilibil kat.* —The fire is really flaming.

-bilibiŋa-  
N_Inal_Stative

▷ flaming

you *bilbibigana* —flaming fire

-**kete- bilbil**  
V_Intr

▷ really hungry, starving (Lit. ‘liver is flaming’)

*Meene na, ur lae mungu, mi ketende ibilibil, to takan.* —The sago, put it aside for the moment, and when we (INC) are really hungry, then we will eat it.  
*Keteŋ bilbil kat.* —I am starving.  
similar: *petel kat, kete- iyoyou*

-**bilbil2**  
V_Intr_Uninfl Redup

▷ wander around aimlessly, ramble

*Zin bilbil ma tilela kar.* —They aimlessly wandered into the village.

*Zin Koobo tiwwa bilbil ta kar leleene.*  
*Tiru kan mbu.* —The inner island people are wandering around in the village. They are looking for betel-nut.

▷ flutter (used of leaves)

*Kun ruunu bilbil ma isula toono.* —The breadfruit leaf fluttered down to the ground.

similar: *bilkot*

-**pabilbil**  
V_Tr

▷ swing back and forth

-**bilim**  
V_Intr

alt. *bilim*  
V_Intr_Uninfl

▷ be empty, be uninhabited, be vacated

*Kar (i)bilim kat.* —The village is empty.

There is no one in the village.  
similar: *kar _putuunu_, biyayaag*

-bilimŋa-  
N_Inal_Stative

▷ uninhabited, empty, vacant, vacated

*lele bilimŋana* —uninhabited area  
*ruumu bilimŋana* —empty house, vacant house

-**biliu**  
V_Intr Redup

▷ hang around because of hunger

*Nu biliu rimos! Mar kam kom kun pakaana tis ma kan.* —Quit hanging around. If you (SG) are hungry, come and take half of this breadfruit and eat it.

*Kakam ka kini sa ma ikan mibe mburaana. Pa ibililiu ma ikamam na.* —Give him some food to eat so he will get some strength. For he is hanging around and doing [nothing] because he is hungry.  
similar: *mbura- _imap*_

-**biltok**  
V_Intr_Uninfl

▷ wander along at one’s own pace

*Zin tamurūn tiam biltok biltok ta tiwwa.*  
*—Our (EXC) young girls were wandering along and walking.*

similar: *bilbil*

-**biluuŋu**  
N_Event

▷ whining, fussing about (long time)

*Zin pikin tikam biluuŋu pa kan buzur.* —The kids were whining for meat to eat.  
dial.var. *-kam mbuliigi* (Marile)

-**biŋbale**  
N_Event

▷ delay, hold up, hold back, prevent someone from doing something

*Tori tana ikam biŋbale mete.* —That little boy is causing too much delay.  
similar: *-kam mbiŋbīŋ, -biigī*

**Birae**  
N_Proper

▷ morning star
Kere pitik Birae. Ise to tapa. —Look for the morning star. Once it rises, then we’ll (INC) walk.

Birik  N_Proper
  ▶ Birik village
z-in Birik  
  ▶ residents of Birik village

birin  N
  ▶ house for cooking, cooking shelter (Its thatching is not sewn. Instead folded coconut or sago leaves are used as thatching)

Tipo birin be tinoi kini pa. —They built a cooking shelter as a place in which to boil/cook food.

-raaza birin  —build a small shelter using palm leaves
def. Birin, ina you tegejana muriini. Tingal kooto som.

see also: saŋarai (another kind of temporary house that is similar to a birin but the thatching is different)

-birin  V_Intr
  ▶ spread out (used of non-substantial things)

Sua ibirin ma irao lele. —The talk spread out all over the place.

You ka koi birin. —The smoke spread out.

see also: -moso

birum birum  N Redup
  ▶ gadfly, biting insect type
note: Marile dialect form
dial.var. mberum mberum/ mberom mberom (Central)

birum birum  N Redup
  ▶ rustling noise made by coconut leaves

Ni ruunu ian birum birum, to ṅge tileg ma iko. —The coconut leaves make a rustling noise, and then the pig heard it and ran away.

Tomtom tina ikam naborou pa ni ruunu ma iwe birum birum. To ṅge tileg ma tiko pa su. —That man performed some magic with coconut leaves making some rustling noises. Then the pigs (=someone else’s pigs) heard it and ran off into the forest.

bizin  PL
  ▶ plural marker (for kin terms having inalienable genitives)
tisit bizin —my younger brothers
nan bizin —their mothers

le saaza bizin —his/her great-grandparents or great-grandchildren
  ▶ collective (indicates group of close relatives or associates)
Silas bizin —Silas and his family/ associates
pu katuunu bizin —the owners of the pig net
kanda koi bizin —our (INC) enemies

bobi  N_Event
  ▶ call, invitation
Bobi kini ila pizin kar ta boozomen. —His call/ invitation went to all the villages.
Bobi ki Anutu ikam yom kek. —God’s call has come to all of you (PL).
  ▶ call for help, cry
Leŋ bobi tio, mi uulu yo. —Listen to my cry, and help me.

see also: -boobo ‘to call’

bobonjar  N
  ▶ lowermost/ outermost purlin of a roof (supports the sago thatching)
ruumu ka bobonjar —outermost purlin of the roof of the house

Bobonjar  N_Proper
  ▶ part of the Vitiaz Strait that is between Finschafen and Tuam, some sort of mythical snake is thought to live there

bodzeo  N
alt. bodiau, bodtiau
  ▶ seat on which one sits when pounding sago (sago frond thrown on the trunk as a seat)

Ni mbuleene se bodzeo/bodtiau/bodiau be iguugu meene. —He sat on a seat (on the trunk of the sago palm) in order to pulverise the sago.

similar: mbuleŋse

-bogboogo  V_Intr Obl Redup
  ▶ talk in one’s sleep
Asiŋ ta mbenji ibogboogo na? Pa nio anmanga na ayleg. —Who was it that spoke in his/her sleep last night? For I woke up and heard them.

boi  N
  ▶ container for carrying water by islands people
Zin Koobo tise kan yok la boi. —The inner island people filled up water for themselves in water containers.

bok  V_Intr_Stative_Uninfl
  ▶ be full
Amkan kini ma kopoyam bok. —We (EXC) ate food and our stomachs were full.
Yok ila kuuru ma bok. —The water went into the pot and filled it.

bokbok V_Intr Redup
► be full (plural)
Isula timbiiri ta boosomen ma bokbok makin. —It went into all the wooden dishes and they were full.

-bokat V_Tr
► break off, snap off (used of long, thin, rigid objects)
Bokat muli murunu ta. —Break off a bunch of oranges!
Nio taŋbokat ke namaana. —I broke off a branch of the tree.
Bokat surunu isu lene. Pa ina molo mete. —Break off part of it. For it is too long.
similar: -boogo

bolbolkuŋa- N_Stative Redup
► habitually lazy and stealing from others (derogatory expression)
Nu bolbolkuŋom! Maol puŋkeŋom! Ïgwolŋom! —You (SG) good-for-nothing lazy thief!

bolboo N Redup
construction: ka- bolboo
► back of the neck, nape
Kon bolboo iyoyou. —The back of my neck hurts.
ka- bolboo ipol
► expire, die in a sitting or standing position
dial.var. kalbolo (Northern)

bolezoŋoono N_Stative
► black (used of sand)
maaŋga bolezoono —black sand

boma N
► clay
Ni ipattingi kuliini pa boma. —He smeared his skin with clay.

bomanja- N_Inal_Stative
► clayish, soft (used of ground)
Lele tanxa, bomanja. Toono ŋonoono som. —That area over there is just clay. It is not real ground.

-bombokou V_Intr_Stative
► be nearly full (containers filled with solid items like nuts or root crops, but not liquids)
Ni iyo kajar isula nakaral ma ibombokou. —She collected galip nuts into a basket and it was nearly full.

boŋzalut N_Event
► win in a race, beat in a race, victory
Nu kam boŋzalut pa Apei. —You (SG) beat Apei in the race.
def. Nu loondo ma la pet lele sa ma lip pa waem bizin. —You (SG) run and come to a place and beat your associates.
similar: -lip ‘surpass, win’

boŋzalut kiriwas Intj
► “I beat you!”
note: archaic form known mainly by older people

-boobo V_Tr
► call out
Nu boobo yo paso? —Why did you (SG) call me?
► call/ invite someone to come
Nio aŋboobu be mar. —I invited you (SG) to come.

-booboobo V_Tr Redup
► keep calling, call again and again
► call to someone who is distant
Iboobo lela/ pera pa —He calls to someone who is inland/ towards the sea.
Iboobo sala/ sula pa —He calls up/ down to [someone].

-boobo ten la
► call hoping to receive favourable answer
-boobo ki V_Tr
► call on a spirit for help or to put a curse on someone, invoke
Ni iboobo ki us kini. —He called on the name of his totem.
Moori tila tiziburu, mi nio aŋboobo kizin be tikam kan moo. To tikam buzur sa som. —The women went to get crayfish, and I called on [some spirits] for them to get snakes. So they did not get any edible meat.
def. Sombe nu kam pikin musaari ila lele unduŋana, ma sobe mili, na bela boobo ki pikin kununu ma imar. —If you (SG) take a small child to a place with spirits, when you return, then you must call on the child's spirit as you come.

-boobyaaara V_Tr
► call out to many people to get their attention
Aibale iyooto be iboobyaaara sin tomtom pa sua. —Aibale went outside to call out to people to hear the talk.

-boobosasaara V_Tr
► call urgently with a loud voice
boogo 47  boozo

boogo1  N_Stative
► divided, twins
pikin boogo ru/ tel —twins/ triplets
Ni boogo. —He is a twin.

Kere. Zin bogboogo ru tana rungun tamen.
—Look. Those twins look the same.
Moori tana ipeebe zin pikin bogboogo pa ru.
—That woman had twins twice.

-boogo V_Intr
► branch, divide
-bogboogo V_Intr Redup
► divide, branch, fork
Yok ibogboogo ma iwe ru. —The river divides into two [branches].
Ke namaana ibogboogo ma iwe ru. —The tree branch divides into two [forks].

mia- (i)bogboogo
► two-faced, hypocritical, insincere (Lit. ‘tongue is branched’)

-boogo sua
► drag other matters into a conversation, bring up other matters when accusing someone
Tiboogo sua boozo pini, tabe imar pa uraata som. (=tiŋgal sua pini). —They brought up lots of other matters as they accused him therefore he did not come to work.

-pabogboogo sua V_Tr Redup
► really get off the topic of conversation, digress
Pabogboogo sua pepe. Sua pakan ila igaaba pepe. —Don’t get off the topic. Other talk should not accompany it.

boogoŋa- N_Inal_Stative
► divided, forked, branched
ek boogoŋana —forked tree
-to zaala boogoŋana
► take a side road, branch off from a path

mbule bogboogoŋana
► insect type, banana bug
Sombe mbule bogboogoŋana ikan/ ipeene taljom som kulim, na iyoyou. —If a banana bug bites/shoots your (SG) ear or skin, then it hurts.

-boogo V_Tr
► break off by bending (using only hands)
Aŋboogo ke/ bobog/ painap. —I broke off a stick/ wild pitpit/ pineapple.

similar: -bokat
mete ibogoogi
► die unexpectedly, without warning
Mete ibogoogi. —He died unexpectedly/ suddenly/ without warning.

-bogboogo V_Tr Redup
Ni ibogboogo peene mi izi. —He breaks the bows and spears.

-seboogo
► bend and break off, snap off, break in two

-boogo V_Tr
► put up fists, put up one’s dukes (in preparation for fighting)
Ni ibogoogo namaana be iporou. —He put up his fists/dukes to fight.

-boono V_Intr_Stative
► be sour, be fermented
Kini neeriŋana, take ibogo. —The food is a day old, so it is sour.

booro  N
► food storage area (a temporary structure, it is big, tall, and round and has no roof, and it is walled in with sticks)
Tingun booro be tilup kini, to isula pa sam.
—Once they build a food storage area in which to collect food, then the food will go down to the conference.

boozo Quantifier
► plenty, many, much
Zin boozo tila Koobo. —Many of them went to Aramot Island.
boozo pe som —not very many
ta boozen —all, every
tomtom ta boozen —everyone

boozo  Quantifier Redup
► quite many, quite a lot, plenty
bozboozo —very many and different kinds

mbuluŋgar boozo pa
► think about something a lot, ponder, wonder about (often due to something being difficult to understand, unusual, or somehow unacceptable)
Amkam ŋgar boozo pini. Ko imbot ambai?
—We (EXC) thought about him a lot. Is he okay?
borau

- kam sua boozo pa
  ► talk about something a lot, be critical of, complain about
  Tikam sua boozo pa mbulu ta ni ikam.
  —They did a lot of talking about what he did./ They were critical of what he did.

borau
  N_Event
  ► mating (used of animals)
  Zin mbili tikam borau. —The animals mated.
  ► illegitimate sex, illicit sex

borauŋa-
  N_Inal_Stative
  ► deaf and dumb
  Ni borauŋana. Ileŋ sua som, iso sua som.
  —He is deaf and dumb. He doesn't hear, he doesn't speak.
  ► stupid
  Nu borauŋom! —You (SG) are stupid!

similar: kankaanaŋa-, tallŋa-, -gadgaada

borbooro
  N Redup
  ► grass type which has seeds used as beads
def. Kei ta me wiiniŋana i. Ruunu mololo, imbot yok zilŋaana, tikam pwon pwon, mi tikes ma iwe aigau. —It has a tuft like a dog’s tail (type of plant). It has long leaves, is found by water, they take the seeds and string them into decorations.

-borbor
  V_Intr_Stative Redup
  ► flat, dull (used of sounds)
  Kombom imoroobo, tana itany borbor. —The [skin on the] drum is loose, therefore it sounds flat/ dull.

-miliŋ

-borok
  V_Intr
  ► collapse, break
  Ruumu iborok. —The house collapsed.
  Sapalaana iborok. Irao ipa som. Iyoyou ma tau. —His back went out of joint. He can’t walk. It really hurts.

-kam borok
  N_Event
  ► breaking, collapsing
  Yaŋ biibi isu Lae ma wo ipet, ta iyangwiiri zin reete ma tikam borok. —It was because a heavy rain fell in Lae and a flood came that the bridges were swept away and collapsed.
  Sapalaana ikam borok. —His back went out of place./ He injured his back.

borokoolo
  N
  ► tree type (typically found in former garden sites that are now becoming overgrown)
def. Ke ta ise pa rangaata, iwe silo pa biidi.
  —A tree that comes up in a former garden site, it is used as bracing sticks for yam plants.
dial.var. karkoolo (Marile)

boros
  V_Intr_Uninfl
  ► burst open, spill out
  Kinkin boros. —The baby’s soft spot burst open.
  Ijge kopon kopon boros ma ipet mat. —The entrails of the pig spilled out.
  Mbeteggal boros ma ipet. —The boil burst open.

similar: -mapaala
Tikam borot, mi titunpaara pa mete. —They took fragrant medicinal plants and steamed them as a treatment for the illness.

Alakam, morom, keege, lakiki, ina borot. —Alakam, morom, keege, lemon grass, these are fragrant medicinal plants.

Borot isula yok, tonabe ka bubuŋ ise. —The fragrant medicinal plants [are put] down in water, and then the vapour from them rises.

Musu pa taol ti. Pa tina na, ibot kek. —Dry yourself with this towel. For that one is already damp.

Kiliigi tio ibot pa motoŋ luluunu. —My pillow is wet with my tears.

Zin naŋgaŋ tila titeete len somsom, mi tikam len bou pwoono be tipilkat zin me pa. Sombe me timar be tien, to tipilkat zin. —The young boys went and cut themselves some bamboo [to use as blowguns], and got themselves some seeds from a bou vine to blow at the dogs. When the dogs come to defecate, then they will shoot the seeds at them.

Ni ise kombom kini na, itay boubou. —When he hit his drum, it produced a dull sound.

Nio bude tio itooro ma isaana mini. —My handwriting has changed and gone bad again.
**buga-**

Nio angkilaala bude kini. —I recognised his handwriting.

note: Irregular nominalization of -beede ‘to write.’

**buga-**

N. Inal (Event)

- obligation, commitment to provide something for a ceremonial purpose, ceremonial obligation

Nio aŋla som. Pa nio bugoŋ pizin leembe tio, tana aŋso aŋurpe murin. —I am not going. For I have the obligation to provide for my visitors, and therefore I want to prepare a place for them.

Nio bugoŋ pa lutuŋ moori pa skulfi kini. —I am obligated to provide school fees for my daughter.

Nio bugoŋ pa ruumu tio. —I need to attend to the needs of the people who are working on my house [i.e. provide some food for them, etc.]

Nio bugoŋ pa Martin waene, ta ajdoundou mbio i. —I have ceremonial obligations towards Martin’s [future] wife, and that is why I am heaping up [i.e. collecting] wealth objects [for the brideprice].

Niam bugoyam pa ampal lutuyam bizin. —We (INC) have ceremonial obligations associated with circumcising our sons.

Mailaŋ na, takam pa pikin bugaana (reeteŋana, ni iwe kuapu pa kar, urum poŋana) —Feasting, we (INC) do it to honour children ([The common occasions for it are] circumcision, or if s/he is a first time visitor to some village, or the building of a clan house in his/her honour.) similar: le- uraata pa ‘to have work for’

Sako ilondo pio pa lene ñge. Mi tamen nio aŋkam pini som, pa nio bugoŋ pa lutuŋ pa yok kamŋana. —Sako ran to me to get himself a pig. But I did not give it to him, because I have obligations for my child to provide a pig for [his/her] baptism.

-kam buga-

- perform ceremonial obligations in order to honour one’s first-born child (Involves reserving valuable things for a special ceremony that is held in their honor)

Takam pikin bugaana (=Tombo mbœ, takam naroogo pini. —We (INC) ceremonially honour the child. (=Sing for him, dance for him.)

N. isombe ikam lutuunu moori bugaana, na indeeŋe. Paso, ni lutuunu moori mungamunga. —When N. ceremonially honours his daughter, it is right. For she is his first-born daughter.

**bur**

V. Intr. Uninf.

- be spread out

Ke namaana iburakraaga. —The tree branches are spread out (i.e. they have grown out in different directions).
<table>
<thead>
<tr>
<th>burbur</th>
<th>V_Intr_Uninf Redup</th>
</tr>
</thead>
<tbody>
<tr>
<td>make a flapping sound</td>
<td></td>
</tr>
<tr>
<td>Mbia begeene burbur ma ila. —The wings of the bat were flapping.</td>
<td></td>
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<tr>
<td>see also: babur babur ‘flapping movement’</td>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>buri</th>
<th>Adv.PredP</th>
</tr>
</thead>
<tbody>
<tr>
<td>right now, right at this moment</td>
<td></td>
</tr>
<tr>
<td>Burí mar i? —Are you (SG) just coming now?</td>
<td></td>
</tr>
<tr>
<td>Loña men mi la ta buri! —Go quickly right now!</td>
<td></td>
</tr>
<tr>
<td>Buri yonoono, manga ma la, to re zin. —Get up right now and go, and then you (SG) will see them.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>a ina buri</th>
<th>Intj</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes!, “Now you finally did it well!”, “At last you did it well!” (expresses approval)</td>
<td></td>
</tr>
<tr>
<td>Sombe tomtom ikam kat uraata sa, to toso: “A, ina buri!” —When someone does something really well (after some unsuccessful tries), we (INC) say: “A, ina buri!”</td>
<td></td>
</tr>
<tr>
<td>def. A. mungu imbo kat mboe som. Mi buri imbo kat. Tabe B. iyok pa, to iso sua tana —In the past, A. didn’t really sing well. But now he sings well. So B. approves of it and says that expression.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>buriŋa-</th>
<th>N_Inal_Static</th>
</tr>
</thead>
<tbody>
<tr>
<td>something recent</td>
<td></td>
</tr>
<tr>
<td>Mbulu kini buriŋana? Ni ikamam ta mungu mi imar. —Is that behaviour of something recent? He has been doing it from a long time ago up until now.</td>
<td></td>
</tr>
<tr>
<td>Mbulu kini buriŋana som. A linggumoroŋana. Inoknok ma imar koosi. —His behaviour is not something recent. [It is] ancient. He has kept at until today.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>buriği</th>
<th>N_Static</th>
</tr>
</thead>
<tbody>
<tr>
<td>light brown, tan (used only of pigs)</td>
<td></td>
</tr>
<tr>
<td>nge buriği —light brown pig</td>
<td></td>
</tr>
</tbody>
</table>

| buriği muk    | |
|---------------| |
| dark brown | |

<table>
<thead>
<tr>
<th>burikriği</th>
<th>N Redup</th>
</tr>
</thead>
<tbody>
<tr>
<td>dragonfly</td>
<td></td>
</tr>
<tr>
<td>fish type</td>
<td></td>
</tr>
<tr>
<td>creature found near water</td>
<td></td>
</tr>
<tr>
<td>dial.var. yok naana (Central)</td>
<td></td>
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</tbody>
</table>

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<tr>
<th>burup</th>
<th>V_Intr_Uninf</th>
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<tbody>
<tr>
<td>do at once, do right away, jump up from one’s place</td>
<td></td>
</tr>
<tr>
<td>Burup ma manga lak! —Get up right now! ..iwit yom ma burup ma kamanga. —He lifted you (PL) and you stood up right away.</td>
<td></td>
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</tbody>
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<table>
<thead>
<tr>
<th>buudu</th>
<th>N Redup</th>
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<tbody>
<tr>
<td>tree type (used for planks in house-building. It flowers before the time for planting taro, around March-April)</td>
<td></td>
</tr>
<tr>
<td>Amre la pa buudu iruj, to ina nol ki mok paazaŋana. Tona loña mi yonon, mi yonon bibip. —We (EXC) watch for the buudu tree to flower, and then it is the time for planting taro. [If the planting is done at that time], then the taro will grow quickly and produce tubers, and the tubers will be big ones.</td>
<td></td>
</tr>
</tbody>
</table>
buudu singini —sap of a buudu tree (can be used as glue)

- planting time for taro (around March-April)
Zoj buudu imar zen. —The planting time for taro has not yet come.

-buuzu
► rot
Kini ibuuzu kek. —The food has rotted.
Aŋsupaala ni ma ibuuzu, to aŋpiri ila ne. —I cut down a coconut palm and once it rots, then I will throw it away.

-pubuuzu
► cause to rot, cause to become soft, soften
Kam kilang ise mbetengal be ipubuuzu. —Put a kilang leaf on the abscess to make it soft.
Ur kaŋar tana isula yok, be ipubuuzu kuliini, to tupus. —Put those galip nuts down into water to soften the skins, and then we (INC) will wash them [the skins] off.

-buzbuuzu
► rotten
Serembat buzbuuzuŋan, to tondou lae. —If the sweet potatoes are rotten, then we (INC) heap them off to one side.

-buza
► machete, knife, sword
Asiŋ iseket buza tio mini? —Who has taken my knife again?

-buzbuuzuŋa
► rotten

-buzir
► meat, game, wild edible animals, animal protein
Kala kuru kanda buzur sa lak! Pa basmai ti kek. —Go and look for some meat for us (INC)! For we are hungry for meat.
Neeri tila ma timbel kat kan buzur. —Yesterday they went hunting and got themselves a lot of meat to eat.

-mbulu buzaanagna —rotten/ repulsive behaviour

-buzi-
► semen
Nu niomru waem kekeene, ta buzim iur pikin ti. —It is because you (SG) slept with your wife that your semen put/ created this child.
note: taboo word, usually only said in a context of quarrelling over paternity or as an insult
similar: yok, suru- (used as a euphemisms)

-buzur
► meat, game, wild edible animals, animal protein
Kala kuru kanda buzur sa lak! Pa basmai ti kek. —Go and look for some meat for us (INC)! For we are hungry for meat.
Neeri tila ma timbel kat kan buzur. —Yesterday they went hunting and got themselves a lot of meat to eat.

-buzer
—sharpen a knife

-buzu
—edge of a knife

-buzur
—small knife

-buzu
—machete

-buzer
—meat, game, wild edible animals, animal protein

-buzu
—wound made by a knife/ sword

-buzu
—rotten, disgusting, revolting, repulsive (used of food, thinking, behaviour)
def. koroŋ ta lelede pa risa som kat
—Something which we (INC) really don’t like even a little bit!
kini buzaana —rotten, revolting food
Koroŋ buzaana sa imbot pa lele ti. —Something rotten is in this place.

-buzu
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-buzu
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-daabakaala  V.Tr
construction: siŋ idaabakaala
▶ black and blue, bruised
Siŋ idaabakaala mataana. —He has a black eye.
▶ bleed internally, haemorrhage
Moori tana ipeebe, tona siŋ idaabakaali ma imeete. —That woman gave birth and then had heavy internal bleeding and died.
Pikin muriini isu som, ta siŋ idaabakaala i. —[It was because] the placenta did not come out that she was bleeding internally.

daada  V.Tr
▶ pull something tight horizontally, draw tight, tighten (used of rope, cane)
alt. -dada
Daada wooro! —Pull the rope tight!
Kadaadaka ma ndejdeŋ pepe. Ko put. —Don’t pull it too tight lest it snap in two.
Tidaada teene ma ili ruumu. —They pulled the cane around the house.
Aydaada talyaana. —I pulled his ear (in order to punish him).
Peene naana ka palam imorou. Kadaada mini ma ndejdeŋ. —The bowstring is loose. Pull it on again and [make it] tight.
▶ tie up something
Ni ikam marakete mi iup lae pa ñge ta tidaada i lae mbaruumu na. —He took a spear and speared at the pig that they had tied up under the house.
Iñge tana, kala kadaada i lela mbaruumu ti. —That pig, go tie it up under that house.
▶ hold someone back
Kadaada yo pepe. Nio ñgi be aŋļa pa uraata. Pa zon mataana ise kék. —Don’t hold me back. I am about to go to work. For the sun has already risen.
-dadaa  V.Tr Redup
-dada lae  V.Middle
▶ flatten oneself against something for shelter or in order to hide
Amtartaara meene, mi yan isu, to amdaada yam lae meene uunu. —We (EXC) were chopping down the sago palm, but when the rain came, then we flattened ourselves against the base of the sago palm for shelter
Zin wal sananjan tiketo yo ma timar, tana aydaada yo lae zaala zilaana, mi zin tikam aus ma tila. —Some criminals were chasing after me, so I hid by flattening myself on the ground by the side of the road, and they went past me.
similar: -ke
-daadakaala  V.Tr
▶ protect, close off (by fencing or roping an area, in order to prevent people or animals from going inside)
Daadakaala zaala pa wooro. —Close off the road with a rope.
Kadaadakaala zaala, pa ñgi kuumbu boozi. —Close off the road, for now there is much stealing going on.
padaada  V.Tr
▶ argue back and forth over something, wrangle over words, have a dispute (in a meeting, Lit. ‘intensely pull talk’)
dadaanja-  N_Inal_Stative
▶ tightened, taut
Teene daadaanja tinga, ndejdeŋ kat som. Kala kadaada mini. —That tightened cane is not really taut. Go and pull it tight again.
dadaanja-  N_Inal_Stative
▶ stringy
Kun ñgi tiŋgi, mazaana dadaadaanja. —This ripe breadfruit, its flesh is very stringy.
▶ stretchy, ductile
Kun siŋiini, ina dadaadaanja. —The sap of a breadfruit tree is stretchy.
dadaru  N_Event
▶ doubt, indecisiveness
Dadaru ikami. —He had two minds about it. He was undecided.
Dadaru ikam yo ma aŋļa aŋmar, som aŋbot. —I was undecided and thought do I want to come, or to stay.
dargeene  N
▶ leftover food (still edible)
kini dargeene —leftover food
Kolo meene kiti dargeene mi takan. —Heat up our (INC) leftover sago and let’s eat it.
daudao  N
▶ west wind, southwest wind (not a strong wind, comes from the mountains, often brings with it heavy dew)
Ingi tamar iwaara lene. Mi ñgi parei ta iwe daudao mini? —We (INC) have come to the northwest wind season. How is it that [the winds] have become (south)west again?

abcdefghijklmnopqrstuvwxyz
Miiri daudao imar/ isu/ ipol pa abal. —The (south)west wind comes down from the mountain.

loan from: Mutu language

-ddeebe  V,Tr
  ► clear off (the brush from an area)
  ► cut down (bushes and small trees)
  
  *Kala kedebe swoi?* —Which area did you (PL) go and clear?

-Ni ideebe zaala piti. —He cleared the road for us (INC) (=prepared the way for us).

-dedebe V,Tr Redup
deebenja- N,Inal,Stative
  ► cleared off

Lele ti dudebenja kek. —This place is already cleared off.

see also: *dobo 'new garden site that has been cleared off'*

-deede  N
  ► pupa (stage in the development of butterflies and moths when they are inside the cocoon)

def. *Ina motmooto ta timbombat lela wooro i, mi tikamam ma wooro lwoono tina ipupuy.*
  —These are 'worms' that live inside cocoons (Lit. 'vines/ropes/threads') and cause the cocoons to swell.

-Nio aпре deede ru ta uriisi, mi anžam ma aŋtuumbu.* —I saw two pupae three days ago, and got them and roasted them wrapped in leaves.

-dedeede N Redup

-dede  V,Tr
  ► file incorrectly, make blunt by filing with the file at too much of an angle

*Deede buza tio pepe. Imbot ma ko ituŋ aŋtworo kat.* —Don’t make my knife blunt. Leave it alone, and I myself will sharpen it properly.

*Deede so tio mataana paso?* —Why did you (SG) make my saw blunt?

-dedeede Redup
dibi- N,Inal
  ► thin part of something

def. *Pupuyuŋ som, iiminip.* —It is not thick, it is thin.

-kumbu- dibiini
  ► back of the ankle, heel

*Mooto iya la ta kumbu dibiini ma imelek.* —A snake bit at his heel and he was crippled.

talŋa- dibiini
  ► earlobe

*La piye talŋa dibiini. Pa inga talŋa pampam.* —Go pull on his ear [a form of physical punishment]. Because that one is not listening.

-dibi- dibi-ŋa-
  ► buttress roots of a tree

*Aŋtaara ke ta dindindinganana, mi nakabasi tio ipol.* —I was cutting down a tree which had lots of buttress roots and my axe broke.

*Ke dindindinjan na, kaŋar, kuriimi, kun, mala, ne, mi yanraamba.* —The trees having buttress roots are *galips, erimas,* breadfruit trees, Banyan trees, New Guinea walnut trees, and rosewood.

-didi  N
  ► tree type (commonly used for making walls)

*Taara didi tina ma isu, mi tusupaala.* —Cut down that *didi* tree and we’ll (INC) split it.

-wall

*Koozi na, tipun didi ila ruumu.* —Today they nailed the walling onto the house.

*War murin la ki didi, mi tima tikeene.* —Spread their sleeping gear close to the wall and they will come and sleep [there].

-diri uno/ diditu
  ► food storage area located near a wall

-didi  V,Tr
  ► build walls, wall in, enclose

*Mark iso ipo ruumu, mi ididi pa meene kiini.* —Mark wants to build a house and wall it in with sago fronds.

-block

*A, niom na, kididi zaala paso?* —Hey, why did you (PL) block the road?

-tap, hit lightly

*Kididi kombok irao! Kese kat.* —You (PL) have tapped the drums enough. Hit them properly.

-didikaaala
  ► block, make a barrier by standing up sticks

*Tididikaaala zaala.* —They made a barrier on the road.

similar: -ŋgunkaala
diditu

- didiut
  ▶ divide up the interior of a building by making walls
  *Beeze tana, tipamender to tididiut pa kawaa biibi ma leelene iwe ru.* —That temporary dwelling, they erected it, and then they divided the interior with a big cloth making two rooms.

diditu
  N
  ▶ storage area (for food)
  *Koozi, niom ko kala mokleene. Pa diditu kiti ikolkol kek.* —Today you (PL) will go to the garden. For our (INC) food storage area is completely empty.

Ou, niom diditu tiom kini sa, na kere yam mungu. —Oh, if your (PL) storage area has some food, see that we (EXC) get food first.

Outi, niom diditu tiom kini sa, na kere yam mungu. —Today you (PL) will go to the garden. For our (INC) food storage area is completely empty.

—That temporary dwelling, they erected it, and then they divided the interior with a big cloth making two rooms.

similar: *didut, baram baram, -map ma*

dogo
  N
  ▶ slope, sides of the riverbanks, sides of hills or mountains, hill
  *A, dogo tamen ta ti. Wek sala na, imap.* —Ah, there is only this one slope here. Once you get up it, that is all.

*dogodoğona- N_Inal_Stative Redup
  ▶ area with many river valleys and hills, rolling country
  *Lele ti dogodoğona. This area has lots of valleys and hills./ This area is rolling.

opposite: *lele keteeñeña*

dokña-
  N_Inal_Stative
  ▶ swollen
  *Ndokña- (see under ndok)*

duboolo
  N
  alt. dubolo
  construction: *ka- duboolo
  ▶ water bubbles
  *Yok ka duboolo* —water bubbles

*Zin piken tiyaago ma tila mi kan dubolo ise.* —The children swam away and their bubbles floated up.

*Zin nangan tindo ma tisulu yok ma kan dubolo itaŋ.* —The young boys went down into the water, and there was the sound of their bubbles and splashing.

see also: *duubu ‘waves’

dial.var. *munijñij (Marile)*

dubup
  V_Intr
  ▶ sink down into mud or loose sand, get bogged down, walk in swamps
  *Telela to tapa zala toro. Pa niam ampet kena ma amdubup sula tiingi.* —When we (INC) go inland, let’s take a different path. For when we (EXC) came out that way, we got bogged down in mud.

*Amdubup la tiingi mi amyoy koyam ip.* —We (EXC) walked in swampy area and collected ip nuts.
dubupŋa- N_Inal_Stative
▶ muddy, swampy
lele dubupŋa —muddy area
maaŋga dubupŋa
▶ watery sand, quicksand
-padubup V_Tr
▶ step into, make sink, sink into
Opopus, apso ma som, mi ipadubup kumbuunu isula tiingi kek. —Whoops, before I could warn him, he had sunk his foot into the mud.

dudut V_Intr_Uninfl
alt. dodot
▶ move together in a big group (used of people, birds, fish, pigs, inanimate objects)
Zin wal dudut ma tila. —The people went in a big crowd.
Agmendernder we uunu, mi mii imar na we dudut ma tusu. —I was standing at the base of a mango tree, and the wind came and a lot of mangoes came down.
similar: kakut kakut

dugduk N Redup
construction: -we dugduk pa
▶ loan, obligation, something given to another person with the expectation that it obligates them to do something
Koroŋ tana iwe dugduk pu. Kaimer ko re ka pataŋana. —That thing is only on loan to you (SG). Later you will experience trouble concerning it [if you do not have the means to repay it].
Kam pepe. Ko iwe dugduk piwi ma asiŋ ikot? —Don’t take it. It will be an obligation for you (SG) and who will repay it?
similar: mbur
dial.var. dudu (Marile)
▶ obstacle, something that causes one to hesitate to do something, something preventing one from doing something
Agma som, pa pikin tiwe dugduk pio. —I did not come, because of my obligations for the children.
Kamar kakam kini tiom ma kala. Pa aŋla som mi iwe dugduk pio ta agnanaama yom gi. —Come get your (PL) food and go. I haven’t gone because I have to wait for you.
similar: -biigi, -yalele, -yaraama
duubu N
▶ waves, rough sea
Duubu imbuk ma imar ipol su kur kezeeene. —The wave swelled up and came and broke at the edge of the reef.
Iti ko tala Mereu som, pa ingi tai duubu mete. —We will not be able to go to northwest New Britain, for now the sea is too rough.
▶ storm at sea
Duubu bii bi ipol. —A big storm came up.

-kan duubu
▶ surf, ride waves
Zin nangaj tikau duubu. —The boys are surfing/riding waves [with their canoes].

duubu zoŋo ɲiŋirizirizir
▶ white caps in the ocean

dubduubu N Redup
▶ little waves
Iti ko tombot. Pa ingi duubu bii bi kat. Soom, duubu sa? Ingi sa dubduubu na. Tepeze mi tala. —Let’s (INC) stay. For these waves are too big. No, are these (big) waves? These are just little waves. Let’s paddle and go.
Kamam dubduubu paso? —Why are you (SG) making waves (by stirring up the water)?
see also: duboolo, muniŋniŋ

E

e Intj
▶ yes (introduces an affirmative answer)
E, ina yonono. Nio apso ta kembei na.
—Yes, that [is] true. That is what I said.
e wai Intj
▶ wow!
La su, na yo kom we sa? E wai, aŋbel kat i!
—When you (SG) went to the forest, did you collect any mangoes? Wow, I really got a lot!

Eba
N_Proper
▶ Eve, Eva
Adam ziru kusiini Eba. —Adam together with his wife Eve.
e-e Intj
▶ expresses disagreement “No it is not quite like that” (introduces a polite negative answer)
def. Tomtom leleene be iyok pa sua ku som.
—Someone doesn’t want to agree with what you (SG) said.
E-e, takembena pepe. —No-o, not so.
see also: Mm-mm (which expresses stronger
**disagreement)**

**ee anan**  
**Intj**
- Hey! (expresses disapproval)
  
**Ee anan, nu kam koroy tana paso!** —Hey, why did you (SG) do that?
- express surprise
  
**Ee anan, inggi so na?** —Hey, what is this?
- express strong feeling
  
**Ee anan, nindi isana lak!** —Wow, are we (INC) ever tired!

**ee anan**  
**Intj**
- Hey, why did you (SG) do that!
  
**Apekel sua ta ni iso ga.** —I am replying to what he just said.

**-gaaba**  
**V_Tr**
- accompany, go with, associate/ join with
  
**Sur taltal toro imar igaaba tinggi mi ila pizin kolman.** —Get another tied cluster of coconuts to accompany this one and take it to the older men.

**-gabgaaba**  
**V_Tr Redup**

**gaaba-na**  
**N_Inal**
- associate, companion (someone with whom one does things together like working, hunting, travelling, joking, dancing, etc.)

**Nio ko anggaaba yom, mi itijan takam uraata.** —I will accompany you (PL) and work with you.

**-gabgaaba**  
**V_Tr**

**gabgaaba**  
**N_Inal**
- associate, companion (someone with whom one does things together like working, hunting, travelling, joking, dancing, etc.)

**Nio ko anggaaba yom, mi itijan takam uraata?** —Whom do I have as a companion to work with me?

**-pagaaba**  
**V_Tr**
- join something together with something else

**-pagaaba**  
**V_Tr**

**gaaga**  
**Adv_PredP**
- tomorrow

**Gaaga, ko kam uraata su swoi?** —Tomorrow, where will you (SG) work?

**Niam ko amla ta gaaga i.** —We (EXC) will go tomorrow [and not at some other time].

**gaaga**  
**Adv_PredP**

**gaa**  
**Gauru), mankwono (Kampalap)**

**N**
- hole, nesting hole under water, hiding place, place where creatures live

**Puge/ tuunu/ moo to imbota gaaga kini.** —The crocodile/ eel/ snake lives in its underwater hole.

**Ndip na, gaaga kizin puge.** —The deep part of the river is the place where crocodiles have their nests.

**gabana**  
**N**
- governor

**Ni gabana ki Rom.** —He was the Roman governor.

loan from: Tok Pisin, English
**-gagaga**  
V_Intr_Stative  
be dark coloured, black (= dark, non-bright colours, includes dark green, dark blue, and brown as well as black)  
*Kuuru tana igagaga kat.* —That pot is really black (with soot).  
dark, overcast  
*Lele igagaga, ta ingi be yani su i.* —The sky is dark, so it is about to rain.

**gaggaara**  
V_Tr  
confuse  
*Kakam sua boozo ma kapaggaara zin kolman ndabok!* —You (PL) have talked a lot and confused the older men enough!  
similar: *-pakankaana, -patalli*

**-gagaaga**  
V_Intr  
hang on an edge, about to fall down, balanced on an edge, in midair  
*Tiyaaru woongo sala, mi igagaaga su yok kezeene.* —They pulled up the canoe and then it was about to fall down into the river [but did not fall].  
*Ke itimbil ma isula yok som. Igagaaga.* —The log rolled, but did not fall down into the river. It stopped at the edge.  
*Miiiru iwi kapa ma imar igagaaga sala ngee.* —The wind blew the roofing iron and it came and hung on the ridge of the roof.

**gagaama**  
N  
tree type (used to make a kind of liniment to alleviate pain)  
*Nio aja aifkin anaig aigaama be ajto pini.* —I'll go and pick some gagaama leaves for my mother to give a leaf treatment for her.  
*Gagaama siijini ise rel.* —The sap of a gagaama tree is put on fungus-infested skin.  
see also: *-to*

**-gagbiizi**  
V_Tr  
control, restrain, practise self-restraint  
*Gabbiizi itum!* —Control/ Restrain yourself!  
*Nio aagabbiizi ituig pa mbalnal/ sua.* —I restrained myself from fighting/ talking similar: *-yaraama, -koto, -mboro itu, -biigi*  
evolve, check, keep eye on  
Gabbiizi lutum moori pa pai kini! —Check the behaviour of your (SG) daughter!  

**-gabiizi**  
V_Middle  
practise self-restraint and consider others  
*Niomru kulup kek, tana kapargabbiizi ituig pa mboti tiom ma kombat.* —The two of you have become united (i.e. married), so practise self-restraint and consider each other as you live together.

**gabman**  
N  
government  
*Zin bibip ki gabman ta tukamam peee piti.* —The leaders of the government who are ruling us (INC).  
loan from: Tok Pisin, English  

**-gadgaada**  
V_Intr Redup  
be confused or unable to do the kinds of things that people normally do (because of being drunk, confused, retarded, etc.)  
*Ni iwin ma igadgaada.* —He got drunk.  
*Me igadgaada. Ikam mboj som.* —The dog is confused. It is unable to catch any prey.  
def. *Ijar kini ambai som, tabe irao ikam kat uraata som.* —His thinking is not good/ right, and so he is not able to perform well.  
similar: *-kankaana, -talli*
Mbulu ki tagagaara lende korony ta  
boozomen ma iwe lende men, ina ambai  
som. —The behaviour of keeping things 
to ourselves, that is not good.  
see also: -kiskis, -yo pa itu- men, -sei le-, kete-  
bobor
-gaigai  
V_Intr Redup  
▲ appearance of breasts of girls that are  
about 14-15 years old and not quite  
ready to marry yet
Moori tanga zuzuunu igai gai kek. Koloujana  
be iwoolo. —That girl's breasts show that  
she will soon be ready to marry.
galam  
alt. ngalam  
▲ tara kongkong  
Kozo kapaaza kanda galam isula maanga  
tina. —Plant us (INC) some tara kongkong  
in the sandy area there.
galaplaaba  
N Redup  
construction: ka- galaplaaba  
▲ mouth (inner part), palate, roof of the  
mouth
Ni ka galaplaaba iyoyou/ ituntun/ mbeete.  
—The inside of his mouth hurts/ is  
burning/ has a sore.
Kausiŋ imamamza, mi mion isekap sala koŋ  
galaplaaba. —My saliva is dried up, and my  
tongue is sticking to the roof of my mouth.
Galiki  
N_Proper  
▲ Galiki (proper name)
galiki  
N_Stative  
▲ first-born daughter, 'princess' (used  
of the daughter of an important man.  
Traditionally, such a daughter was  
highly honored, deserved a respected  
husband, had a big wedding and lots of  
servants.)
moori galiki —young woman with high status
-garau  
V_Intr/Tr  
▲ approach, come close to, draw near
Iti tagarau kar kek. —We (INC) have come  
close to the village.
Mazwaana kini igarau be imeete. —His  
time to die had drawn near.
▲ be near to
Tikam uraata igarau kar. —They worked  
near the village.
similar: kolou, koloujana
-garaurau/ -garrau  
V_Tr Redup  
▲ have a close relationship with someone,  
associate with
Nio irao ajkam korony piom som. Niom  
kagaraurau yo? —I am not going to give  
things to you (PL). Are you in a close  
relationship with me?
Nio aŋgaraurau N. som. Pa ni ikam mbulu  
ambai piom som. —I do not associate with  
N. For he has not behaved well towards  
US (EXC).
Wal zorzooroŋan, garrau zin pepe.  
—Rebellious people, do not associate with  
them.
-pargarau  
V_Middle  
▲ be near each other, have close mutual  
relationship, associate with each other
Kapargarau yom pepe, ko kapartaara yom.  
—Don't get too near to each other lest  
you cut each other.
Zin tipaaza kakau tipargarau zin mete.  
—They planted the cocoa trees too near  
to each other.
Nio niamru Mark ampargarau yam. Pa  
mboti tiam ambaijana. —Mark and I have  
a close relationship with each other. For  
our life (together) is good.
garba-  
N_Inal  
▲ shell (used of crustaceans like prawns  
and lobsters)
ŋgereeme/ mantai garbaana —crayfish/  
lobster shell
gargarŋa-  
N_Inal_Stative Redup  
▲ easily broken, breaking open easily (used  
of galip nuts. Such nuts are preferred.)
def. Kanjar gargarŋan, to tiboobo lutun moori  
bizin ran pa, kembei 'Awan kalŋaana',  
'Aitago siŋiini', ma... —Galip nut trees that  
produce easily broken nuts, these are often  
given the names of one's daughters, like  
'Awan's voice', 'Aitago's blood', etc.
Kanjar ŋonoono tingo, ina gargarŋana. —These  
galip nuts are the easily broken type.
gedeene  
N  
▲ rubbish around the village (typically  
thrown further away from houses)
Kor gedeene tina ma ila ne. —Scoop up that  
rubbish and [take] it away!
Man tila titaata gedeene. —Chickens went  
and scratched through the rubbish.
dump, place where rubbish is thrown
Kam musmuuzu ila ta gedeene a. —Take the rubbish to the dump.
see also: musmuuzu ‘rubbish, litter, trash near to houses’

geede
V.Tr
▶ watch, fix eyes on, stare at, look at
Tomooto tana igeede yo totomen. —That man is continually watching me (said by a woman).

gedgeede
V_Tr Redup
Niom na, kegedgeede yam paso? —Why do you (PL) keep staring at us (EXC)?
▶ observe a situation without getting involved in it
Tikam mbulu tana, mi niom kegeede zin men. —They did that, and you (PL) just watched them [without doing anything about it].
Padei ta gedgeede koŋ koi bizin? —Why are you (SG) just watching my enemies and allowing them to do this to me?

dial.var. -repe (Gauru)

geege
V.Tr
▶ collect together (things that are scattered)
Angeege meene muunu mi aŋzuk koŋ. —I collected all the little bits of sago and wrapped them up for myself to eat.
def. Koroŋ boozo ta timbot lejaleŋa, mi tulup la mbata —There are many things that are scattered, and we (INC) gather them together into one group.

verb + geege
V.Tr
▶ act on things that are somehow separate from each other
-kasgeege —cut down a number of trees (many)
-ndougeege —heap together
-nogeege —visit different houses
-salageege —go up and down different trees
-yogege —collect from different directions

gege
V_Intr
▶ feel very bad, upset and want to escape from an unpleasant situation by going to another area, be in despair and commit suicide
Ni igeeze ma iko ma ila imbot Koobo. Pa luluunu imeete su tingi. —He was very upset and went away and lived on Aramot Island. For his child he died there.
Ni igeeze pa ka sua tana ma iko. —He felt bad about the talk [said] about him, and therefore he fled.

Tikam kombol pio, tana anggeeze ma ajko. —They used bad language in my presence [i.e. in order to insult me], and therefore I became very upset and ran away.

geezenana
N_Inal_Event
▶ grieving, desperation, despair

-kam geezenana pa
▶ grieve over someone that has died and therefore lose interest in life [i.e. not want to hear or do anything].
Ni leene isaana kat. Tana zin kolman tila be tipotor leene. Kokena ila ma iur geezenana pa itu. —He was feeling very badly. Therefore the old men went to comfort him lest he go and try and harm himself.
Ka toomoto ikoro moori toro, ta ni iur geezenana pa ma ipasaana itu. —It was because her boyfriend got another girlfriend that she felt very bad and harmed herself [i.e. committed suicide].

gege
N
▶ tree preferred by pigeons (where they like to gather and make their nests. Because of this, galip nuts are often found at the base of it)
def. Gege, ina ke ta mbalmbal tikenne sala pa mbeg, mi tien iuzu uunu. —A gege is a tree where birds sleep at night and where their excrement falls at its base.
Kala koyo guuzu pa gege tanga. —Go and collect the galip nuts (which the birds have defecated) from under that tree that they like over there.

gegeene
N_Stative
▶ extra, something additional, a bit more
▶ interest, more of something
pat ʒonoono ma gegeene ri isala ki tomini —the original money and some additional money as well
Ni ikam uraata gegeene. —He did some extra work.

similar: kwoono

-kam gegeene pa
▶ get/ give extra
Ni ikam pat mi ikam gegeene pa. —He gave the money and gave a little extra.
▶ excessively, too much, overdo
Nin ma ila gegeene pepe. Tavana na, irao. —Don’t count out too many. A few is enough.
Kam ma ila gegeene biibi pepe. —Don’t do it excessively.
similar: sasa

geren geren V_Intr_Uninfl Redup
► rattle (= make a rattling noise)
Mooto zaanayana ileelele wiini, to kakaaba geren geren. —When a famous/magical snake wiggles its tail, then it rattles.

-gesges V_Intr_Stative Redup
► be tired of, be weary of, be fed up with, be sick of, no longer want to do something, be annoyed with, be irked, be irritated
Niŋ gesges kat pa uaraa tingi. —I am really fed up with this work.
Niŋ amgesges piom. —We (EXC) are tired of you (PL)./ We are annoyed with you.

kwo- gesges pa
► tired of talking about something similar: kwo- (i)yoyou pa
talna- gesges pa
► tired of listening to something similar: talna- (i)yoyou pa
ni- gesges pa
► fed up with, weary of, tired of, sick of, annoyed with, bothered by, irritated by
Aiss, nio ti, niŋ gesges pa rwondo mouri bizin ru tinga. —I here am so fed up with those two daughter-in-laws of ours (INC).
Niyom gesges pa mbulu ambaiyana kamyana pepe. —Don’t become weary of doing good.

gesgesnna- N_Inal_Stative Redup
► easily annoyed, uncooperative, tired of doing something, weary of, fed up with, no longer wanting to do
Ni gesgesnna pakat pa peŋ kamyana. —She is fed up with caring for [the children].
Ni gesgesnna. Leleene be ilegen ororo som. —She is fed up. She doesn’t want to hear the noise [any more].

-pagesges V_Tr Redup
► annoy, exasperate, irritate, tire out, disturb, bother
Radio itanqa ma ipagesges yo. —I am annoyed by the radio’s continuous noise.
Nu pagesgesi pa mboe. —You (SG) annoyed him with the song(s).
go to the conference, don’t speak without prior thought. Think well, and then speak.

-gibi sua pa
- say something bad to someone
Ni igibi sua sananya pini. —He said bad talk to him (= put a curse on him, spoke badly to him).
Tigibibi sua repiiliina pini. —They were throwing scurrilous talk at him.
similar: -piri

-gibiibi V_Tr Redup

gili-
- side of body (under the rib cage)
Dgal giliŋ pepe. —Don’t poke my ribs!
Giliŋ imaliklik. —My side is itching.
Tingal Yesu giliini. —They pierced the side of Jesus’ body.

-giligilik V_Tr Redup
- tickle
Nio angiligilik giliini ma iseenge. —I tickled his side and he laughed.

-giligilik V_Tr Redup
- scratch
Vilkku igiligilik ŋge ma ikeene. —Vilkku scratched the pig and made it fall asleep.

see also: -maliklik, -pamaliklik

giris N_Event
- slipping, sliding, losing one’s footing
Lele isipir mi tapa na, takam giris. Rimen so temel. —The area was slippery and when we (INC) walked [there], we slipped. We almost fell.
Irao kumbum ikam giris ma mel na som. —Your (SG) foot will not slip and [cause] you to fall down.

-giris giris N Redup
- slippery (too slippery to climb up)
…to tizem kun tana ma imborene. Pa ina giris giris. —…then they left that breadfruit tree alone. For it was too slippery to climb up.
similar: -sipir

-go Adv_S
- REM (remote, completed action, only occurs in affirmative statements), has …ed, has already happened
Nio anley go. —I have already heard it.
Nila go. —He has already gone.
see also: kek ‘perfect aspect’

go- N_Inal
- ancestor, descendant, fifth generation

from the present either before or after, great-great-great grandparents/children
Nio goboŋ bizin tiute Anutu sua kini som. —My ancestors did not know God’s word.

-gogoomo V_Intr_Stative
Zaal ti igogoomo kat. —This pathway is very narrow.

-pagogoomo V_Tr
- make narrow, make too narrow
Ni ipagogoomo ngamar. —He made the basket very narrow.
Tipagogoomo pooto tiom. —They made your (PL) veranda too narrow.

-go N
construction: ka- goi
- smell of roasted pork (roasted on hot stones)
Tito ŋge sala tiama, mi ka goi imar. —They roasted the pork on hot stones, and the smell of it came.

-gol1 N
- gold
Iti tere pat gol kembei koron saanaŋana. —We (INC) view gold as being something important.
You ikanan gol mi silba, bekena kan muk ila lene. —Fire burns gold and silver in order to consume the dirt from it.
loan from: Tok Pisin, English ‘gold’

-gol2 N
- plant type (has big flat leaves with large crenulations, used for wrapping up sago flour)

-golo N
- shield (decorative, used in dancing ceremonies but not in fighting)
Naroogo Aiyu na, amteege golo. —In the Aiyu dance, we (EXC) hold ceremonial shields.
Kaimalang ipabilbil golo kini mi irak Bokoi. —Kaimalang turned his ceremonial shield and danced the Bokoi dance.
def. Tisap pa ke pakaana mi tipun mos pa be tirak Lou som Aiyu. To titeege izi ila naman pakaana mi golo ila pakaana be tipabilbil.
—They carve it from a piece of wood and carve (Lit. ‘hit’) a design into it, so
they can dance *Lou* or *Aiyu* dances. Then they hold a spear in one hand, and the decorative shield goes in the other hand to be turned back and forth.

see also: *kabon*, *singiao* ‘battle shield used when one is really fighting’

**goloa**  
N

- congregation

*Zin goloa tilup zin.* —The congregation met.

*Goloa ki Yanľa na, biibi.* —The Yangla congregation, it is big.

Loan word: from Yabêm

similar: *lupŋana* *ki* *Krisi*

**golobloobo**  
N Redup

alt. *ŋgoloobo*

- ditches

*Kar keteene ka golobloobo boozo.* —There are many ditches in the middle of the village [i.e. the ground is very uneven, with many mounds and ditches].

similar: *yok niiniŋana*

**golok**  
V_Intr_Stative

- be loose, not be firmly attached, come loose (used of rope and other things that are tied)

*Sombe zoŋ mataana ku ka koronŋana tina igolok, inabe itop su lene tu tina.* —If that part of your (SG) watch [Literally ‘eye of the sun’] is loose, then it [= your watch] is about to fall off right then.

**golokgolok**  
V_Intr Redup

*Ibibizom som. Igolokgolok.* —It is not tight. It is loose.

**kopo- igolok**  

- very hungry (Lit. ‘stomach is loose’)

*Kopoŋ igolok.* —I am very hungry.

similar: *petel- kat*

**-paguluk**  
V_Tr

- loosen a bit (for example, a knot, bond, loop)

**gomsaaba**  
N

alt. *ŋgomsaaba*

- basket type (round, used for betel-nuts, sweet potatoes)

*Ibaada pelpeele gomsaaba, mi iwwa pa mbum zilŋaana.* —He carried a round basket and walked around the dance area.

**googo**  
N

- plant type, ginger (= Tok Pisin *gorgor*, a tall type of ginger *Alpinia*, leaves are used to wrap up things, to make a loop around one’s feet for climbing coconuts, etc.)

*Tiwar googo isu be iwe sau, mi tiur kini ise.* —They spread ginger [leaves] on the ground to be serving leaves, and put the food on [them].

*Googo na, kini kizin moozo.* —Googo is the food of bandicoots.

*Niom munmun, kozo kakan googo uunu mini pepe!* —You kids, don’t eat the googo shoots again!

**gor**  
N

alt. *gorok*

construction: *ka- gor molo*

- long time

*Kom gor molo na, noknok mbulu tu kembena men.* —For a long time you (SG) have been persisting in that kind of behaviour.

- period of time (when one did something a lot), extended period of time

*Ka gorok molo ta korong to isombe: “Nio ingi mernan ta...”* —For a long time she had been saying: “I here am a queen...”

**gorgor**  
N Redup

- period of time

*indeene gorgor tana* —at that time

*gorgor ki yan* —rainy season

*gorgor ki kini ngaamanana* —time for harvesting food

*gorgor ki re mi iwaara* —time of the southeast and northwest winds [i.e. the two main winds in the year]

*gorgor ta boozomen* —all the time, always

similar: *mazwaana* ‘space between, time’

**gorgori**  
Adv_PredP

- always, all the time

*Gorgori lelen imbotbot molo pio.* —All the time their hearts are far from me.

*Sungana ta gorgori, nio anleylen sua sa kembet som.* —The worship services which are happening all the time, I haven’t ever heard that kind of talk [in them].

similar: *mazwaana/ aigule ta boozomen*

**gorgor**  
V_Intr_Uninfl Redup

- have a speech problem (cannot say [r] properly)

*Ni miaana gorgor.* —He has a speech problem.
gorogorok

gorogorok

gorogorok

gorok

gorok gorok

got

gubi

gubu-

gubur tiene

gubut

guluk guluk

-paguluk

guma

gungun

gunmboono

guraaba

gubaaba

mia-gorgogña-N_Inal_Stative
   ▶ have problems in saying [r] properly
   Ni miaana gorgorgyana. —He has a problem
pronouncing [r] properly

gorogorok-N_Event_Redup
   ▶ croak (used of frogs)
   Êgeu itan “gorogorok”. —The frog was
croaking.

-gorok-V_Intr_Stative
   ▶ be dried out (used of vegetation)
   Agkut ni ma igorok kat. —I smoked the
   coconuts really dry.
   Taamba igorok kek. Irao tutun. —The new
garden site is dry. We (INC) can burn it.
   Koi igorok kek. —The tobacco has dried out.

gorokja-N_Inal_Stative
   ▶ dry
   lele gorokyana —dry area
   mbunmbuutu gorokyana —dry grass
   Ke wooro tana imeete ma goroggorok.
   —Those vines have died and dried out.

gorok gorok-N_Event_Redup
   construction: -kam gorok gorok
   ▶ rustling sound
   Êge iwwa ma ila mi ikam gorok gorok. —As
   the pig walked along it made a rustling
   sound.
   Su ikam gorok gorok. —There was a
   rustling sound in the forest.

got-N
   ▶ black palm
   Got iwe soolo. —The black palm was used
   as flooring.
   Mbalmbal tikanan got pwoono. —The
   pigeons were eating black palm seeds.

gubi-N
   ▶ snake type (brown, resembles a python,
sometimes found in water, bites people)
   Amla amtun mi amre gubi siyaanabi kat.
   —We (EXC) went with lights at night to fish
   and saw a huge gubi snake.
   Gubi na mooto bibi. Irao ipiu man, Êge
   lutuunu ma... —A gubi is a big snake.
   It can wrap around chickens, piglets, etc.

-ke gubuunu —sawdust

you gubuunu —ashes of a fire

-ke gubun gubun ta miri iwilaala —The wind
blew the dust particles.

-ke gubuna —cloud (stationary, high up, includes high
   overcast)
   Gubur tiene imender sala. —The cloud is
   stationary.
   Gubur tiene metmetryana —scattered,
broken up clouds/ fast-moving clouds
   dial.var. guburu tiene (Marile)

gubut-N
   ▶ stick (used for lifting grass, branches,
   etc. off the ground in order to cut them)
   Koroj ru timbot namaana: gubut mi buza.
   —Two things were in his hands: a stick
   for lifting the grass and a machete.

guluk guluk-N_Event
   ▶ rattling noise (made by something inside
   of something hollow)
   Sokorei ikam guluk guluk sula katen
   leleene? —What is making the rattling
   noise inside the carton?

-paguluk-V_Tr
   ▶ loosen something
   ▶ cause something to rattle around inside
   something else
   see also: golok ‘be/become loose’

guma-N_Stative
   ▶ oil-less, bland, plain
   Meene guma taingi, kekeña kat. —This
plain sago is very hard.

gungun-N_Redup
   ▶ studs that go all the way from the
   ground up to the roofing
   similar: temboŋ

gunmboono-N
   ▶ snake type (edible, big, white, yellow
   and black in colour, lives in swamps and
   rivers, some think it is like an eel)
   note: Marile
dial.var. mboolo (Yangla)

guraaba-N
   ▶ close friend living in another village or
   language area, partner (can be a distant
   relative by blood or marriage, or a friend
   living in another village or language area.
   They are trading partners and people on
   whom one can count for help.
def. Guraaba na, tomtom ta itišan taparkam
   ti ma taparute iti. Mboti kembei ta ila imar.
Pakan na ito siŋ ta imet molo kek, mi pakan
   na tomtom tiparkam zin ma mbotyyana kizin
   kembei ta iwe tamen. Tala tere zin sorok na
   som. Sombe patayana indeeje iti, to toloondo
guragou

- black dried out wrinkled skin (used of galip nuts)
   
   -guragura
   - be dried up, be withered after having been separated from the stem for a while
   
   -guragura
   - the galip nut tree leaves are dried up.
   
   -Ni/ Meene ruunu iguragura.
   - the coconut/ sago palm frond is dried up.

- move a bit, shift around
  
  -guruk
  - be ripe (blue-black in colour, used of galip nuts)
  
  -gubguubu
  - pound, pulverise (sago)

- loosen
  
  see also: -golok ‘be/become loose’, -paguluk ‘loosen’

- gurun\_1
  - dusk, twilight
  
  -gurun\_2
  - fall down with a thumping sound

- gurun\_2
  - low-pitched sound made by something falling down, rumbling, sound of falling water or a distant motor
  
  -gubguubu
  - pound, pulverise (sago)
-guguugu  V_Trt Redup
  ▶ pounding
  Nio apsula na, zin tiguguugu meene.
  —When I went down, they were pounding sago.
dial.var. -guu (Gauru and Northern)
guutu:  N
  ▶ flat part of a head dress that stands up like a spring and to which feathers can be attached
  Guutu, tiurpe pa pen kulini. Ila saŋsaŋ be isala ruumu lutuunu be tirak Sia pa. —[A] guutu is made of turtle skin. It is attached to the saŋsaŋ part of the headdress so they can do the Sia dance.
guutu2:  N
  ▶ piece of wood that is inserted under the foreskin before cutting
  Sap guutu be reete/ pal lutuŋ pa. —Carve a guutu stick with which to circumcise my son.
guuzu  N
  ▶ galip nut without its outer skin (only has the hard brown inner shell. Galip nuts have three concentric shells)
  Kanjar guuzu —galip nut without its outer skin [only has the hard inner shell]
  Kanjar komboono, toyo sula ngamar ma tuur lae ma ibuuzu. Ibuuzu, to tupus ma iwe guuzu. To teke pooro mi tangal sula.
  —Galip nuts with their outer skins, we (INC) collect them into a basket and put them aside until [the outer skins] rot and become soft. After that, we remove the shells and what is left are the nuts with just their hard inner shells. Then we weave nets [for storage] and put [them] down into them.
  Mbalmbal iwon kanjar komboono ma ibuuzu la kopoono. Beso tiene na, kanjar guuzu.
  —A pigeon swallows a whole galip nut and the outer skin rots in its stomach. When it defecates, the galip nut no longer has its thick outer skin.

H

ha  Intj
  alt. a
  ▶ Uh-oh! Look out! (expresses dismay)
  Ha, lele katuuunu imar! Toko! —Uh-oh, the owner of the land is coming. Let’s run away!
  ▶ “Huh, what was that?” (expresses that one is puzzled about something)
def. Tomtom sa ileŋ la pa bobi sa, som koron toro sa kaljaana, mi tamen ileŋ, to iwe konot koron. Mi tomimi iute kat som, ko imar ki padei. To tomtom tina ikam sua tana.

haiss  Intj
  ▶ expresses frustration
def. Nu kam supurpuuru koron, to so sua tana
  —You (SG) are only able to do something part way, so then you say that expression.
  ▶ “Go away!” (expresses that one wants something annoying to go away)
def. Ne lelem be ser tomtom sa, som ḥe ma
ila ne. —You (SG) want to drive a person or pig away.

hait\textsuperscript{Intj} \hspace{1cm} \textsuperscript{Stop it!, Halt! (expresses that one wants the hearer to stop doing something)}

Hait, imbot! Kam pepe. —Stop, leave it. Do not do it.

\textbf{i1} \hspace{1cm} \textsuperscript{Adv_S} gi
- PROX (on-going, visible action)
- imminent action

Zin \textit{timar i}. —They are coming (and I can see them)
Zin \textit{tizza tomtom tabe imar i}. —They are waiting for the person who is about to come.

\textbf{i2} \hspace{1cm} \textsuperscript{Pronoun} \textsuperscript{alt.} =i (i.e. an enclitic)
- him, her, it (third person singular accusative pronoun)

Tire i. —They saw him/her/it.
Ampun=i. —We (EXC) hit him/her/it.
Tiboob=i —They called to him/her/it.

\textbf{i3} \hspace{1cm} \textsuperscript{Subject prefix}
- he, she, it (third person singular Subject prefix which occurs on inflected verbs)

\textbf{i4} \hspace{1cm} \textsuperscript{Suffix}
- all

\textbf{i5} \hspace{1cm} \textsuperscript{Suffix}
- close temporal proximity

\textbf{i6} \hspace{1cm} \textsuperscript{Suffix}
- nominalising suffix (less common than -\textsuperscript{ŋa-})

-\textit{boobo}/bob —‘to call’/‘a call’
-\textit{keene}/kene —‘to lie, sleep’/‘a sleep’
-\textit{mbot}/mboti —‘to stay, live, exist, be at’/‘life’
-\textit{mbo}/mboe —‘to sing’/‘song’
-\textit{pa}/pai —‘to walk, move’/‘journey’
-\textit{parkap}/parkapi —‘sleep together as a newly wedded couple’/‘sexual guidance for a newly married couple’
-\textit{ŋoŋo}/ŋoni —‘to quarrel’/‘a quarrel’
-\textit{ŋgalsek}/ŋgalseki —‘to forbid, prohibit’/‘taboo, prohibition’
-\textit{ŋgunt}/ŋengu —‘to cough’/‘a cough’
-\textit{sapaara}/sapaari —‘refrain from’/‘restriction, restraint’
-\textit{seŋ}/siŋ —chew betel-nut/‘things needed for chewing betel-nut (betel-nuts, betel-pepper, and powdered lime)’
-\textit{seŋge}/sengg —‘to laugh’/‘laughter, mocking’
-\textit{seŋgere}/sengg —‘send something’/‘something sent’ or ‘something to be sent’

\textbf{Iburu} \hspace{1cm} \textsuperscript{N\_Proper}
- Hebrew speaking people

Ni tomtom ki Iburu. —He is a Hebrew.

- Hebrew language

Su'a 'Mesia', ina Iburu kalgan. —The word ‘Messiah’ is a Hebrew language word.

\textbf{i-i} \hspace{1cm} \textsuperscript{Intj}
- denial (response to a question meaning “I do not know.” or “I do not want to say.” It is pronounced with high falling intonation.)

I-i, nio ajute som. —I don’t know.

\textbf{illi} \hspace{1cm} \textsuperscript{N}
- construction: ka-\textit{illi}
- tail feathers of birds which can be used for dance decorations

Man tana ka ili molo. —That rooster’s tail feathers are long.
soft fibres of *anraŋ* pandanus roots (This type of pandanus has a lot of roots above the ground, and it is used for making rope, netbags)

*Tiŋyembut anraŋ ka uraaŋa, titarpaala ma tikam kokouŋana ma tikurik la yok, to iwe iimi.* —They cut *anraŋ* pandanus roots, split them and take the white [part] and scrape that in the water, and then it becomes a soft strip.

*Zin moori titwooro iimi be tike kaari.* —The women roll the soft pandanus fibres together [into rope] so they can weave netbags [with them].

<table>
<thead>
<tr>
<th>imban</th>
<th>N alt. <em>yamban</em></th>
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</thead>
<tbody>
<tr>
<td>［sago frond on which sago pulp is put when it is being squeezed]</td>
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</table>

*Yamban* (Birik and Marile)

note: People say that the processing of sago is a relatively recent innovation and the words are probably borrowed. (*Yamban* is the local name for the Finschafen area).

<table>
<thead>
<tr>
<th>imzal(bi)</th>
<th>N</th>
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<tbody>
<tr>
<td>［woman whose child has died (used as a term of address for the rest of her life)］</td>
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</tbody>
</table>

*Kam imzalbi ka mbu ru ti ma la.* —Take these two betel-nuts to the woman whose child has died.

*Imzalbi, mar!* —Mother whose child has died, come!

see also: *maanda* ‘man whose child has died’

<table>
<thead>
<tr>
<th>ina</th>
<th>Demonstrative Pronoun</th>
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<tbody>
<tr>
<td>［that one (anaphoric pro-form indicating a given, known entity)］</td>
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</table>

*Ina tikam ŋooboo.* —That, they did incorrectly.

*Ina so tana?* —What is that?

*Ina so tana?* —What is that?

*as for, regarding, concerning (marked Theme/Topic introducer)*

*Mbulu tana, ina mbulu pareiŋana?* —Regarding that behaviour, what kind is it?

*Aigule tana, ina be tiurpe kini ma koron pe boozomen.* —That day, that is for them to prepare food and other things.

*Niam sombe ambaada patayana, ina be iulu lu yom.* —If we (EXC) endure hardship, that is in order to help you (PL)

<table>
<thead>
<tr>
<th>inako</th>
<th>Conjunction</th>
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<tbody>
<tr>
<td>［then…will (used in hypothetical conditionals)］</td>
<td></td>
</tr>
</tbody>
</table>

*Nu sobe kam bakai pini, inako ikamu.* —If you (SG) mistreat it, then it will bite you.

*Mazwaana ta sobe amla gi, inako amangga pa mankwono.* —When we (EXC) go, we will start off in the morning.

*… inako ka kilalan padeinya? —… what then will be the sign/omen for it?*

<table>
<thead>
<tr>
<th>indeeŋe</th>
<th>Complementiser</th>
</tr>
</thead>
<tbody>
<tr>
<td>［when, at the time that］</td>
<td></td>
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</tbody>
</table>

*Indeeŋe zin tileŋ sua tana na*… —When they heard that talk,…

*Indeeŋe Bamlra imar, nu mbot, som som?* —When Bamlra came, were you (SG) around or not?

*Indeeŋe nio aŋbot La na, patayana biibi ipet pa lutuŋ.* —While I was in Lae, my child had a big problem.

<table>
<thead>
<tr>
<th>indeeŋe</th>
<th>Preposition</th>
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</thead>
<tbody>
<tr>
<td>［at］</td>
<td></td>
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</table>

*Indeeŋe mazwaana tana, ni imar imbot kar kek.* —At that time, he had already come to live in the village.

*Pa indeeŋe tina, ina rourou kek.* —For at that time, it was already afternoon.

*until*  

*Ta muŋgu ma imar indeeŋe koozi*… —From long ago until today…

<table>
<thead>
<tr>
<th>indeeŋe</th>
<th>Complementiser</th>
</tr>
</thead>
<tbody>
<tr>
<td>［whenever］</td>
<td></td>
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</table>

*Indeeŋe tau puke iruŋ, to ŋooŋo ikamam ti.* —Whenever the Malaysian apple tree is flowering, then we (INC) often have runny noses.

*Indeeŋe ta Atai iriŋ pa naana, na ni itaŋtaŋ.* —Whenever Atai rings her mother, she cries.

see also: *-ndeŋe*

<table>
<thead>
<tr>
<th>indi</th>
<th>Pronoun</th>
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</thead>
<tbody>
<tr>
<td>alt. = <em>ndi</em></td>
<td></td>
</tr>
<tr>
<td>［we (INC), us (INC) (first person plural (hearer(s) included) nominative and accusative pronoun)]</td>
<td></td>
</tr>
</tbody>
</table>

*note: Gauru, Kampalap, and Kabi form dial.var. *iti ~ ti* (Central)*

<table>
<thead>
<tr>
<th>inga</th>
<th>Demonstrative Pronoun</th>
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<tbody>
<tr>
<td>［that one over there (away from both speaker and hearer)］</td>
<td></td>
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*Inga ʊŋge tau!* —That [thing over there] is a pig!
Iŋgi ko padei? —What now?
Mi ighet lee me be lele ti. —But now I am a stranger in this place.
Koko ke leku le kal hol mi ko le sa ti ighet
ayur piom i. —You (PL) must listen to my voice and follow the talk that I am now giving to you.
Mi ighet buri na, ajute kat. —But now I really know it.
Iŋgi tom tom mburan som. —This (what we have just now experienced) is not something brought about by human strength/power.
Iŋgi kembei ta anso piom na. —It is as I told you.

Iŋgi be
 ► about to
Iŋgi be tomon gi! —We (INC) are about to sink!
Iŋgi be anmeete. —I am about to die.
 ► now something is going to happen
Iŋgi be anpauite u pa… —Now I will teach you (SG) about...

Iŋgi sa…na
 ► “I now know this”
 ► realization (often sudden, contrary to expectation), surprised realization
Iŋgi sa ki Atai na. —Hey, this belongs to Atai!
Wai, ighet sa miŋana toro na! —Wow, this is another dream!

Iŋgis
 ► here, pay attention to this, listen to this
Iŋgis, la to so pizin mi tikot timbiti tio.
 —Listen, go and tell them to pay for my wooden plate.

Iŋgoi
 ► which one?
Tamanaŋ, ŋge ighet ta nu so pa na? —Father, which pig did you (SG) speak about?
Itum re lele ighet ta ambai be mbot pa. —You yourself look for [i.e. choose] which area would be good for you (SG) to stay in.
Iŋgoi ta ambaitjana, mi ighet ta sananjana?
 —Which one is good, and which one is bad?
 ► where? (often in rhetorical questions where a negative answer is expected)
Anetu tiom, mburaana ighet? —Your (PL)
God, where is his strength? [i.e. He does not have any.]

Len mburan ighet take tipasaana yo? Som.
 —Where is their power/ability to harm me? No [They do not have such power.]
Pa ići boožojanda ighet? —Where are our big numbers? [i.e. we are too few to do what needs to be done.]

Ip
 ► Tahitian chestnut (=Tok Pisin aila, Scientific name: Inocarpus fagifer, nut is edible, and the leaves are used for covering up food)
def. Ruunu iwe ro be tusuk korap pa. —The leaves become wrappers with which to wrap up things.
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ira" should, obligated
Ni irao be ila. —He should go.

▶ polite marker in questions
Ai, irao liŋ yok yok risa ma aywin? —Hey, could you (SG) please pour me a bit of water to drink? [polite request]

irao
Serial verb
construction: *ma irao*

▶ until, all the way until
Mbotŋana ku ko ambai men ma irao we kolman kat, to mee. —Your (SG) life will be only good until you become old, and then you will die.

Nio ko irao aŋkam kosasa som ma irao niom kala kepet kar tingga. —I am not able to do anything until you go and arrive at that village over there.

La mbotmbot kini ma irao tewa leleene iluumu. —Go and stay with him until your brother calms down.

see also: -rao

iriimi
Adv_PredP

▶ 4 days from now
Iti ko gaaga tombot, malama tombot. Upeele to tala, mi iriimi timiili. —We (INC) will be here tomorrow and the day after tomorrow. Three days from now we’ll go and four days from now we will return.

is
Intj

alt. *i*

▶ here, take it! (used when offering something to someone)
def. koron ta tege mi sara —Something which you are holding and offer
Is, koron ku! —Here, take it, it is yours! [said when handing something to someone]
Li, kom! —Here, this is for you (SG) to eat!

iti
Pronoun

alt. =ti (enclitic)

▶ we, we (INC)

▶ first person plural (hearer(s) included) nominative and accusative pronoun
Ouo, iti tala tewe lende. Pa rorou kek. —Hey, let’s go and wash. For it is already late afternoon.

Ni irao ikan =ti pa kar kini. —He can take us (INC) in his car.

note: Clitic form =ti is preferred for pronominal Objects occurring after consonants
dial.var. indi ~ ndi (Gauru, Northern)

itiŋan
Pronoun

▶ you (PL) with me, I with you (PL), we (EXC) with you (SG), we (INC) with them, we (EXC) with you (PL), you (PL) with we (EXC), 1PL.INC.COMB (first person plural inclusive combinatory pronoun)

za you ma amar, to itiŋan tala. —Wait until we (INC) come, and then we (INC) will go together.

To itiŋan waende bizin taparlup ti ma tewe tamen. —Then together with our (INC) associates/friends, we will unite and become one.

itu-
N_Inal

▶ self, own, reflexive-emphatic pronoun
(the third person plural form is irregular: ziton ‘themselves’)

Nio ituŋ ko aguri ila Lablab. —I myself will take him to Lablab.

Ituyom tau! —It is up to you (PL)!

Zin keten malmal pa ziton. —They were angry with themselves.

Nio sombe aŋkam sanaana, nako appasaana ituŋ. —If I sin, then I harm myself.

...ila ziton kalŋan —...in their own language
Tipase pa ziton mburan, mi tipakurkur ziton. —They rely on their own strength and are always exalting themselves.

..ni ipekel kalŋaana ma iso: “Oi, nio ituŋ ti.” —...and he answered and said: “Oh, it is me here.”

Aŋbel ituŋ kek! —Woe to me! [I am in trouble now.]

O iŋgi aŋboro ituŋ. Tana sombe leleg be aŋkam, nako aŋkam. —Now I am my own boss. So if I want to do it, then I will do it.

Aa buri, ituyam amre katu. —O now, we (INC) ourselves have seen you (SG) with our own eyes.

itutamen
N_Inal

alt. *itu*

▶ alone, only one, by oneself

Mi ituŋ tamen na, aŋrao aŋkam kosa sa som. —But by myself alone, I cannot do anything.

Nu itum tamen ko la? —Will you (SG) go by yourself? You are the only one who will go?

Tana Naomi itutamen imbotmbot. —And so Naomi was left alone.

Tapase pa Yooba itutamen be iporoukaala iti. —We (INC) trust in Yahweh alone to protect us.
**ituru**

Pronoun

- **itutamenŋana**
  - only one
  
  Tomtom itutamenŋana ta kembei na, ambai som. —A person [being] alone like this, it is not good.

  Lutuunu moori tana, ni itutamenŋana. —That daughter of his, she was his only child.

**ituru**

Pronoun

- **you** (SG) with me, I with you (SG), you (SG) and I, 1DU.INC.COMB (first person dual inclusive combinatory pronoun)

  *Nu ituru tala.* —You (SG) go with me.

  *Ituru ko tala.* —The two of us (INC) will go./ You and I will go.

  *Ituru tuur zin ma tila Birik, to timiili.* —Let’s (you and I) take them to Birik and then we (INC) will return.

**iwa-**

N _Inal_

- **sibling-in-law, brother-in-law**

  Paradigm: iwaŋ, iworm, iwaana (Central)/ iwaan (Gauru)/ iwana (Northern), iwaanda, iwoyam, iwoyom, iwan

  *Iwaanda bizin* —our (INC) siblings-in-law

  *ni iwaana moori* —his/ her sister-in-law

**iwaara**

N

- **northwest wind (during December-April, a time for eating mangoes and breadfruit, fishing, having traditional celebrations, and going on long sea voyages)**

  def. iwaara imar pa meleebi

  Iwaara ipet. —The northwest winds have begun.

  Iwaara ipol pa aigule. —The northwest wind began blowing in the daytime (a bit unexpectedly).

  *Miiri iloondo ki iwaara ma imar.* —The wind came [Lit. ‘ran’] from the northwest.

  - **year, age**

    similar: ndaama ‘year’

    dial. var. yoara (Northern)

**iwal**

N

- **large group of people, everyone**

  *Ina toso pa som. Pa ina iwal biibi koron kizin.* —We (INC) should not talk about it.

    It pertains to all the people.

  *iwal biibi* —a large crowd

  *iwal ta boozomen* —everyone, all

**iwe-**

N

- **seedling, starter (whatever is planted)**

  *Niam ampaaza pin iweene.* —We (EXC) planted a banana starter.

  *serembat/ mok/ manioka … iweene* —starter of food crops like sweet potatoes/ taro/ manioc

  *kini iweniwen tiyaarayajana* —sowing of seeds

  *Sombe lende koi iweene, som yagong iweene, to timbit se you mataana bekena you/ka koi iŋgalŋgal (=ikudut).* —If we (INC) have tobacco seeds or corn seeds, then we hang them up above a fire so that the fire/ smoke dries them.

**izi1**

N

- **spear**

  *izi pam* —spear made from a palm tree

  *izi marakete* —iron spear (used for hunting pigs)

  *izi tarango* —fishing spear (has several points/prongs)

  *zin izi kan* —those with spears

  *Izi kini mataanaŋana ko ŋgalu.* —His sharp spear will pierce you (SG).

  *izi kwo muriini* —wound caused by spear

**izi2**

V _Tr_

- **penetrate something while moving parallel to its surface**

  *Ke tipiini izi nomoŋ.* —A splinter went in under the skin of my hand.

  *Meene kotiizi (mataana) iizi yo.* —A sago thorn penetrated my skin.

  see also: -ŋgal ‘pierce’

**ka-**

N _Inal_

- used to express ownership or transfer of edible or drinkable things, for, have

  *Kam koŋ pin pakan imar.* —Bring me some bananas to eat.

  *Nu kom kini sa imbot?* —Do you (SG) have some food to eat?

  *Kam ka yok risa ma iwin.* —Give him a bit of water to drink.

  *kanda buzur* —our (INC) meat/game to eat
of (expresses uncontrolled relationships)
-koaŋ ndaama — my years/age
-ka mbeŋ — his birthday
-Nio aŋkankaana pa koŋ mete. — I don’t know the time of my death.
- of, unfortunate or ‘bad’ relationships
- nio koŋ koi bizin — my enemies
- ka nooro — his widow
- ka moori — his mistress
- about, concerning
- ka sua — talk about/ concerning him/ her/ it
- for
- man ka ruumu — house for chickens, chicken house
- ka uunu — the reason for it
- part-whole relationship
- ruumu ka kataama — the door of the house
- kini ka lwoono — leftover food, part of the food

Uraata tio ka lwoono ri inbot, ta ko aŋbot be apposop. — A small part of my work is still left, so because of that I will stay to finish it.

- related to, associated with, having to do with
- koron su kan — things of the forest
- koron kar kana — something having to do with the village
- mete nomnom kana — malaria (sickness associated with mosquitoes)
- nio toono koŋ — I am from the ground, I am earthly
- pu nge kana — a net for catching pigs

-kaaga — open, open
Kataama ikaaga piti. — A door opened for us (INC).
-Kaaga kataama! — Open the door!
-Kaaga kwom ma win marasin. — Open your (SG) mouth and drink the medicine.
-Kataama ikaaga kek. — The door has opened, is open already.
- remove, take off (lids of containers)
-Kaaga kuuru kwoono! — Remove the lid of the pot!

-kwo-ikaaga
- speak up
-Kwom imun pepe. Kwom ikaaga ma so su. — Don’t be silent. Open your (SG) mouth and speak up.

-kaaga bege-
- lift one’s arm in order to strike, raise one’s arm (Lit. ‘open one’s armpit’)
-Tomtom ikaaga begeene be ingal nge. — The man raised his arm to spear the pig.

-dial.var.-kaa (Gauru, Northern)

-kakaaga — open something which is firmly attached

-pakaaga
- open with effort, manage to get open

-makaaga
- crack open

-kaagu — northerly wind (comes from the direction West New Britain)
def. kaagu imar pa abal Mereu — The northern wind comes from the mountains [of] northwest New Britain.
-liŋgi miiri kaagu ta ilonondo i. — This is the northerly wind that is blowing [Lit. running’].

-kaala — construction: Verb + kaala (only occurs as the morphologically bound second element of compound verbs, all of which are transitive)
- hide, cover, conceal, protect
- go on top of

-bapkaala
- hide, keep secret

-daadakaala
- protect by fencing

-didikaala
- make a barrier around something

-kamkaala
- enclose, fence in

-kankaala
- prevent someone from revealing a secret

-kanankaala
- conceal one’s food

-kennekaala
- block the way to something by sleeping near it

-kiziukaala
- spit at
-kokokaala
  ▶ close something by tying it off, tie shut
-kokorkaala
  ▶ gather in, bring together
-kotkaala
  ▶ close (a door)
-kotokaala
  ▶ cover up
-kunkaala
  ▶ cover up in order to protect from weather
-laskaala
  ▶ heat food in order to preserve it
-liukaala
  ▶ surround protectively
-loukaala
  ▶ put aside food and cover it
maŋaanakaal-
  ▶ fail
mbeŋkaal-
  ▶ night falls on someone
mata- imbirizikaala
  ▶ completely forget, forgive
-mbukkaala
  ▶ tie shut
-mburkaala
  ▶ jealously protect
-mbutkaala
  ▶ wrap up and tie
-miankaala
  ▶ speak respectfully to one’s in-laws
-ngunkaala
  ▶ obstruct the way to something by putting sticks in the ground around it
-ngoonikaala
  ▶ protect something by making a fuss over it
-pakaala
  ▶ cover, hinder, obstruct, prevent
-pasimkaala
  ▶ patch up and cover over
-pasomkaala
  ▶ neutralise, lessen the effect of something
-peenekaala
  ▶ shield, protect
-pokaala
  ▶ fence in a garden
-poroukaala
  ▶ defend
-pureskaala
  ▶ spit on
-rekaala
  ▶ keep an eye on, carefully watch over
-roogokaala
  ▶ reserve
-salakaala
  ▶ put on top of, cover
-sekaala
  ▶ cover, close, protect
-sesekaala
  ▶ patch up
-siirikaala
  ▶ surroun with something
-sirimkaala
  ▶ patch up, cover
-sokaala
  ▶ reserve for oneself
-soukaala
  ▶ catch hold of
-tankaala
  ▶ prevent someone from doing something by crying
-taukaala
  ▶ wrap something around oneself
-tegekaala kopo-
  ▶ give refreshments
-urkaala
  ▶ cover
-watkaala
  ▶ deny
-zeebekaala
  ▶ patch up, make complete again
-zukkaala
  ▶ wrap up
kaama1
  ▶ forked branch (made into a handle of a sago pounder)
Yembut leyg kaama sa pa guugu. —Cut me a forked branch for a sago pounder.
def. Ur ain ila kaama, to iwe guugu. —Once you (SG) put a piece of iron in a kaama then it becomes a sago pounder.
kaama2
  ▶ be crippled
Namaana woono ikaama. —His right arm is crippled.
Ni ikaama ta alok kek ma imar. —She has been crippled for a long time.
aŋama- 
  ▶ crippled
Ni namaana kaŋama. —He [has] a crippled hand.
Ni kaamayana. —He is crippled [i.e. unable to walk properly].

kaame

N_Event

► sago squeezing setup for one person to squeeze sago starch out of sago pulp

Nio ituŋ tamen anjkam kaame pa kil ta. N. mi L. tikam sopalai pa kil toro. —By myself I had a sago squeezing set up that went into one sago trap. N. and L. worked together at a squeezing setup for two that went into another sago trap.

-kaanga

V_Tr

► drink from something which is held away from the mouth, pour into one’s mouth without actually putting the container to one’s lips

Kam sur ma kaanga, mi nio koŋ ka lwoono. —Take the coconut and drink from it, and I will [drink] the remainder.

kaara

N

► handle (of a drum, shield)

Teege kombom ka kaara. —Hold the drum by its handle.

kaara ki golo —handle of a shield

similar: kweene

peene kaara, kaara niini

► bow and arrow

zem kaara niini

► shoot an arrow

similar: peene

-kaara

V_Tr

► tear and eat raw, rip apart (used of dogs, wild animals)

Me tiŋa nge ta. To tiŋgaara pakaana ma imap. Mi Yalom ila to ibaada pakaana. —The dogs got a pig. Then they completely tore up half of it. And Yalom went and carried off [the other] half.

see also: -tatut

-kaara kopo-

► upset the stomach, cause stomach pain

kaari

N

► netbag, string bag, (carried by women hanging from their foreheads, babies are put in them to sleep, =Tok Pisin bilum)

Nio aŋkewe kaari. —I am weaving a netbag.

Moori ipoi pikin sula kaari. —The woman carried the child in a netbag hanging from her head.

► string which is woven into netbags

kaari ka kweene

► strap of a netbag

kaata

N

► platform on an outrigger canoe where cargo is put

Koobo tile pa nol na, kini isala kaata kizin ma bokbok mi tipera. —When the inner island people came in for the market, then they went back out with their canoe platforms filled with food.

-kaaza

V_Intr

► screech, squawk

Tjerek ikaaza. —A green parrot screeched.

-kaaza

V_Tr

► scale, scrape off scales off of a fish

Kaaza ye njarana. —Scrape the scales off of the fish.

-kaaza

V_Tr

► slice up, cut up, butcher

similar: -tarut, -pal

-kaskaaza

V_Tr Redup

Tingal nge ma kup, to tineeni ma kij, to tipali ma tiŋkaaza mi tiri ma irao zin. —They speared the pig and killed it, and after they had roasted it, then they cut it up and divided it among themselves.

-kaaza

V_Tr

► wipe dry, dry off something by wiping it

Kam kawaala pasaana, mi kaaza yok pa murindi. —Take an old rag, and wipe off the water from our (INC) [sleeping] place.

similar: -mus

-kaazakaala

V_Tr

► wipe something off or otherwise dry it a bit

► heat in order to reduce the smell

(particularly fish that has been caught some time ago or other wild game which has strong smell)

Kaazakaala ye sala you mungu, tonu ur sula kuuru mi inoi. —Dry out the fish by heating it over a fire, and then put it into the pot and boil it.

Takaazakaala ye tina be ka ndaara pakan ila lene, to isula inoi. —Let’s heat up the fish a bit so that its strong smell goes away, and then it can be boiled.

similar: -lo, -kailes, -pabayou, -laskaala
kabaŋbaŋŋa- N_Inal_Stative
▶ naked
Tomtom tana, ni kabaŋbaŋŋana. —That person is naked.

Kabe N_Proper
▶ Kabi village
▶ people of Kabi village

kaboŋ N
▶ shield used in fighting, battle shield
Zaaba mi kaboŋ na, irao pa malmal. —A club and a shield, they are suitable for warfare.
similar: singiao ‘battle shield’, golo ‘ceremonial shield’

kabuk N
▶ dipper used for getting water for squeezing sago

kabum kabum N_Event Redup
▶ play in the water, splash around in the water
Zin pikin tikam kabum kabum sula yok. —The kids were splashing around in the river.
similar: sabum sabum

kado- N_Inal
▶ price (to be paid), payment, cost, wages
Koroŋ tina kadoono pizi? —How much is the price of that thing? / How much does that thing cost?
Ngge ku kadoono tis. —Here is the payment for your (SG) pig.
Anjem lem kadoono kek. —I have given you (SG) your wages.
▶ equivalent, equal (in ability, age, or size),fitting
Nio kadoŋ sa? —Is there anybody who is my equal/ as capable as me?
Merere, ni kadoono sa som. —There is nobody like the Lord.
▶ partner
Moori ti, kadoono som. Tana ko irak som. —This woman hasn’t got a partner. Therefore she won’t dance.
▶ penalty, punishment, payback
Kadoono ise kini. —He is getting the punishment for it.
Sanaana kiti ka kadoono ta ise ki Yesu. —It is the penalty of our (ING) sins that Jesus bore.
▶ reward
Tomoyom Anutu ko ikam leyom kadoono biibi. —Your (PL) Father God will give you a great reward.

kado somŋa- N_Inal_Stative
▶ free, without pay, at no cost

-kam kadoono ila
▶ pay for, pay wages

-re kadoono pa
▶ suffer the penalty of, experience punishment because of
Ni ire kadoono pa sanaana kini. —He suffered the penalty of his sins.

-ur kadoono
▶ set a price, assign a price to
Nio ajur timbiiri tio kadoono zen, tana mbot risa. —I have not set a price for my wooden dish yet, so wait a bit.
Tiur kadoono isala mete. —They put the price too high.

-ur kadoono pa
▶ punish, penalise, take vengeance on, avenge, pay back
similar: -kot

kadoono N
▶ turn
Zin kadoono tila be tikam uraata. —It is their turn to go [and] work.
Nu kadoono sula pizi meene. —It is your (SG) turn to go down [and] squeeze sago.

Kai1 N
▶ dance type (typically performed during the daytime)
def. naroogo aigule kana —a daytime dance

kai2 N
▶ torch, light, lamp
Tutun kai, mi teteege ma tala. —Let’s light a torch and hold it and go.

kai bolom
▶ torch made from a kaikai tree.
def. Ke kaikai ta imeete, tona amla ma amboogo leyam, ma igorok. Amtun ma amur la ruumu leleene, be iyaara piam pa mbeŋ. —A kaikai tree that has died, then we (EXC) go and break off a piece for ourselves and [wait for it to] dry. We light [it] and put it inside the house, so it provide us light at night.

kai busbus
▶ torch made of coconut leaves

kai galiau
▶ torch made of the dried leaves of stinging nettle plants
kaian

kaian

- torch made of dried coconut
  - breathlessness due to laughing
  - They laughed and laughed until they were out of breath. They could not laugh any more.

kaibiim

- adult (fertile age, working age)
- attractive, good, nice, pretty
- attractive house
  - They laughed and laughed until they were out of breath.
  - They could not laugh any more.

kaibiim komboono

- really good
  - Mbulu ku tina kaibiim komboono! —That behaviour of yours is really good! [said sarcastically]

-pakaibiim

- decorate, make attractive

kaibiŋa-

- beyond childhood, capable of working, mature physically

kaikai-

- eel type (short and fat)
- def. uunu ta mi naman naman boozo

kaikai2

- tree type (has many branches that grow out from the trunk, used for decorations and torches)
  - The women made decorations from kaikai leaves.

-kailes

- scorch, parch
  - The sun scorched all the food crops.

kaipa

- elated, self-satisfied, proud, gloating
  - (being visibly pleased with one's good situation, which is not viewed as good behaviour, mainly used of women, not a well-known word)
**kaisiigi**

*Niom kaipa yom paso?* — What are you (PL) so happy about?

*Ni kaipa i pa korog kini ambaimbaigjan.* — He is proud of his good things.

*Moori tana kawaiwai i pa ka tomooto kana.* — That woman is always gloating because of her man.

**kaisiigi**

<table>
<thead>
<tr>
<th>N_Event</th>
<th>determination, resolution, insistence, stubbornness</th>
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*Ni ikam kaisiigi pa uraata ma ila imap.* — He was very determined concerning the work and completed it.

**mbulu kaisiigi** — stubbornness, determination

**kaisiigina**

| N_Inal_Stative | stubborn, persistent, determined |

**N同类**

*Serembat kaisuluklukyan* — tiny sweet potatoes

**man kaisuluklukyan** — a tiny bird

**kaiwo**

| N | construction: *-seebe kaiwo/kao pa* |

*Seebe kaiwo rimos.* — Quit arguing.

**keze- kaiwoŋa**

| V_Intr Redup | argumentative |

*Ni keze kaiwoŋana.* — S/he is argumentative.

**parseebe kaiwo pa**

*Niomru kaparseebe kaiwo piom ta kembena na ambai som.* — When you two argue with each other like that, it is not good.

**kaiwor**

| N | cassowary |

**man kaiwor tiroono** — big knife made from a cassowary bone

*Iti mutu kiti ti na, man kaiwor sa som.* — On this island of ours, there are no cassowaries.

**kaiwos**

| N | tree type (leaves are edible, the bark is used for making rope, = Tok Pisin *tulip*, scientific name: *Gnetum gnemon*)

*Zin Kampalap tila tisek kaiwos ta abal uunu.* — The Kampalap people went and stripped the bark off of kaiwos trees at the foot of the mountain.

*Tiperek kaiwos pa pu yge kana.* — They braided kaiwos (rope) for making pig nets.

**Titwoooro kaiwos ma tike pu ye/ kiizi.** — They twisted kaiwos (rope) and wove a fishing net/prawn net [out of it].

**kak**

| N_Event | coming open, breaking open making a sound, open |

*Kataama ikam kak.* — The door is open.

*Miaana igolok, mi kwoono ikam kak ma iso sua.* — Her tongue came loose, and her mouth opened, and she spoke.

**see also:** -kaaga ‘be/become open’

**kaka**

| V_Intr Redup | be afraid of heights |

*Kuinuŋ ikaka pa ape ye mi motoŋ sula.* — I (Lit. ‘my soul/inner self’) was afraid, for I went up and looked down.

**kakaaba**

| N | rattles used in dancing (made of *ti* tree nuts) |

*Zin tirak mi titir kakaaba ma itaŋ.* — They danced and shook the rattles making noise.

**Mooto zaanaŋana ileelele wiini, to kakaaba gereŋ gereŋ.** — When a famous/magical snake wiggles its tail, then it rattles.

**-kakak**

| V_Intr Redup | make a noise like “kak kak” |

*Manboŋ ikakak ma ila.* — The sea eagle made a “kak”-ing noise and went away.

**Me ikakak ma ila. Asin ipuni?** — The dog went away making “kak”-noises. Who hit it?

**kakao**

| N | cocoa tree, cocoa pods, cocoa beans (= Tok Pisin *kakao*, scientific name: *Thea abroma*) |

**kakaroongo**

| N | crab type (edible, small, found in rivers) |

*Zernanjaanga pakan, kaimer tiwe kakaroongo.* — Some z. creatures later change into kakaroongo crabs.

**alt. kakaroogo**

| N | cut in half, cut something long in the middle |
Kakes teu, wooro, teene... —Cut the sugarcane, vine, cane in half.

- cut across, go across, take a shortcut
Nio aŋkakat ma aŋlae pa ruumu kini. —I took a shortcut and went across to his house.

Lele ikimit mi iyaara ma ikakat saamba. —Lightning flashed across the sky.

similar: -yembut

Kakes V_Intr_Uninfl
- step across to, step from one log to another (like in a swampy area)
Kakes kakes ma aŋla mbaaga. —I stepped from one log to another and crossed to the other side.

- diverge from, digress, stray to
Nama-kakes

Niam amgo u be la teete pin men, mi miili ma mar. La ma nomom kakes pa koron pakon pepe. —We (EXC) are sending you (SG) to just go and cut off some bananas, and return back [with them]. When you go, your hand is not to stray to other things.

Kwom kakes lae! —You (SG) are getting off the topic!

Kokes lae
- move horizontally from one place to another, cross over to
Nio aŋsala mbu, mi kakes lae mbu toro. —I went up a betel-nut palm, and crossed over to another betel-nut palm.

similar: -yabakes, ŋes lae

Kakuk N
- play shoes (made from coconut shells, held on to with ropes, traditionally used to avoid getting one’s feet dirty when walking through a muddy area)
Zin tiwwa pa kakuk. —They are walking on play shoes.

Kakut kakut V_Intr_Uninfl Redup
- in heaps, do in groups, masses, act as a large group, lots of (filling all the space)
Motmooto kakut kakut la ŋe buuszjana. —There were lots of worms/maggots in the rotting pig.

Moori kakut kakut ma tisula yok. —Many groups of women went down to the river.

def. boozo ma boozo kat —many and very many

Kalaana N_Stative
- good (typically occurs in negated utterances)

Kalaana som
- bad, not good
Ruumu tina kalaana som. Reege mi ila ne. —That house is not good. Tear it down.

Mbulu tana kalaana som kat. —That behaviour is really not good.

Runngu- kalaana ingoi
- expresses contempt (Lit. ‘Where is the good appearance?’)
A, nu na rungum kalaana ingoi pa lem koron kamjana! —Hey, you (SG), where is your ability to do anything!

A, nu zzo su. Mi rungum kalaana ingoi pa urata? —Hey, you (SG) talk alot. But where is your ability to work?

-Kalakoikoi V_Intr_Stative Redup
- be burnt, be seared, be scorched (on the surface)
Kini tana ineene ma ikalakoikoi. —That food roasted and got burnt on the outside, but the inside is not yet cooked.

similar: -koikoi

Kalaŋa- N_Inal_Stative
- living, alive, live
Ye kalaŋana —live fish
Koroŋ kalaŋan —living things
Ni imeete, som kalaŋana? —Has he died or is he [still] alive?

Kolman, kalaŋana imbottom a? Som imeete kek? —The old man, is he still alive? Or has he died?

similar: mata- yaryaaraŋa-, matmaataŋa-

Kalau N
- bird type
Leŋ beso kalau itaŋ, ina lele berebherek kek. —Listen and when the kalau bird sings, it will be on the verge of daybreak.

Lele kalau kalau V_Intr Redup
- early morning about 5-6 o’clock
def. zoŋ mataana ise—The sun rises.

Lele kalau kalau. =Kalau kalau kek be lele iborok ma isu. —It is early morning (about 5-6 o’clock).

Kalkaalaŋa- N_Inal_Stative Redup
- scarred (used of animals)
ye kalkaalaŋana —fish with scars

Tangal ŋe ma kalkaalaŋana. —We (INC)
spear a pig and [found that] it had already been wounded.

**-kalkal**  
V_Intr Redup  
⇒ blow in the wind, rustle

*Kiir* ikam ma plak ikalkal. —The wind is making the flag blow.

*Kiir* ikam ma ke runrun ikalkal. —The wind is causing the tree leaves to rustle. see also: *-palaklak*

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**kalma**  
N  
⇒ crab type (black, found in swamps)

*Kal* zoono nigori nomon. —The *kalma* crab bit my hand.

*Kalma* ikol pa peeze kini (nama babaŋan i). —The *kalma* crab moves by using its flippers.

*Kalma* ikarra ma ila. —The *kalma* crab crawled along.

*Kalma* naman ipeeze mi iko ma ila. —The *kalma* crab's flippers paddled and it fled away.

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**kalŋa-**  
N_Inal  
⇒ sound which something typically makes *kombom/* ma/* miir/* masin kalŋana  
—sound of a drum/* a bird/ the wind/ the machine

⇒ vernacular language

*Aŋsu* ila kalŋanda. *Aŋsombe*... —I prayed in our (INC) language. I said...  

*Nio* kalŋoy ndel. —My language is different.

⇒ singing voice

*Nio* kalŋana ggegeŋana. —He is a good singer. (Lit. ‘He has a smooth voice’)  

⇒ loudly

*So* ma kalŋom (biibi) pepe. —Do not shout!  

*Wal* timbo ma kalŋan. —They sang loudly.

⇒ voice, speech

**kalŋa-bakai pa**  
⇒ speak harshly to someone (Lit. ‘voice mistreat to’)  

**kalŋa-ila pa**  
⇒ send word to, notify (Lit. ‘voice go to’)  

**kalŋa-iluumu pa**  
⇒ speak kindly to, speak gently to (Lit. ‘voice be cool towards’)  

**kalŋa-keteene men (=kalŋa-biibi)**  
⇒ speak very loudly

**kalŋa-imar**  
⇒ message comes, word comes (Lit. ‘voice comes’)

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**kalŋa- molo**  
⇒ penetrating voice, far-reaching voice  
(Lit. ‘voice is long/far’)  

*Mere* kalŋana molo. —God’s voice goes/ reaches everywhere.

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**-kam**  
V_Tr  
⇒ do, give, take, get, put, cause

*Nio* ikam koroŋ sa pio som. —He did not give anything to me.

*Nio* aŋkam som. —I did not do that/ I did not receive.

**-kamam/-kaam**  
Redup  
⇒ keep doing

*Zin* tikamam men. —They just keep doing it.

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**-kam + Event Noun**

**-kam aigau** —put on decorations

**-kam muŋugu** —put on mourning symbols

**-kam azaŋa pa** —show one’s strength by challenging another person

**-kam bakai pa** —mistreat, do bad to

**-kam boray** —mate (of animals)

**-kam borok** —collapse

**-kam boros** —spill out/ burst

**-kam buga- pa** —perform one’s obligations

**-kam ggegeŋana** —feel really bad about something and run away to escape from the situation

**-kam gegeene pa** —get/ do more, extra

**-kam giris** —slip
-kam kadoono pa — pay, give, receive a reward/ punishment/ wages
-kam kaisiigi pa — determined to do
-kam kak — open, break open
-kam kat — move back and forth, jerk
-kam kao — dispute, brag
-kam kauk — yelp (used of dogs)
-kam kausis — persistently do something viewed as not good
-kam kek — noise of something snapping
-kam keŋ — snap in two, make a popping noise
-kam keu (kete- ikam keu) — be dismayed
-kam kik — are ringing (used of ears)
-kam kiŋ — be silent
-kam kutkut — beat, throb
-kam kinkin/kinkiini pa — try hard to get something, strain after, strive
-kam kini — put on a feast
-kam kombol pa — speak insultingly to someone [by using taboo sexual epithets]
-kam kumbu- pa — ready to start fighting
-kam kuŋ — make a low pitched, thudding noise
-kam kuumbu pa — steal
-kam kuruk — go out of joint
-kam mbulu ambaijana pa — do good to someone
-kam mbulu ki — follow the behaviour of
-kam mburooŋa — bargain, barter
-kam miiri — fan, go to a breezy place
-kam moondo — be cast down
-kam mos pa — plan how to distribute, explain the meaning of, perform a miracle, create a design
-kam naborou pa — work magic on, perform magic
-kam nabel — cast lots
-kam napala — put on a good appearance falsely, make a show of something
-kam nazur — pout at
-kam nduŋ — make a thumping noise, thud
-kam ŋeŋ — joke about
-kam ŋar (boozo) pa — think about, study, be worried about, wonder about
-kam ŋekŋek — make a creaky or squeaky noise, or the noise of gnashing teeth
-kam ŋonji — quarrel
-kam ŋuk — make a noise of disapproval
-kam ŋunuŋ — make a buzzing noise
-kam ŋunuŋ ŋunuŋ — speak softly, murmur
-kam ŋurŋur — grunt at
-kam orooro — make noise/ racket
A. ikam padei pa? — What is A. going to do about it?
-kam pak — open
-kam pakaamiŋana pa — trick, deceive, lie
-kam pel — make a sharp cracking noise
-kam peŋ — look after a small infant, care for
-kam pilik pilik — wiggle
-kam piŋ — clear up, light up
-kam pippŋ — twist, swing back and forth
-kam pok — come loose
-kam poto pa — take a photo of
-kam pou — work magic in order to cause the winds to stop
-kam pu — work sorcery on
-kam puk — make the sound of something breaking
-kam pus — something which was blocked before comes open
-kam put — snap in two
-kam sanaana pa — do something bad
-kam seenge pa — make fun of someone
-kam seu pa — brag, show off, flaunt
-kam siŋ pa — hit someone so they bleed, wound
-kam siloogo pa — keep doing, strive at A. ikam so? — What is A. doing?
-kam sua pa — teach
-kam supuuru — not do properly, do something halfway
-kam tiro — try hard, collect one’s strength, not to give up
-kam tooro — portray a spirit being in a dance
-kam uraata pa — work on, work for
-kam uraata ise ki — appoint someone to do something
-kam yaamba pa — work sorcery on
-kam zooroŋana pa — disobey, resist, be rebellious

-kamam be
- 2. be about to happen
Koroŋ ta boosomen ikamam be imap.
— Everything is about to come to an end.
Mok ikamam be imbirizi. — Taro is in the process of disappearing.

-kam le- / -kam ka-/ -kam pa
- 3. give
Zin tikam leŋ buŋ. — They gave me a book
**-kam**

- **kam kete** - get someone interested, attract  
- **kam lele** - comfort, divert attention from trouble, attract  
- **kam ute-pa** - be attracted to

**Event Noun + ikam**

- **17. feelings, experience (usually the experience is negative/ unpleasant or not under one’s control)**
  
  - **biiŋi ikam** - afflicted by swollen glands in ear area
  
  - **dadaru ikam** - be in doubt, not know what to do
  
  - **kaian ikam** - experience some intense feeling like uncontrollable laughter
  
  - **kalok ikam** - have the hiccup
  
  - **moterianna ikam** - beCOME afraid
  
  - **muk ikam** - get dirty
  
  - **noono ikam** - have a cold
  
  - **oge oge ikam** - have many things to carry
  
  - **patayana ikam** - be in trouble, experience hardship, suffer

- **-kam -kam ma** - keep doing until, continue doing

- **-kam + motion verb**
  
  - reach towards
  
  - **-kam lela pa** - reach in to
  
  - **-kam su pa** - reach down to

- **-kam A mi...**
  
  - with, instrumental

- **-kam muri** - replace someone

- **-kam rungu** - represent someone

- **-kam yok** - be baptised

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**Zin tikam koŋ kini.** - They gave me food to eat.

**Zin tikam kini pizin.** - They gave food to them.

- **4. get, receive**

  **Amkam ndaama ambaijana kat.** - We (EXC) had a good year.

  **Amkam pekieljana sa som.** - We (EXC) did not receive any answer/ anything in return.

- **5. sense (non-volitionally)**

  **talŋa-ikam** - overhear

  **Me tikam ŋge kuziini.** - The dogs smelled a pig.

- **6. take, bring**

  **Ni ikam aro kini mi ila.** - He took his digging stick and went.

  **Ni ikam pin imar.** - He brought bananas.

- **7. think, plan**

  **ŋgar tio ikam be angōmi lej kar sa.** - I am thinking of buying a car.

  **Aŋkam ŋgar pa** - I am thinking, planning

- **8. arrive in/at, reach**

  **Amkam kar.** - We (EXC) reached the village.

- **9. make, cause**

  **Yeŋyeŋge ikam ma ke ta boozomen tiwolol.** - The earthquake caused all of the trees to fall over.

  **Ni ikam ma nio leleŋ be anŋem som.** - He makes me not want to leave him.

- **10. produce, make**

  **Amkam siel.** - We (EXC) made the supports (for the thatching).

- **11. give birth to**

  **Moori ikam tomtom ma isu.** - The woman gave birth to a child.

- **12. travel by (plane, ship, car)**

  **Aŋkam woongo ma aŋla Lae.** - I travelled by ship to Lae.

- **13 catch**

  **Me tikam ŋge ta.** - The dogs caught a pig.

- **14. arrest**

  **Tikam Yesu.** - They arrested Jesus.

- **15. take something and do something to it**

  **Ni ikam toono mi imbuuzu.** - He took some ground and moulded it.

- **16. attract**

  **Kini ikam ŋgurende.** - The food tastes real good to us. [Lit. ‘The food gets our throats’]

  **-kam mata** - attract [Lit. ‘get the eye’]
-kam yok pa
▶ baptise
suai kam A
▶ be reached by a message
Sua ikam zin zen. —The message has not yet reached them.
▶ be summoned to give an account of one’s actions
To tana ko ikam mbulu sa kek. Tabe sua ikami. (Zin kolman tilunjke i.) —That fellow must have done something wrong. Therefore they summoned him. (The elders called him away from what he was doing.)
zonj mataana ikam
▶ time, o’clock (Lit. ‘eye of the sun does’) Zonj mataana ikam laamuru kek. —It was already 10 o’clock.
▶ compound verbs
-pakam, -pakaam
▶ trick, lie, deceive
-kamkaala
▶ put a taboo mark on something
-kamke
▶ save, deliver from trouble, rescue
-kampe
▶ do good to, show kindness, be gracious
-kampi
▶ clear out
-kamreege
▶ scatter, drive away
-kamtoto
▶ chase after
-kamyara
▶ attack, scatter people
kam之力ana N_Inal_Event
Ni imbel pat kamŋana. —He has got a lot of money.
kamŋa-
▶ characteristically doing something
-tomtom ki ye kamŋana—fisherman (Lit. ‘person of fish getting’)
kambasa N
▶ border (main), boundary, space between Nu molo kambasa tio pepe! —Don’t cross my border!
toono ka kambasa —boundary of the land To kambasa ma re nabut ku, to lela mokeleene ku. —Come along the main border [of the garden area] until you (SG) see the boundary of your own section, then come inside [to your own garden area].
see also: senggaanga, mbut, ngalaŋ, pi, nabut, mbasanja-
-kamkaala V_Tr
▶ put taboo mark on something in order to keep people away from it
La ma kamkaala mbu kiti, pa tomtom tipazogzoogo men. —Go and put a taboo mark on our (INC) betel-nut palm(s), because people just keep coming and taking from it. similar: -ur napalis pa
kamkaamba N_Inal_Redup
▶ fruit or nut tree, or sago palm (which is given by the man’s family to his in-laws as part of the brideprice or as a present)
Nio ajkam we tange pa iwan/ rwoŋ bizin ma iwe Atai’s kamkaamba. —I gave this mango tree to my in-laws as a part of Atai’s brideprice.
Kataara meene tana pepe. Pa nio ayso amkam ma iwe Rachel kamkaamba. —Don’t cut that sago palm. For I plan to give it as part of Rachel’s brideprice.
-kamke V_Tr
▶ save, deliver, shield, intervene for, help when someone is in great trouble
Yesu ikamke iti la Sadan namaana. —Jesus saved us (INC) from Satan’s hand [i.e. power].
Ni ikamke iti pa mailän kiti. —He helped us (INC) with our feast [by providing the things needed for it which we were lacking].
kamŋa-
▶ characteristically doing something
Ni kamŋa leembeŋana. —He is hospitable.
Nu kamŋom uraataŋom. —You (SG) are industrious.
Mbulu ki leembe kamŋana na, niyom gesges pe pa pepe. —The behaviour of receiving/being hospitable to visitors, don’t become weary of doing it.
yok kamŋana
▶ baptism (Lit. ‘water doing’)
Yoan, ni tomtom ci yok kamŋana. —John, he was a water-doing person [i.e. He baptised people]
Kampalap N_Proper
▶ Kampalap village
▶ people of Kampalap village
-kampe V_Tr
▶ do good to, show kindness to, show favour to, be gracious to, bless
Merere ikampe yo kat. —The Lord has done many good things for me./ The Lord has really blessed me.
-kampewa  V_Tr Redup
Ni ikampewa zin, mi mataana pizin. —He does good to them, and looks after them.

kampeŋana  N
► grace, kindness, favour, goodness, blessing
kampeŋana ki Anuttu — the grace of God, the blessing of God
Nu ko we zaala be kampeŋana biibi ise
kizin karkari ta boozomen. — You (5G) will become a road/means by which a great blessing will come upon all people.

-kampi  V_Tr
► clear out the area around a tree’s base
Ni ikampi we kini. — He cleared the area around the base of his mango tree.
Kampi kaŋar ti uunu be imbot mat. — Clear out the base of this galip tree so that it will be out in the open.

-kamreege  V_Tr
► scatter, drive away (Lit. ‘do-tear down’)
Iti tulup ti su kar keteene, to tomtom tanga
imar ma ikamreege iti ma toko. — We (INC) were having a meeting in the middle of the village and then that man came and scattered us and we fled away.

-kamtoto  V_Tr
► chase after something or someone who is running
Me ikamtoto nge ma ilela pa su. — The dog chased the pig into the bush.

kamuneeze  N
► hawk
Siizi na, kamuneeze kan mok. — Grasshoppers are the favourite food [Lit. ‘taro’] of hawks.

-kamut  V_Tr
► take back a child that has been reared by someone else, compensating them for their efforts (See entry -ut for example)

-kamyara  V_Tr
► scatter, break up a meeting or gathering, chase away
Ni ikamyara zin pikin ma timanga ma tiko
pirik. — He chased the kids and they got up and ran off in different directions.

kan1  N_Inal
► for/ to/ about them, their
► third person plural form of the inalienable noun ka- that is used to express the possessor or recipient of something consumable/edible or something passively associated
Tikam kan kini sa som. — They haven’t given them anything to eat.
Tizzo kan sua. — They are talking about them.

-kan2  V_Tr
► eat, consume, use up
Nio aŋkan kini. — I ate [some] food.
Ni ire leyam risa som kat. Itunu ikan ma
imap kat. — He did see fit to give us (EXC) any of it. He used it all on himself.
Mbeete ikan kuliy ma iur mbel. — The sore ate into my skin and made a scar.
Siibi lae pa karkoolo ta ikanan manman
pwoono. — Catch the butterfly that is ‘eating’ [from] the hibiscus flower.
► burn
You ikan ma gubuunu men. — Fire burnt it until it was just ashes.
► dry out
Zoŋ ikan lele muggu, tona takintai. — Let the sun dry out the place first, then we (INC) will pull out the weeds.
► bite
Neeze/Nomnom/Kut tikan yo. — The ants/ mosquitoes/ lice bit me.
► sting
Looto ikan yo ma kulip ituntun. — The nettles stung me and my skin is burning.
► hit, strike, cut into, penetrate into
Waene izoori, to imanga na namaana ikani.
— His wife rebelled, and then he struck her with his fist (Lit. ‘his hand ate her’).
Iygi be nakabasi ikan zin ma tisu len. — An axe is about to cut (Lit. ‘eat’) them down.
Parpon ke ru tana ma matan iparteege, tona
kiruggi ikan. — Line up those two pieces of wood, so that their ends overlap, and then nail them [together].

-kanan  V_Tr Redup
Loja kakanan be tala, pa mbeŋ kek! — Keep eating quickly so we (INC) can go, because it is already dark.

-kan la/ -kan mar
► obey, believe and act accordingly, listen to
-kan la sua kini — believe his words
Aŋkan la tamaj kaljaana som, ta buri
ŋonoono ipet i. —It is because I did not believe and obey my father’s talk that now I am facing the fruit of it [i.e. consequences].

Niom kosobe kakan mar tio ma tesem mutu targa pepe, so tendeege pataŋana ti som.
—If you (PL) had listened to me and we (ING) had not left that island, then we would not have gotten into this difficulty.

-kan duubu
► surf, ride waves

-kan kete-
► act rashly, be impetuous, start doing something too quickly

Kan ketem pepe. Ketem su mi leŋ kat uunu.
—Don’t act rashly. Be patient and listen carefully to the reason for it.

Kan pu-leleene.
► hollow out, hew out

Zin Koobo tikan mon leleene.
—The inner island people hollowed out the inside of the canoe.

-kan magat
► forage on the reef for shellfish and other things during low tide

similar: -pegende

-kan panja-/kan kwo-
► kiss

-kan peteele
► experience famine or hunger

...mi kar pakan tikan peteele.
—...and some villages experienced famine.

-kan saaba
► burn up

-kan saasaara
► consume quickly, burn up quickly

You ikansaasaara taamba.
—The fire quickly burnt the new garden area.

-kan sok
► clear some area for the first time

Ni ikan sok pa lele ta.
—He cleared an area of forest which had never been cut before.

► pioneer

Bamlu ikan sok pa Siassi pa sua ki Anutu.

—B. pioneered [work in] the Siassi islands area with God’s word [i.e. he was the first missionary to bring God’s word to the area].

-kan su
► grow up in a certain place

Nu kan su kar ti ma we biibi?
—Did you (SG) grow up in this village?

Aŋkan su tingi ma aywe kaibinoŋ.
—I grew up here and became an adult.

► kneel down to the ground to worship

Aŋwi yom ta boozomen be iti wal tikan su mi tusuŋ pa Merere.
—I ask you all to kneel down and pray to God with me.

-kan tenten
► taste something, try out new kind of food

def. -toombo riŋariŋa

-kan yanŋ
► be in rain, get wet in rain

Zin munmum tikanan yanŋ mi tiyopenpeen zin pa tiŋgi.
—The little kids were [playing] in the rain and got themselves dirty in the mud.

kwo-ikanan
► nag, speak strongly

Kwoono ikanan lutuunu bizin be tila pa uraata.
—He kept nagging his children to go to work.

similar: -maŋmaŋ

kangana
► eating, to be eaten, meal time, feast

Ou, kakam kini kangana kembena pepe.
Pa iŋgi peteele.
—Hey, don’t eat like that. Now is a time of famine.

Mbuleyom su pa kini kangana.
—Sit down to eat.

-ŋgalsek itu- pa kini kangana
► fast

Tingalsek zitun pa kini kangana.
—They fasted.

-pakan
► feed

Ni ipakani ma iwe kolman.
—He fed him until he was big man.

similar: -putu ‘feed’

► poison someone, get someone to eat something poisonous

Ni ipakani, tabe imeete.
—He got him to take the poison and so he died.

► put beeswax on a drumhead (in order to tune it and make it sound good)

Kasaibi ipakan kombom be itaj amba.
—Kasaibi tuned the drum by putting
beeswax on it so it would sound good.
def. *Ur bigil iseo kulini* —Put beeswax on a lizard’s skin
- **parkan** V.Middle
  > bite each other
- **parparkan** V.Middle
  > poison each other

*Mbulu ki taparpakan ti na mbulu ambai?* —Our (INC) behaviour of poisoning each other, is it good behaviour?

- **kan pa ru**
  > changing weather (sun and rain alternating, Lit. ‘eat twice’)

*Yaŋ ma sog tiparpekel, to kolman tiso:* 
“Takan pa ru.” —When the rain and the sun alternate, then the old people say: 
“Takan pa ru.”

**kana** N.Inal
  > for/to/about him/her/it, his/her/its
  > third person singular consummable recipient-experiencer pronoun, used to express ownership or transfer of edible or drinkable things

*Ni ikan kana tomini.* —He had something to eat too.

  > passive, uncontrolled association

- **mburu malmal kana** —things for fighting
- **moori zaala kwoono kana** —prostitute/harlot/whore [lit. ‘woman of the middle of the road’]

- **kanamaala** V.Tr
  > sense (the presence of something), feel the presence of something, be aware

*Ziru takanamaali, to tiko ma tila tike.* —The two of them sensed his presence, and then they ran away and hid.

*Kulini ikanamaala kembali ta korog sa imbot koloujana pini.* —He sensed (in his skin) that something was near to him.

  > taste

*Itum kan mi kanamaala. Ko ambai, som som?* —Eat the food yourself and feel how it tastes. Is it good or not?

similar: *-yamaana*

- **kanamaala itu-som**
  > have a seared conscience, not recognise one’s own wrongdoing, be unaware that one has done something wrong

*Ni ikanamaala itunu ri sa som.* (Iyamaani kembali ni ikam sosor som). —He did not recognise [his wrongdoing] at all. (He felt that he had done nothing wrong.)

- **kanamalmaala** V.Tr Redup

*Keene to kanamalmaalu pa you, kokena ikamu. Keeneeete pepe.* —When you (SG) sleep be aware of the fire lest it burn you. Don’t fall into a deep sleep.

**kanda** N.Inal
  > for/to/about us, our
  > first person plural (hearer(s) included) consummable recipient-experiencer pronoun, used to express ownership or transfer of edible or drinkable things

*Tikam kanda kini, to ambai.* —Once they give us (INC) some food to eat then it will be good.

  > passive, uncontrolled association

*Kanda koi bizin tilip piti na som.* —Our (INC) enemies are not going to be able to triumph over us.

**kandaara** N
  > horn of an animal

*makau ka kandaara* —cow’s horn

*To ire sipsip ta ka kandaara ikollele ila ke namaana.* —Then he saw a ram that was caught by its horns to a tree branch.

  > comb

*Iŋgi kandaara tubudu.* —This is a white man’s comb.

**kandaara tomtom** —locally-made comb (made out of bamboo)

- **kun kandaara**
  > flower (used of certain fruit trees)

similar: *-ruŋ*

- **kankaala** V.Tr
  > make someone to keep quiet about something he has seen, prevent someone from revealing something

  > keep secret, conceal

*Nio ajkam kon miaana ti be ajkankaala kwom pa.* —I am showing you this leaf [Lit. ‘ghost’s tongue’], in order to close your mouth [concerning the secret].

- **kankaala itu-**

- **kanakaala** V.Tr Redup

  > deny what one has done

- **kanankaala** V.Tr Redup

  > conceal one’s own food in order to live off of other people
**Nu kanankaala kini ku paso? Kam ma takan.** —Why are you (SG) hiding your food? Bring it and let us (INC) eat it.

**Ni kini kini inmbot. Mi ila ipakaam in wal pakan ma tikam kana ma ikanan. Ni ikanankaala kini kini.** —He had food. But he went [and] lied to others, so they gave him food to eat. He concealed his food.

**-kankaana** V_Intr Redup

► be crazy, be insane

_Igar kini ikankaana, tabe ikam sorok zaaba._ —His thinking is crazy, and therefore he harmed [people] without reason.

► be confused, be ignorant, not understand (often said to express mild criticism or disapproval)

_Nio ankankaana pa sua ku._ —I am confused about your (SG) talk. I don’t understand your talk. [often implying “I think that what you said doesn't make sense.”]

► be stupid, be foolish

_mata- kankaana_

► not know, be confused about something

_Ko matan kankaana pa ma inji._ —Perhaps they just do not know about it.

_Motoj kankaana pa mini._ —I have forgotten how to do it.

**kankaanaana-** N_Inal_Stative Redup

► foolish, confused, stupid, crazy, insane

_Niom kankaanaa joyom kat!_ —You (PL) are really fools!

**mbulu kankaanajana** —stupid behaviour

**-pakankaana** V_Tr Redup

► confuse

_Pakankaana za saa la pepe!_ —Don’t confuse them about the road!

**-kanke** V_Tr

► chew ginger or a meze tree’s bark and thereby release someone from magical influences

_Pikin ila yok ma yok lwoono kan tikami. Mi kolman ta ikanke i, to mataana ikam pak._ —The child went to the river and the spirits living in the middle of the river affected him. But one of the old men worked magic and released him, and then his eyes opened again.

**-kansaaba** V_Tr

► eat indiscriminately any kind of food and eat a lot of it, gorge oneself on

_Moori tana ikansaapsaba kini mi buzurŋana._ —That woman indiscriminately gorges herself on all kinds of food and meat.

► burn up, consume entirely

_You ikansaaba lele gorokŋana ma imap._ —The fire entirely consumed the dry area.

**-kansapsaaba** V_Tr Redup

_Kansapsaaba kini, mi kam uraata som?_ —Are you (SG) just going to keep on eating all kinds of foods, and not do any work?

**-kansil** V_Tr

► consume a lot

_Generator tana ikansil yok mete. Kala kere toro._ —That generator consumes too much petrol. Go look for another one.

_Aa, nu kansil kini rimos. Mangga ma la kam uraata._ —Ah, stop eating so much food.

Get up and go do [some] work.

**kaŋar** N

► _Canarium_ almond tree (= Tok Pisin _galip_, note: glossed as _galip_ in this dictionary, scientific name: _Canarium indicum_, a very important food item. The traditional yearly calendar was based on the life-cycle of _Canarium_ trees—See the entry for _puulu_ 'moon, month’)

_Kot koŋ kaŋar sa!_ —Break some _galip_ nuts for me to eat!

_Kotgeege kaŋar mi isu, mi tizim moori ko iipi_. —Break some _galip_ nuts, and your (SG) younger sister will remove the kernels from the shells.

_Kaŋar gargarŋana, na torou men. Sombe patpatŋana na tepetekat mingu, to torou._ —If the _galip_ nut is the softer type, we (INC) just strike it [holding the nut in a standing position on a stone]. If it is the very hard type, we first [lay it horizontally on a stone and] hit it, and then stand it up and strike it.

_Kaŋar ŋgomsaaba ru na, moŋo ta._ —Two baskets of _galip_ nuts make one _moŋo_ of _galips_. [way of counting quantities of _galips_]

► nut of a _Canarium_ almond tree def. _Toyo kaŋar ta komboono i (kulin gabgagŋana), to tala tilŋ sula ngomsaaba._

_Tuur lae ma ibuuzu, to tilŋ sula yok mi tupus. To iwe guuzu ma isu mi zoŋ ikan. To tepeelele ma gargarŋan ila ndel be takan. Mi patpatŋan ila ndel be teke pooro mi tanggal isula. To tuur sala parpaara. Inmbot inmbot ma kaŋar ipit, mi ŋgurende pa, to takam._
pooro isu ma teyembut wooro mi takam kanda kini pa. Sombe lelende be taken, to tokot, mi tesek twiini isu lene mi takam ŋonoono ma takan. —We (INC) go collect galip nuts that still have their dark outer skins, and then go and our them down into a ŋomsaaba basket. We put it aside and once [the outer skins] have rotted and gone soft, then we pour them down into water and remove the outer skins. What remains are the nuts with their hard inner shells. These are put into the sun to dry. Then we remove the softer nuts and they are put aside for us to eat [right away]. And the hard ones are put aside to be put into a woven pooro basket. Then we put them up on a shelf in the house. They remain there until the galip season ends and when we desire to eat them, then we take the woven basket with nuts inside, and cut the string of the basket and make food with the nuts. If we want to eat [the individual nuts], then we crack open the hard shells, remove the brown skins, and take the kernels and eat them.

**kaŋar gargarŋana**
- easily breakable galip nuts

**kaŋar igubguubu**
- galip nuts that are ripe, ready to be picked up

**kaŋar guragou/ kaŋar guragurana**
- galip nut with black and wrinkled up skin [a sign that the nut is about to rot]

**kaŋar kodaaŋa/ aduŋ/ tetekat**
- mixture of roasted galip nuts plus a root vegetable (The nuts are crushed and mixed with the root vegetable, and then are wrapped with leaves and put on hot stones to roast.)

**kaŋar komboono (kuliini)**
- ripe galip nut [bluish-black in colour]

**kaŋar geege/ (ke) geege**
- other trees than galip trees under which galip nuts are found, because birds have eaten the nuts and then defecated them while staying in the tree

**kaŋar garbaana/ dabaana**
- thin inner skin of the nut (reddish when the nut is very new, later it becomes brown and covers the white kernel)
then wrapped up in leaves and cooked on hot stones
see also: korokete, tetekat aduŋ

kaŋnarŋar  N Redup
▶ tree type (galip tree that does not produce nuts, used as building timber)
siizi kaŋnarŋar
▶ cicada type
def. siizi ta begeene biibi mi ibaba. —a grasshopper whose wings are big and broad

kaŋkaŋ  V_Intr_Uninfl Redup
▶ directly, straight to (go straight to some place)
Nio kaŋkaŋ ma apmar pa kar. —I came directly/ straight to the village.
▶ firm
Ni zozono imbol kaŋkaŋ ma imete. —His teeth were still firmly in place when he died [i.e. he was still a young person, Northern dialect example].
mender kaŋkaŋ —stand firm
see also: kaŋkaŋ ‘directly, without hesitation’

kaŋkururŋ su  V_Intr_Ulnfl
▶ drop down, collapse, fall down
def. Imel o itop su toono. —S/he stumbles or falls down on the ground.
Ituti ma kaŋkururŋ su. —He stumbled into something and fell down.
Tomtom ipuni ma kaŋkururŋ su. Irao imangga mini som. —A person hit him and he fell down. He could not get up again.
Mete ikami ma kaŋkururŋ su. —He got sick, and collapsed.

kao  N_Event
▶ argument, dispute, heated discussion
def. Sua ta iporou gi, mbulu sananyana ta ipasaana ngar kiti. —Speech that is fighting, bad behaviour that ruins/ upsets our (INC) thinking.
Mbot mi ikam ta kembea be iwe kao. —Wait and let him go on like that so that it becomes a real dispute.
▶ topic of discussion that is of great interest, issue that is very emotional
-kam kao (pa)
▶ argue about, disagree over, dispute about
Kam kao pepe! —Don’t argue!
-(pi)nin kao pa
▶ gossip about someone, talk about someone’s behaviour
Niom tina kinin kao pa waeyom bizin pepe.

—You (PL) there, don’t gossip about your associates/ friends.
-pityaara kao
▶ bring up a matter for discussion
Ni ipityaara kao pa sua ta urisi timbuk la lupŋana. —He [again] brought up the matter that they agreed upon the other day in the meeting.

-piyou kao (pa)
▶ bring up again some issue that has caused trouble (and has already been settled)
Parei ta su mini ma piyou kao pa mbulu ti! Mungu, korop boozomen ambai kek.
—Why did you (SG) have to bring up this issue again? Before now, everything was already settled.
Mungu na, mbulu ambai ta iti tuluplup ti. Mi buri na mbulu ambai som. Pa niom kipiyou kao pa mbulu boozo tau. —Before, things were well and we had unity amongst ourselves. But now things are not good. For you (PL) keep bringing up all kinds of things [that are no longer relevant].
similar: -pei mini
-seebi kao (pa)
▶ argue about, dispute
Zin tiseebi kao pa toono. —They argued about the land.
similar: -parse, kwo- imbol

-seket kao (pa)
▶ pass along gossip to someone else
-yo kao (pa)
▶ discuss, speak in admiration of someone
Niman, ni naroogo kini ambai. To tomtom tiwone kwoono, mi tiso urunu ma irao kar. To zin kar pakam tiyo kao pini. —Niman, his dancing is good. So then people praise him for it and tell the news all over the villages. Then some other villages talk admiringly concerning him.

kaŋa-  N_Inal_Stative
▶ argumentative, quarrelsome, contentious
Nu kaaonom kat! —You (PL) are really argumentative.
similar: kaiwo, zurzoorajoko-

kapalaana  N
▶ basket (small, made of coconut leaves, used for leftover food)
kiri kapalaana — a kapalaana basket
-kapela  V_Tr
▶ cross over to the other side of a body of
water, ford
▶ travel (by land or sea)

*Nio aŋkapela Lae.* —I crossed over the sea to Lae.

*. . . amdu ma amkapela yok Sambaana pakaana.* —...we (EXC) forded the Sambaana river and went across to the other side.

*U-uriizi, nio aŋkapela Kumbai.* —Two days ago, I went over to the Kovai area of the island.

dial.var. *-kapelela* (Marile)

**kapimolo**

▶ beads

*Ina keses kapimolo ki asiŋ?* —Whose beads are you (SG) stringing?

dial.var. *kapi* (Marile), *pato* (Northern)

**-kapis**

▶ be tight, be firmly attached

*Ante ipo woongo kini ka saama ma ikapis kat.* —Ante tied the outrigger to his canoe very tightly.

*Tit kwoono na ikapis kat.* Takaaga na tarao som.* —The lid of the tin is on very tight. [When] we (INC) [try to] open it, we are not able.

*Mburu taini ikapis kat yo.* —These clothes are too tight for me.

see also: *tuŋ, -bibiizi*

**-kapkaaba**

▶ be empty, contain only a small amount

*Kiri tanga ikapaaba.* —That basket over there is empty.

▶ slack, deflated, flaccid

*Balun ikapaaba.* —The balloon is empty, deflated

*Moori tiwe kolmanan, to zuzaun ikapaaba.* —When women become old, then their breasts become slack.

see also: *tuŋ, -bibiizi*

**-kapkaabaŋa-**

▶ pregnant woman or her spouse (Used in the context of hunting and fishing, playing soccer, etc. According to traditional beliefs, when the wife is pregnant, neither member of a married couple should go hunting or fishing with others, because they will bring bad luck. They can go by themselves, however.)

*Itiŋan tala turu buzur som. Pa zin kapkaabaŋan.* —Let us (INC) not go looking for game with them. For they are expecting a child.

**kar**

▶ village, inhabited area, place

**kar biibi** —city

- *mbot kar* —stay in the village

- *ur kar* —start, establish a new village

**kar saamba** —heaven

**kar sanaana** —hell

*Kar kopoono isooloongo.* —The whole village is in turmoil [there is some big problem and a lot of noise]  

*Kar kopoono iyoyou.* —The village is quarrelling and divided into factions.

*Kar mataana ise.* —The whole village is enthusiastic about something.

*Kar mataana isu.* —Everyone in the village is hungry.

*Timap ma tila, taye kar putuunu.* —They all went, so the village was empty.

**kar zoŋoono** —unusually strong, big man  
[Lit. ‘tooth of the village’]

**kar keteene**—flat open area in the middle of the village

**kar kumbuunu**

▶ foundation of the village, something that helps maintain unity in the village

*Naroogo, ni kar kumbuunu. Naroogo iweted, to kar imbot ambai. Pa tomton ko tilup zin mi mendeen zin.* —A dance ceremony, it is the foundation of the village. When dance ceremonies are taking place, then the village is in a good condition. For people will join together and be happy.

**kar ka-**

▶ people, inhabitants of the village

▶ ordinary village folk (opposite of those who have been educated or lived in towns)

*Zin tomton kar kan men. Tila skul biibi som.* —They were just ordinary village folks. They had not been to any big school.

**kartu**

▶ people who normally live in a particular village, resident

*Wal tina, zin leembe som. Zin kartu.*
Those people are not visitors. They are residents of this village.

karkari

- all the villages, people from every place
  Tikam sua ma irao karkari. —They took the message everywhere.
- people from other areas
  Kala kowoolo koyom sin karkari. —Go and marry from other areas.

kara

1 N: bow
Ni ikam kara mi kara nini kini ma ila mi ipene mbalmbal. —He took his bow and arrow and went and shot pigeons.

kara nini
- arrow
  note: Northern dialect form and example
dial.var. peene naana (Central)

kara

2 N, Event
- trick, lie, say something without truth or real meaning (comes from the name of the former village of Karapet located near Kampalap who used to be known for telling a lot of lies)
  Nu kam kara pa sua. —You are telling lies.
  Ni ikam kara piam. —He tricked us (EXC).
  similar: -so sorok, -pakaam

-karakaala

V, Tr
- cause constipation
  Kini ikarakaala pikin kopono, tabe tiene isu som. —The food caused the child to be constipated, so he did not defecate.
  Pikin sombe ikan meene kaŋarŋana, na ikarakaala kopono ma tiene isu som. —If a child eats sago baked with galip nuts, it will cause constipation and it will not defecate.
  Kan kini kekeŋana tina pepe. Ko ikarakaala kopom. —Don’t eat that hard food. It might give you (SG) a stomach ache.
  Aŋseŋ mbu ngor ma ikaarakaala kopon. Tien isu som. —I chewed strong, dry betel-nut and it caused my stomach to be constipated. I wasn’t able to defecate.
  Kan kini tana pepe. Ko ikaara kopom. —Don’t eat that food. It will give you stomach ache.
  see also: -kaara

-karakiti

V, Tr
- straighten out, fix up, repair
  Zin kolman tikarakiti kar. —The old men fixed up the village.
  similar: -urpe, -pasal
dial.var. -ŋgaraapi (Gauru)

-karakitiwi

V, Tr Redup
- prepare, make
  Tikarakiti kanda kini. —They prepared us (INC) some food.
- heal, make well (often done magically)
  Tomtom tana, ni le koron ta irao be ikarakiwi tomtom tanga ma amboi mini. —That man has the [magical] things that can heal this man [from the effects of sorcery] and make him well.

-karakaalyaaga

V, Intr
- suffer from thirst
  Nio aŋkam uraata biibi ma aŋkarakaalyaaga kat. —I have been doing hard work and am suffering from thirst.
  similar: miri, ŋgure- ikerekere, ŋgure-imamaaza

-karambitmbit

V, Intr Redup
- becoming sick, getting sick, fall ill
  Kuliini ikarambitmbiti. —He feels like he is getting sick.
  def. Tayamaana kembei ingi be mete imanja piti. —We (INC) feel like an illness is beginning to affect us.
dial.var. -karambenmbete (Marile)

-karanneeze

V, Intr
- have severe pain, suffer from great pain
  Moori ti ikaranneeze pe pepe. —This woman suffered a lot of pain in childbirth.
  Ni ikaranneeze pa yooyouŋana ma imeete. —He suffered greatly from the pain and died.
  Yesu ikaranneeze biibi sala ke pambaarajana. —Jesus suffered greatly up on the cross.
- suffer greatly (no relief available)
  Nio aŋkaranneeze pa patanja tio ti mburoŋ imap. —I am suffering greatly because of this hardship of mine, and my strength is finished.

-karanesŋeze

V, Intr Redup
- becoming sick, get sick, fall ill
  Zin tikaranesŋeze mi titaŋtaŋ pa len ulaaŋa. —They were suffering greatly and were crying for help.

karau

Adv, Pred0&1
- quickly, be quick, do quickly
  Kam uraata karau. Pa ingi mbeŋ kek. —Do your work quickly. For it is already night.
A, nu karau. —Hey, do it quickly.  
Lele ku imadada kek. Karau mi ndou mi paaza. —Your (SG) [garden] area is already cleared and ready. Be quick [and] heap up the rubbish, [and burn it,] and plant it.

Nama- karau pa
► do/ prepare something quickly (Lit. ‘hand is quick at’)

Nomom karau pa kan narabu sa. —Quickly prepare some tapioca bread for them.

Kwo- karau karau pa
Ni kwoono karau karau pa sua njaljana. —He is very quick to criticise/accuse.

Karau lae pa  V_Tr
► snatch, snatch, grab, seize

Ni ikam mbu pio, mi nu karau lae pa sorok, ta ambai som. —He gave some betel-nuts to me, and you (SG) just snatched [them without asking] and that is not good.

similar: -kam sorok
Zin polis tire tomtom kuumbuŋana ta imenderder, to tipa ndemeene ma tila karau lae pini. —The police saw a thief standing [there], so then they came up from behind him and quickly seized him.

similar: -kis, -kam

karkoolo₁  N
► butterfly

Karkoolo irie, inemut manman siisŋŋana, ma mataana kat. —A butterfly flies, licks red hibiscus flowers, and has very bright colours.

karkoolo₂  N
► tree type (in Marile dialect)

Karoozo  N_Stative
► poorly drained, swampy, muddy

lele karoozo, ina tiisŋŋana —a place with poor drainage, that is muddy

similar: tiisŋŋa-

-karra  V_Intr Redup
► crawl

Lutum ikarra kek, som zen? —Is your (SG) child crawling already or not?

Po tikarra ma tisala ke uteene. —The po lizards crawled up to the top of the tree.

Karranja- N_Inal
► crawling

Koroŋ karranja
► crawling things, insects

karrinja- N_Inal_Stative
► ripe, juicy

We mazaana karrinja —juicy, ripe mango
def. Iti tozzo pa we ta mazaana kat ma ingerliti. —We (INC) usually speak [i.e use this word] about mangoes that are really ripe and have black spots.

-karrut  V_Tr Redup
► nip, nibble on

Rukum zooono ikarrut we, mi iur ila kwoono. —A crab is nipping at a mango and putting it into its mouth.

Kiibi/ Kuzi ikarrut kawaala. —A cockroach/ mouse is nibbling on the clothing.

Karrut zuru-
► bite one’s lip (indicates anger and readiness to fight)

Re u. Pa ni ikarrut zurunu be ipunu. —Be careful. For he is biting his lip in anger and is about to hit you (SG).

ekartu  N
► citizen
► resident, inhabitant, permanent resident

Nio leembe su kar ti som, nio kartu. —I am not a visitor in this village, I am a permanent resident here.

Niom kewe kartu ki kar saamba kek. —You (PL) have already become citizens of heaven.

karwaanga₁  N
► fishing rod (made of bamboo or the midrib of a palm frond with a string attached)

Iti tuurpe lende karwaanga pa got kiini be tekeene ye pa. —Let’s make ourselves a fishing rod out of the midrib of a black palm frond, so we can catch some fish with it.

karwaanga₂  N_Stative
► muscular, tall, well-built (used of men)

Tomtom tana, ni peeŋge mi karwaanga. —That person, he is muscular and well-built.

similar: kar zooyoono, tomtom us

-kas₁  V_Intr
► make one’s way through the forest not following any path

Nio ajkas ma ayia ley pa su. Pa zin tiketoto yo tau. —I made my way through the bush and went away. For they were chasing me.

similar: -ngor
-kas

kasŋa-

N_Inal_Stative
- cleared off
Lele tinggi kasŋana. — This area is cleared off.

-kzas

V_Tr
- hit and scatter into different directions
Sombe keteyam malmal pizin pikin mi amkasgeege zin, to Riti ila ma itaŋtaŋ, Akolo ila kea mi itaŋtaŋ. — If we (EXC) are angry with the children and hit them and drive them away, then Riti goes away crying, and Akolo goes off in that direction and cries.

-kaspe

V_Tr
- clear area near the base of big trees
Tala takaspi mokleene tio. — Let's go and clear around the big trees in my garden area.

kasaana

N
- residue, pulp, remains (after edible things have been removed)
teu kasaana — residue of sugarcane, once all the sugary juice is gone
meene kasaana (=kis) — remaining sago pulp after the sago starch has been removed Kasaana, to isu lene. — The leftover remains, throw them away.
Piizi ni makin, to kam kasaana ma putu zin ţge pa. — Once you have squeezed the coconut, then take the leftover remains and feed the pigs with it.

kasakasaŋa-

N_Inal_Stative Redup
- tasteless, bland, lacking flavour (without salt or oil)
Meene guma ti, kasakasaŋana kat. — This dry sago is really tasteless [it has no oil in it].
Rais kasakasaŋana. — Tasteless rice (no coconut oil or salt in it.)

kasek

N
- solid clayish land between swampy coastal areas and the base of the mountains on Umboi Island
Tezem tinggi, tese kasek, mi tasala abal. — When we (INC) leave the swampy area, we go up onto the solid land, and then climb up the mountain.
Wok nap tiwedet kasek som. — Tree kangaroos don’t come down to the land at the base of the mountain.
Toono kasek (=tinggi) ise kumbuyam. — Clayish ground (=mud) got stuck on our (EXC) feet.

kaskas

N
- small trees, bushes, new growth area
Tisambar makin, ta ingi amla ma amtarkatkat zin kaskas ta tisu len. — They have finished cutting the grass, and that is why we (EXC) are now going and chopping up the small trees that have fallen down.
Lele ti kaskas men. Ke ţonoono sa som. — This area has only new growth. There are no true (i.e. large) trees [here].
Taamba tio ti, kaskas ise ma bok. — This new garden site of mine, small trees have grown up on it and it is full [of them].
Kala kaskas ma kakam kas ma bou ma sorbor be topo ruumu pa. — Go to the new growth area and get some kas and bou and sorbor trees, with which we (INC) can build houses.

kaskasŋa-

N_Inal_Stative
- newly-grown up
Lele kaskasŋana ta kembena, na ipata som. Kena so sok lak! — A newly grown up area like that, it is not difficult [to make a garden in it]. If it were virgin forest, [then it would be hard work]!

kasmeeze

N
- sharp knife or sword made of a pig’s bone, bone knife
def. ţge tiroono ta isap be iwe buza, bainat mataanajana. — A pig’s bone that they sharpen in order for it to become a sharp knife or bayonet.
Titeege kasmeeze, mi tingal zin tomton pa. — They held bony knives and stabbed people with [them].

kat

Adv_Pred0&1&NP
- very, really, truly, extremely
Nio leleŋ ambai kat. — I am very happy. [Lit. ‘My insides/feelings are very good.’]
som kat — not at all
Isaana kat. —It has really gone bad.

biibi kat —very big
► openly, directly, forthrightly (when used with speech verbs)

Agso kat pini. —I spoke openly/ directly/ forthrightly to him.
► properly, correctly, carefully, well

Ijguuru kat! —Wash it well!/ Wash it properly.

Ni ikam kat uraata. —He works properly.

Kan ketem pepe. Ketem su mi leŋ kat uunu. —Don't act rashly. Be patient and listen carefully to the reason for it.
► exactly

ru kat —exactly two

katkat Adv_Pred0&1&NP Redup
Zin tingimngiimi katkat som. —They were continuously underpaying her.
► openly, directly, forthrightly (no hidden talk involved)

Ni izzo katkat sua. —He speaks forthrightly.
► suddenly

Yanŋ ipol katkat ma imar. —The rain came suddenly.

-meete katkat
► unconscious

Ni imeete katkat. —He was unconscious for awhile.

-win katkat yok
► drown (Lit. ‘really drink water’)

-kat2 V_Tr
► break off from the base using one’s hands (used only of breaking off sugarcane, and ginger plants)

def. Aŋteege teu ruunu/ googo mi anyakat to ikam pok la ta uunu a, ina ankat teu/googo tau. —I hold on to a sugarcane or ginger plant and yank on it, then it snaps off at the base, in doing this, I break off the sugarcane/ ginger stems.

-kat bege-
► raise one’s arm in order to hit something

Ni ikat begeene be ipun waene. —He raised his arm in order to hit his wife.

similar: -kaaga bege-

-bokat
► break something into two pieces by bending it (with one’s hands, or by holding it and stepping on it)

-kokat
► pull off using something with a hook on the end (betel-peppers—peege—are collected this way)

-petekat
► break something longish into pieces

-ngorkat
► bite off a piece of something using one’s teeth

-utkat
► cut off, cut up

-yakat
► pull away from, take away from

-kat3 V_Tr
► coil up, roll up, wind up (rope, string)

Sula yok ma kat yaaba ta ḳuṣit sula mbenj. —Go down to the river and wind up the fishing line that I tied there last night.

Kakat pu mi tala pusou toro. —Roll up the net, and let’s go to another place where we have set up a net.

see also: -tal

-kat4 V_Intr/Tr
► shake

Rut, la ma kat Atai namaana. —Ruth, go and shake Atai’s hand.

-kadat V_Intr Redup
► jerk, shake (as in death convulsions or epileptic fits)

Tomtom ikadat be imeete. —The person is jerking in death convulsions.

Welŋan ute kadatŋana. —The sago grubs’ head is moving back and forth (a stage in its development).

Ni ikadat mi ka toptoobo izzu ma mburaana imap. —He was shaking [i.e. he had an epileptic attack] and his spittle was running down and his strength was finished.

mata- katkat
► helpless, not knowing what to do next, left without help (Lit. ‘eye shakes’)

Motoŋ katkat, mi aŋmendernder men ma nggari tio imap. —I kept standing helplessly not knowing what to do.

Ni le tomtom sa be ziyan tikam uraata som, tanata mata katkat ma imbotmbot. —He does not have anybody to work with, and that is why he is helpless and waiting.

ute- kat
► nod one’s head in agreement

Sua ḳonoono. Pa nio aŋwi i na, uteene kat.
—The talk [is] true. For when I asked him, he nodded his head in agreement.

-ye]katkat V_Ti Redup
   ➤ shake something inside a container in order to mix it well

*Kam peint mi ye]katkat ma iwe yok.* —Take the paint and shake it real well until it mixes properly.

**kat** N_Event
   ➤ shaking, vibrating

*Toono ikam *kat*. —The ground shook. / There was an earthquake.

*Yeŋyeeŋge* 
   *itok* 
   *to* 
   *toono ikam* 
   *kat*. —When an earthquake shakes the ground, then the ground shakes.

**kat** N_Event Redup
   ➤ shaking, moving, vibrating

*Anyel ke ma* katkat. —I shook the tree and it was shaking.

**kataama** N
   ➤ door

*ruumu* ka kataama —the door of the house

*Sol* kataama. —Push open the door.

*Kaaga* kataama. —Get the door open.

*Kotkaala* kataama! —Close/Shut the door!

*loondo* pa kataama —go in through a door

*pet* pa kataama —go out through a door

*tut* kataama —hit [knock on] the door

*pit* kataama —flick one’s finger against a door to announce one’s presence

*tomtom* ta imborro kataamanjana i N_Inal_Stative
   ➤ doorman, guard

*Zin* ta imborro kataamanjana i timendernder mi tizzo len sua. —Those guarding the door, were standing and chatting.

**katarra** N Redup
   ➤ vine type (very thorny)

*Katarra* iko yo, ta iraasa kulig ti. —The thorny vine scratched me and tore my skin.

**katarra** iko ketey
   ➤ be hungry

*Katarra* iko ketey mete. —I am very hungry.

katśa- N_Inal_Stative
   ➤ short

*Ke* tana katśa* mete*. —That stick is too short.

*Mbol* katśa* ra* *ta* *ti*. —This is the [end of

**katkatna** N_Inal_Stative Redup
   ➤ many things that are very short

*Yembut ke katkatjan!* —Cut the tree into short pieces!

**katuktukna** N_Inal_Stative Redup
   ➤ small, young, short and small, puny

*Alei, koroŋ katuktukjan kembena, ko takam padet pa?* —O my, puny things like these, what are we (INC) to do with [them]?

*Pikin* ti katuktukjan. —This child is very small./ This child is puny.

see also: *atuk, tutuk
   ➤ short

**Nio** katuktukanjoh. —I am short.

**katuunu** N
   ➤ owner, one responsible for

*ruumu* katuunu bizin —owners of the house

*ŋge* ti katuunu nio. —I am the owner of this pig.

*toono* katuunu bizin —owners of a piece of land/ landowners

kini katuunu —one responsible for organising a feast

*naroogo* katuunu bizin —the clan that organises a dancing ceremony and its associated feast

*mos* katuunu —teacher [one who is able to explain God’s word]

*koroŋ* imap katuunu —owner of everything [used of God]

*Nu* saamba mi *toono* katuunu. —You [i.e. God] are the owner of heaven and earth.

similar: *tama* —‘father, one responsible for’

➤ one characterised by certain behaviour

*kampeŋana* katuunu —one who is characterised by kind, gracious behaviour. [used of God.]

*azuŋka* katuunu —one who is characterised by splendour [used of God.]

**katoŋ somŋana** —no one is responsible for something, no one is in charge of it

*Uraata* ti, katoŋ somŋana. —This work has no one responsible [for making sure it gets done].

**kau**

construction: *ka- kau*

➤ intestine

koŋ kau musaana —my small intestine

koŋ kau biibi —my big intestine

similar: *kaaba, kopon kopon*
**-kau**

- **kau**
  - V.Tr
  - bind, wrap around, go around
  - tangle, entangle, snarl, ensnarl
  - *Woro ikau yo.* —I am tangled up in the rope.
- **kaukau**
  - V.Intr/Tr Redup
  - tie, wrap up, bind up, bandage
  - *Nio apkaukau pikin kumbunu pa kawaala.*
    - I tied/wrapped [i.e. bandaged] the child's leg with a cloth.
- **-kausiŋ**
  - V.Intr
  - long for, recall pleasant memories of the past
  - *Kolman kausiŋ la pa mbulu ta mungu ikam na.* —The old man is longing to be able to do what he used to do.
  - similar: -twermiili ‘long for, miss’

**kauzi-**

- N
  - sheath of a coconut to it and [make it] into a *Nakanmut* mask.

**-kauku**

- **kaukau**
  - V.Intr
  - entangled, tangled up
  - *Mbulu sananjana ikaukau yo, tana mboti tio ambai som.* —Because I am tangled up in bad behaviour, my life is not good.
- **-kausiŋ**
  - V.Intr
  - confused
  - *Pataŋana ipet mi zin kolman titoombo be tipazal, mi som. Pa sua ikaukau mete.*
    - There was a problem and the old men tried to fix it, but did not succeed. For the talk was all tangled up.
  - *Jje iti pu, mi pu ikaukau i ma kaŋkurunj su, to tisou i.* —The pig got caught in the net, and became entangled in the net and fell down, and then they caught it.
- **-kauku**
  - V.Tr
  - caused to be tangled, mess up, confuse
  - *Sua izal kek. Mi nu pakaukuŋa sua mini paso?* —The talk was already straight. And why did you (SG) confuse it again?
  - **pakaukuŋa**
    - N.Inal/Stative Redup
    - hidden talk, talk that is not intelligible
    - *sua pakaukuŋana*
      - speaking in tongues (in the Bible), glossolalia
- **kauk**
  - N.Event
  - yelping
  - *Me ikam kauk.* —The dog yelped.
- **kauku**
  - N Redup
  - bamboo (large-sized, used for making spears, combs, and as strips to which sago thatching is attached). Used also in *Nakanmut* ceremonial outfits.
  - *Uriizi amsula amkas kaukau ta Taroobo ga.*
    - A couple of days ago we (EXC) went and cut down some large-sized bamboo at the Tarawe river.
  - *Tomtom tipo kaukau mi tisese ruŋ ila ma iwe Nakanmut.* —People tie [pieces of] bamboo together and sew the fibrous sheath of a coconut to it and [make it] into a *Nakanmut* mask.

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  - similar: -twermiili ‘long for, miss’
Ni iseg mi ikiziu kauziini. —He chewed betel-nut and spat out his spittle.
Ni kauziini siŋsiŋ, pa TB ikami. —His spittle is red, because he is infected with tuberculosis.

**kawaala:**
- **N**
  - loincloth, piece of cloth that one wraps around oneself
  - Ni ilil kawaala. —He wrapped a loincloth around his waist.
  - Ni iputke kawaala. —He took off [his] loincloth.

**-kawaala**
- **V.Tr**
  - fasten clothing around one’s waist, clothe oneself, dress oneself
  - Ni ikawaali be ipakaala kuliini. —He tied a loincloth around his waist in order to cover himself.

**-kawalwaala**
- **V.Tr Redup**
  - Loŋa kakawalwaala yom, pa keleŋkeleŋ itaŋ kek. —Get yourselves dressed quickly, for the small church bell has already rung [indicating the service is about to start.]

**-kaza**
- **V.Tr**
  - scale a fish, scrape (scales off a fish)
  - Kaza ye ŋgarana. —Scrape the scales off of the fish.

**ke;**
- **N**
  - tree (generic term)
  - stick, wood, firewood
  - ke dibin dibin —buttress roots of trees
  - ke kunduunu —top end of a tree
  - ke lwoono —tree trunk
  - ke namaana —branch of a tree
  - ke ŋonoono —fruit or nut of a tree
  - ke ruunu —tree leaf, leaf of a tree
  - ke pataana —log
  - ke pwoono —fruit or seed of a tree
  - ke siŋiini —sap of a tree
  - ke tuunu —tree stump
  - ke uunu —base of tree
  - ke uraana —roots of a tree
  - ke uteene —top of a tree
  - ke pambaaraŋana —cross
  - ke uu nu —best firewood (burns well for a long time, lit. ‘base/basis of wood’) 
  - def. Mala, malamben, kaikes ma... Zin ke ta ikis you ma molo. Tapata zin be ‘ke uu nu.’ Pa you ipuŋitiŋtiŋ mi inmbot. —Mala, malamben, kaikes, etc. Trees whose wood holds a fire (burns) for a long time. We (INC) call them ‘basis of wood.’ For the fire keeps burning inside [for a long time].

**ke₂**
- **Preposition**
  - kembei, kei
  - like, as
  - see also: takena ‘therefore, so, things being like that’

**-ke³**
- **V.Intr**
  - hide, hide away, be hidden
  - Nio aŋke la su leleene. —I hid in the forest.

**-kewe**
- **V.Intr Redup**
  - keŋa-
  - secret, hidden

**-kena-**
- **N_Inal_Stative**
  - keŋana secretly, in secret
  - Ni ikam ke keŋana. —He did it secretly.

**Compound verbs containing -ke**
- indicating hidden, secretive, unobserved events

**-keut**
- move while trying to avoid being seen, go secretly

**-keske**
- infect

**-luŋke**
- entice, draw away

**-punke**
- kill secretly

**-reke**
- see secret things

**-turke**
- hide something

**-watke**
- cheat someone

**-zuurke**
- put inside secretly

**-zemke**
- fall into deep sleep

**-ke⁴**
- do something with all one’s strength, collect, gather one’s strength, exert oneself

**def. Ikam ma biibi**
- Zin tike tirom pa malmal. —They gathered their strength for the fight.
- Ke tirom! —Push strong! (said to a mother giving birth)
- Zin tike naman pini ma runguunu isaana. —They hit him with all their strength and beat him up.
-ke
V_Tr
twist off, break off
snap off by twisting (one at a time, one by one)
Ke kon we/ puke/ moli/ pamken/ peege/
kukamba/ papaya/ lombo. —Twist off a mango/ Malaysian Apple/ citrus fruit/
pumpkin/ betel-pepper/ cucumber/
papaya/ chilli pepper for me.
-kewe
V_Tr Redup
be twisting off, be breaking off
compounds with -ke
indicating removal
-kamke
save from, deliver from, rescue
-kanke
remove the effects of bad spirits or magic
-kelke
use a stick to push something down
-kendekke
twist off fruit
-kinke
take off something, remove
-kotke
knock off something
-meke
move as a group
-ngalke
rinse off
-putke
untie
-peteke
throw a stick at something to knock it down, forbid, stop from doing, halt
-seke
move to another location or time
-sipke
cut off a branch
-tatke
take off/out/ away, remove
-tirke
shake off
-unkke
remove
-wike
blow away
-yake
take out, draw out
-yelke
shake off

-kende
V_Tr
twist off something that is hanging from a stem

-ke
V_Tr
weave
Nio aŋke kaari. —I wove a netbag.
Ni ike pooro. —She wove a netted container for storing galip nuts.
-ke pu ye (kana) —weave a fishing net
Ite teki kiizi pa wooro kaiwos. —We (INC) weave prawn nets out of kaiwos rope.
tie up packets of tapioca bread with vines before they are put on hot stones to cook
La sek wooro ma imar be teke narabu pa ndomondo. —Go strip off a vine, so we (INC) can wrap up some tapioca bread as our contribution.

-keebe
V_Intr_Stative
be bent, be curved
Zaala ikeebe. —The path is curved.
Ke ikeebe. —The tree is bent.
Peene naana ikeebe. —The bow is curved.

-keembe
N
shellfish type (=kina shell, edible)
Zin Madoogo tipekes keembe ma tile. —The Mandok people came inside bringing kina shellfish.

-keembe
N
feel in the mud with ones hand’s for kina shellfish
Mbimbim tiingi, mi ndop keembe. —Grop in the mud [with your hands] and feel around for kina shellfish.

-keembe
N
vine type (used for making rope)
Tike pu ye kana pa keembe. —They wove a fishing net out of keembe vines.
Wooro keembe, siŋiini pakpakyana kat.
—The sap of a keembe vine is very bitter.

-keembe
N
blood relatives
similar: siŋ tamen
Wal ru tana, ina zin keembe uunu tamen tau. —Those two people are blood relatives.

-keende
V_Tr
twist off something that is hanging from a stem
Keende koŋ ni/ pin mazaana tasa! —Twist off a coconut/ ripe banana for me to eat!
-kendende V_Tr Redup
Nu ta kendende sur na, asŋ paazəŋana?
—You (SG) who are twisting off the green drinking coconuts, who planted it?
-mkeende V_Intr
► come loose from a bunch/ cluster, drop off def. Korọŋ imbot korkooro, mi ta itop su lene. —Things are in a cluster and one falls away.
► drop out of a group of people, fall off from a group Kozo munjoyoom mi kombotbot. Tomtom sa imekeende pepe. —You (PL) all must stay [together]. Not one should drop out of the group.
-mekenkeendeŋan- N_Inal Redup
Ni iyo kaŋar mekenkeendeŋan ma indou ila mbata. —He collected the galip nuts that had fallen off from their clusters and heaped them up into a pile.
-keene1 V_Intr
► sleep, lie down, be in horizontal position Mbeŋ na, tomto tikeene. —At night people sleep.
► be oriented, situated Ruumu ikeene be parei? —How is the house orientated?
► have sexual relations, have intercourse (euphemism)
Tomotto ziru moori tikeene. —The man and the woman slept together (i.e. had sexual relations).
-keenemeete V_Intr
► be in a deep sleep, sleep soundly, soundly asleep (Lit. ‘sleep-die’)
Neeiri, aŋbel uraata. Tabe mbẹni aŋsu ma akeneemeete mi niom kala. —Yesterday, I did a lot of hard work. So at night I lay down and fell into a deep sleep, and you (PL) went.
-kenene/ -kene V_Intr Redup
-kennekaala mata- som V_Tr
► not able to sleep mata- ɲẹnjeene
► sleepy, drowsy -pegeene/ -peŋeene V_Tr
► put to sleep Pegeene/ Pegeene pikin isu mi. —Put the child to sleep down on the mat.

Keeneŋanaj N_Inal_Event
► sleep, sleeping mburu keeneŋana —things needed for sleeping
Lele ti ki keeneŋana. —This place is for sleeping.
Keeŋana ku ko ambai? —Will you (SG) be able to sleep well?
Ijiizi na zem keeneŋana mi maŋga? —When will you (SG) quit sleeping and get up?
Ni imbel keeneŋana. —He slept a long time.
-kene N
► sleep, sleeping position, orientation Aŋkeene kene tio ambai. —I had a good sleep. Ruumu ka kene be padei? —How is the orientation of the house to be?
-keene2 V_Tr
► catch fish with a fishing line Nio akokeene ye pa yaaba men. —I caught a fish using only a fishing line.
► catch with a rope, catch in a snare ► get caught in a trap Aŋseembe wooro bekena aŋkeene ɲge. —I made a noose to catch a pig.
Kilos ikeeni, tamen ipurus. —A trap caught it, but it managed to get free.
Ko iwe kilis pu be ikeenu. —It will become a snare to catch you (SG).
► attract, entice, draw Niam amkam kini bekena amkeene zin tomto. —We (EXC) prepared food in order to attract people.
Tikeene zin tomto pa naroogo. —They attracted the people with the dance.
-keene ɲgure-
► hang oneself Ni ikeene ɲgureene ma imeete. —He hung himself and died.

-kennekaala V_Tr
► block the way by sleeping near something Ni ikennekaala kataama kwoono. —He slept by the door blocking it.
Akep ikennekaala kaŋar kini. —Akep died near his galip nut tree and this now makes the area restricted [until certain ceremonies are performed].

-kennekaala mata- som
► unable to sleep Mbẹni na, aŋkennekaala motoŋ som. Tana motoŋ ɲenjeene. —At night, I am not able to sleep. Therefore I am feeling sleepy.
do magic in order to get information via a dream, divine

Ni ikeenelaama be ire Akum, ko asig ta ipusuki ma imel. —He divined/did magic in order to find out in a dream who pushed Akum and made him to fall down.

neglect work, not fulfil one’s obligations, be negligent

Ni ikeenemeete pa uraata kini. —He neglects his work./ He is negligent about his work.

sleep very lightly and see something, have a vision

Nio taŋkeenetondo, mi aŋre pikin tasa ko imeete. —I had a vision that a child will die.
Nio taŋkeenetondo mi aŋre Merere iso suo pio. —I had a vision and the Lord spoke to me.

suck

Pikin ikeenge tui. —The child sucked milk.
Me lutuunu bizin tikeenge tui ki nan. —The puppies sucked their mother’s milk.

scrape using something which has many sharp points, grate

Ni ikeere pa naton. —He scraped/ grated coconuts with a grating iron.
Naton ikeere nomoŋ. —The grating iron scraped my hand.

shred

Kiibi na, tikeere kawaala, ma buk, ma... —The cockroaches shred clothing, and books, and [other things as well].

come/ go/ move together as a group

Zin Koobo tikeete ma tle i. —The inner island people are coming inland in a large group.
Sombe petel yam, inako amlup yam ma amwe boozo, mi amkeete ma amla amru koyam kini. —If we [dolphins] are hungry, then we gather together and form a large group and go together and look for food.
Zin tamuriŋ tikeete ma tle pa uraata. —The girls went in a group to work.

move all of a group to another place, lead, go ahead of

stick supporting yams

La kas keeze pa biidli. —Go and cut some sticks to support the yams.
similar: silo

stick supporting yams

Ni ikeeze ni. —He husked the coconut./ He removed the skin of the coconut.

husk, remove the skin of coconuts

Ni ikeeze ni. —He husked the coconut./ He removed the skin of the coconut.

Iŋgi berek kek. —It is dawn already.
Imeete ma kup kek. —He has died.
dial.var. ket (Gauru)

be sufficient

Kek ta tina! —That is enough!

grab hold of, seize

Arba izibziibi marakete. Beso izem na, tinj sala. To yŋe intoleri ma ikaam, mI Peenebi kek sala (isu i). To ziru tiko it ma isu. —Arba was arranging the spear in his hand. When he let go of it [i.e. threw it], it went straight into the pig. Then as the pig was turning, old Peene
grabbed hold of it (=caught it). Then the two of them wrestled it down.
similar: -sou
-keke V_Intr_Stative Redup
► be hard, stiff, rigid
Meene ti ikeke. —This sago is hard.
Nu keke pa naroogo. —You (SG) are too stiff in dancing.
► be unwilling to do what is asked, reluctant, disinclined
Zin nangay tikeke pa uraata ki zaala. —The youngsters are unwilling to do the road work.
keze- keke
► speak forcefully (Lit. ‘chin is hard’)
Kesem keke pa suo paso? —Why are you (SG) so forceful in your speech?
kwo- keke pa
► be forceful, vigorous, intense, speak forcefully or loudly, harsh (Lit. ‘mouth is hard/rigid concerning’)
Kwom keke pizin kolmannan pepe! —Don’t speak harshly to the older women.
Kwoyom keke pa mboe! (Mboe mburaana mi kembet tomtom matmaatajan timbo). —Sing louder! (The song should have strength and [sound] like living people are singing it).
kekeŋa- N_Inal_Stative Redup
► hard, harsh, severe
sua kekeŋana —strong, harsh talk (said in anger)
Meene guma taingi kekeŋana kat. —This dry sago is really hard.
Kam sua kekeŋana pizin tomtom pepe. Kam sua luumujuana men pizin. —Don’t be harsh with people. Speak gently to them.
-kam kekeŋana pa
► speak firmly to someone
-pakeke V_Tr
► hold firmly
-kel V_Middle/Tr
► dig
Nio aŋkel toono. —I am digging up the ground.
► dig up and collect
Amkel namauraurau, puke tai ma.... —We (EXC) dug up coral creatures and collected them.
► replace
Tomtom taŋga, ni ikel yo. —That man over there, he replaced me.
Yaj ikel zoŋ. —Rain replaced the sun. [i.e.
The sun quit shining and it began to rain.]
► change (one’s clothing)
Nio aŋla aŋkel yo mungu. —I’ll go and change [my clothes] first.
-kelel V_Tr Redup
kwo- ikel
► speak strongly to someone, order/charge someone to do something (Lit. ‘mouth digs’)
Kwon ikel be ila ikam mbiro sa be iarpe pataŋana kini. —They ordered him to go get a wooden dish to settle his trouble (i.e. give the wooden dish as compensation).
kelŋa- N_Inal_Stative
► replacement, offspring that take one’s place when one dies
Nu so takena, mana ko kelŋana asinj tabe imender pini. —If you (SG) speak like that, then who will be his replacement and take his place?
Ziru waene tipeebe som. Tana len kelŋana sa som. —He and his wife did not have any children. So they have no offspring to take their place.
► change of clothes
Nio munto mbelele kelŋoŋ. —I forgot [to bring] a change of clothes.
-pekél
► replace
► pay back, refund, repay, return
► answer, respond to, reply to what has been said
-parpekél
► exchange
► take the place of a previous generation
► alternate
pekela-► answer, response
see also: -pekél
keleŋkelen N Redup
► small bell
Mankwoono mi keleŋkelen itan. —It was in the morning that the bell rang.
keleŋur N
► echo
-keleklat V_Intr
► take a shortcut
Ni ikeleklat lae zuruunu ma ila. —He took a shortcut across the peninsula and went.
-kelke V_Tr
► poke at something with a stick in order to get it to fall down
Nio aŋkelke ni. —I poked at the coconuts with a stick in order to get them fall down.

- carry along, carry away, tear away (one tries to hold on to something against a current but is not strong enough and so is carried away)
  Sere ikelke i. —The rapid current carried him away.

- kelkel
  V_Intr Redup
  - try hard, be persistent, be determined, insist, desire strongly
  Nio aŋkelkel be aŋpsala mбу, tamen mбу lwoono isipirpir.
  —I tried hard to climb up a betel-nut palm, but the trunk was slippery.
  "Ai, sala pepel! Ko mel." Mi ni ikelkel.
  —“Don’t go up! You (SG) will fall.” But he was determined [to go up].
  Tikkelkel pio be aŋla Lablab. —They spoke forcefully to me that I should go to Lablab.
  Zin tikkelkel pa su a be ipet mat. —They insist that the talk come out into the open.
  - strong, powerful, forceful
  Sere ikelkel kat. —The current is very strong.
  Sua kizin ikelkel mete. Tepeteko na, tarao som. —Their talk is too forceful. If we (INC) try to stop it, we won’t succeed.
  Ni ikelkel pa moori tana be iwooli. Mi naana ziru tamaana tiyok som. —He insisted that he marry that woman. But his parents did not agree.
  - difficult, hard
  Uraata ikelkel mete. —The work was too difficult [so we could not finish it quickly].
  Kwo- ikelkel pa
  - speak forcefully to someone, demand
  Kwon ikelkel pini be ikot korog tana. —They spoke forcefully to him that he must repay that thing.

- kelko
  V_Tr
  - pry off, strip off, remove (using some instrument)
  Kelko tiingi pa sandol ku! —Pry off the mud from your (SG) sandals!
  Kelko ke kulini. —Strip off the bark from the stick.
  Kelko mbutmbuutu pa kar keteene. —Strip away (using shovel or stick) the grass from the village area.
  Kelko peint mungununa ma ila ne. —Remove the old paint.

Moori itaarut mbutmbuutu ma ikelko pa urum zilŋaana. —A woman trimmed away the grass (including the roots) from the side of the church.

similar: -kelpet, -kelwai, -pai, -wailep

-keloogo
  V_Intr_Stative
  - be twisted, warped, curved, sinuous
  Ke lwoono ikeloogo. —The trunk of the tree is twisted/ curved.

- kelologloogo
  V_Intr Redup
  Ke tana ikelologloogo na imborene. Mi kakam zalŋana.
  —That tree is too twisted. Forget it. Get a straight one.
  Wooro tana ikelologloogo ma kembei ta mooto i. —That vine is twisted like a snake.

keloogoŋa-
  N_Inal_Stative
  - curved, crooked, warped, winding
  zaala keloogoŋa —winding/ curved road
  buza keloogoŋa —sickle (knife with a curved blade)
  similar: -koogo, -keebe

- pakeloogo
  - bend something into a hook shape

- kelpaala
  V_Tr
  - cut into sections (sago, breadfruit, using a sharp instrument)
  Kam ŋge ka peenge/ buza mi kelpaala kun/ meene siŋ, mi rai pisin. —Take the pig’s shoulder blade/ knife and divide the breadfruit/ parcel of sago, and distribute it to them.
  - thrust into and break
  Zin kolman tisap aro, be tikelpaala pat ki mooto Kasare. —The men sharpened sticks in order to thrust them into the snake Kasare’s stone and break it.
  - thrust into and make a hole
  Wak, tangal kek. Kelpaala mi tilŋŋ ngere isula. —The starchy pudding, WE (INC) have already mashed it. Make an opening [into it] and we will pour oil down into it.
  - show or say how something is to be divided (between family members)
  Taman ikelpala toono mi mba ma iwe ru, to Apoi lutunu bizin tikam pakaana, mi Pita bizin tikam pakaana. —Their father showed (by a motion of his hand) how the land and fruit trees were to be divided,
and then Apoi’s children received half, and Peter’s folks received half.
similar: -peete
-kelpet  V.Tr
► pluck out, dig out (using knife, stick, shell knife)
Kelpet yuugu mataana isu lene. —Dig out the eye of the taro shoot first.
Kam sul ma kelpet mok buzaana tana isu lene. —Take a shell knife and dig out that rotten taro.
Kelpet motom! —Pluck out your (SG) eye!
similar: -kelko, -kelwai, -pai, -wailep
-kelpis  V.Tr
► pierce, make a hole into something
Ni ikelpis talqaana ma sumbuunu. —He made a hole into his ear.
Kelpis sur pio. —Make a hole in the green coconut for me [so I can drink it].
► lance
Kelpis ma suruunu isu lene. To iyoyou mini som. —Lance it so the pus can drain away. Then it won’t hurt anymore.
similar: -petepis
kelsuk  Adv_Pred0
► limp, walk gingerly
Bob kumbuunu ikeltaanda ta ipa kelsuk ma ila. —Bob’s ankle got twisted and now he is limping.
-keltaanda  V_Intr
kumbu- ikeltaanda
► one’s ankle gets twisted
Nio appa ma anga na, kumbuñ ikeltaanda, to apmel. —As I walked along, I twisted my ankle and then fell down.
Kan ra pepe, ko kumbum ikeltaanda (kembei ra). —Don’t eat ra shellfish lest your ankle become twisted [like a ra shell].
-keltapaara  V_Intr
► keep coming one after another, continuously come
Ni oda kini ikeltapaara. —His orders [of store goods] keep coming all the time.
similar: imar toga toga men
-keltapaara  V.Tr
► push, pole a canoe away from an obstacle when it is floating
Keltapaara woongo zuruunu pa magat! —Push the canoe’s bow away from the shallow water.
similar: -pusuk
► spring, bound, bounce
Wok iko pa kumbuunu ma namaana, mi ikeltapaara pa wiini tomini. —The wallaby runs on its legs and hands and also bounds with its tail.
► push oneself
Pen ikeltapaara pa maanga. —A turtle is pushing itself [forward] on the sand.
Puge ikeltapaara pa wiini ma ikam tomtom. —The crocodile springs up using its tail and catches people.
-keltoto  V_Intr Redup
► continue, keep going on (used of work, people, rain, and speech)
Uraata ikeltoto takena? Ketende su som? —Is the work just going to keep going on like that? Aren’t we (INC) going to rest?
mata- keltoto
► stare at, keep eye on, follow somebody’s movements by looking
Motom keltoto pa moori tana paso? —Why are you (SG) following that woman with your eyes?
-keltuundu  V_Intr
► go down into the water front first
Woongo ikeltuundu, zuruunu imon mungu. —The canoe went down into the water with the bow sinking in first.
Oo, woongo ti ikeltuundu sula yok. Ko takam patet be ise? —Oh, the front of this canoe has gone down into water. What should we do in order to get it up again?
-kelut  V.Tr
► press down into, press down into and turn, dig into
Ijge kumbuunu ikelut toono ma ila (kumbuunu murinim imbotombo). —The pig’s feet pressed down into the ground [leaving footprints].
Kelut wak (pa nomom) ma takan. —Dig into the pudding (with your (SG) hands) [and scoop some out], and let’s eat [it].
► stick into and stir
Sombe lelende be tangal wak pa ndapndap som, to tuur mianga isula timibiru, mi tekelut pa attar. —If we (INC) do not want to pound starchy pudding with a wooden mortar, then we put the tapioca into a wooden dish and stir it with a stick.
-step on something and crush it
*Kumbuŋ ikelut kiibi taŋgi ni imeete.* —My foot ground this cockroach and it died.

**-kelwai**
- **V**, **Tr**
- dig out
*Kam sor, mi kelwai keembe ŋonoono tana.* —Take a needle and dig out the clam from its shell.

**Mar ma kelwai motoŋ pa nomom paso!**
—Why do you (SG) come and poke your (SG) finger in my eye! [said when quarreling and someone is pointing their finger too close to one's face]

**mata- kelwai**
- motion with one's eyes, (signal to someone to do something, or entice or seduce Lit. 'eye digs')
- **V**, **Intr**
- **shine at, shine into**
*Zoŋ ikelyaara la motoŋ.* —The sun shined into my eyes.

**-kelyaara**
- **V**, **Intr**
- shine at, shine into

**-kelzeebi**
- **V**, **Tr**
- push inside, stuff
*Nio taŋkelzeebi mburu tio isula pelpeele.* —I pushed/stuffed my things into the basket.

**-kelzuuru**
- **V**, **Tr**
- push something away from something else
*Tikelzuuru woongo pa magat.* —They pushed the canoe away from the shallow area.

**kem**
- **N**
- coconut flower sheath
- def. *Ni ka kem, ina kuliini ta izuk ni ŋonoono raama ka korokooro.* —The coconut flower sheath is the skin that covers the coconut fruit together with the flower.

*Ni ka kem na, zin moori titeege you pa.* —The sheath of a coconut flower, the women cook with it.

*Ni ka kem imapaala, tonabe ipiyooto ni ŋonoono.* —When the coconut flower sheath breaks, then it produces the fruit of the coconut.

**-kem2**
- **V**, **Tr**
- steal
*Nio aŋkem mok kizin.* —I stole their taro.
*Kem pepe!* —Do not steal!

similar: *-kam kuumbu*

**-kemem**
- **V**, **Tr Redup**
*Tikemem len pat tau.* —They are just stealing money for themselves.

**-kemut**
- **V**, **Tr**
- steal something small, take secretly, pinch, snatch, filch

**kembei**
- **Complementiser**
- as, like, that
*Tire i kembei ni za somyana.* —They view him as having no status.
*Aŋkam kembei ta so na.* —I did as you (SG) told me.

**-kemut**
- **V**, **Tr**
- steal something small, take secretly, pinch, snatch, filch

**kembe**
- **Preposition**
- alt. kembe, kembea, kei
- like, similar to, as
*Iŋgar kini kembe iŋgar ku na som.* —His [way of] thinking is not like your (SG) [way of] thinking.
*mbaru matakiŋa kei ta kizin misis* —different kinds of clothing like those of white women
*Lwoono ta, kei ta niamru tiziŋ moori amla.* —One day, it was like I with my younger sister went.

**ta kembe**
- **Adv**, **Pred1**
- like this
*Aŋso ta kembe.* —I spoke like this.

**ta kembes**
- just like this (used in spoken language when pointing directly at something)
-kemer

**ta kembena**

Adv_Pred1

alt. takembea

▶ like that

*Ni ikam ta kembena.* —He did like that.

...*mi ko tekteegi ta kembena ma irao swom.*

—...and it will be like that for you (SG) until the end of your life.

*Yenyene sa ta kembes, itok toono pasa zen.*

—No earthquake like that has ever shook the ground.

**ta kembena**

N_Inal_Static

alt. ta kembea

▶ like that, typical

*Tomtom tana, naana ipeebi na, ni ta kembeyana.* —That person, when his mother gave birth to him, he was like that.

*Iti tomtom toono kanda ta kembeaganda.*

—We (INC) people of this earth are like that.

-kemer

V_Intr

▶ follow after, come after, come behind

*Petrus ikemer mi itoto zin.* —Peter came behind and followed them.

*Nu mungu, mi nio aymkemer mi tala.* —You (SG) go first, and I will follow [after you], and we (INC) will go.

-kemermer

V_Intr Redup

*Nu muŋmuŋgu pio, mi kemmermer pio.*

—You (SG) always go in front of me, and follow after me. [said to God in prayer]

*Ni muŋmuŋgu mi ikemermer.* —He is the first and the last. [=“He is the Alpha and the Omega” in the Bible.]

similar: -la/ -mar/ -pa kaimer

see also: kaimer ‘later, afterwards’

-kemkeem-

V_Middle Redup

▶ walk quietly and secretly

*Kozo kemkeemu, ko tireu.* —You (SG) must go very quietly and secretly lest they see you.

similar: -pa riŋariŋa

-kemut

V_Tr

▶ steal something small, take secretly, pinch, snatch, filch

*Ni kemut balpen tio ma ila.* —He pinched my ballpoint pen and went away.

*Kemut waem toro pin kini paso?* —Why did you (SG) pinch your friend’s bananas?

kena

alt. kembei

▶ like that, so

*E-e aton, kena pepe.* —No my older brother, it is not so.

Conjunction

▶ so, if so then, if that is the case then

*Kena, padei ta...* —If that is the case, then why is it that...

*Kena ko nu kam leg sokorei?* —What, then, will you (SG) give me?

*Kena so ituŋ agre.* —In that case I wish I myself had seen it.

-kende-

N_Inal

▶ vagina, female sex organ

note: taboo term, the term *ni-* is normally used as a more polite euphemism

kendeere

N

▶ opossum, cuscus, phalanger (white, lives up in trees, tail curls around tree branches)

*Kendeere timbot sala ke uteene.* —Opossums live up in the tops of trees.

-kendeke

V_Tr

▶ twist off, pick

*Kelela ma kekendeke pege sa pa Aboi bizin.* —Go inland and twist off some betel-peppers for Aboi’s family.

*Kala kendeke kanda kun sa.* —Go twist off a breadfruit for us (INC) to eat.

similar: -keende

kene

N_Event

▶ sleep

*Aŋkene kene tio ma imap zen, pa wal tikam yonon yonon.* —I did not finish my sleep because people made noise.

*Aŋkam kene tio ambai men mi aymanga mini.*

—I had a good sleep and got up again.

▶ position, orientation

def. *ruumu ikeene be parei* —how a house is situated/ orientated

*Ka kene ta kembe som!* —Its orientation was not like that!

*Ruumu ka kene be padei?* —How is the orientation of the house to be?

kenkenŋa-

N_Inal_Static Redup

construction: *molo kenkenŋa-

▶ very long

*ke molo kenkenŋana* —a very tall tree

*sumjana molo kenkenŋana* —a very long prayer

-kenut

V_Tr

▶ snap off, break off (something that comes off easily)

*Nio aŋkenu̍n pin/ naŋale/ geene ruunu.* —I broke off banana/ naŋale/ geene leaves.

▶ pinch

*Kenut Alo i pepe! Ko itaŋ.* —Don’t pinch
Aloi! She will cry.

-ken\textsubscript{n}nut/ -ken\textsubscript{nut}nut V\textsubscript{Tr} Redup
-\textit{parken}\textsubscript{nut} V\textsubscript{Middle}
\begin{itemize}
  \item pinch each other
\end{itemize}
-\textit{parken}\textsubscript{nut} V\textsubscript{Middle Redup}
\textit{Niomru na, kezenzeenge mi kaparken}\textsubscript{nut} yom \textit{paso!} —Why are you two laughing and pinching each other!

\textbf{keŋ} \textsubscript{1} N\textsubscript{Event}
\begin{itemize}
  \item snapping in half, snapping loose, breaking loose
\end{itemize}
\textit{Woro ikam keŋ.} —The rope snapped loose.
\begin{itemize}
  \item muscle cramp
\end{itemize}
\textit{Aŋno dogo ma an\textsubscript{e}se ma moson ikam keŋ, to mbuleŋ borok su ma aŋ\textsubscript{bot}.} —I was climbing up the hill and got a cramp in my muscle [Lit. ‘my flesh snapped’], so then I sat down and waited.

\textit{Aŋkam mburu biibi, ma uroŋ ikam keŋ.} —I took (i.e. carried) a large load and my muscles cramped [Lit. ‘my veins cramped’].

\textbf{ke}t\textit{-ikam keŋ}
\begin{itemize}
  \item be startled, get a fright, have a fright, be shocked, excited at, heart stops from fear or shock, heart sinks
\end{itemize}
\textit{Nio aŋl\textsubscript{e}ŋ tamaŋ ururu\textsubscript{u}nu ma keteŋ ikam keŋ pini.} —I heard news about my father and was shocked.

\textit{Aŋk\textsubscript{a}lala mabe aŋmel, to ikam ma keteŋ ikam keŋ.} —I almost fell over backwards, so that gave me a fright.

\textbf{keŋ} \textsubscript{2} V\textsubscript{Intr.Uninfl}
\begin{itemize}
  \item hop, jump
\end{itemize}
\textit{Keŋ sala/ keŋ se} \textsubscript{jump up onto, go up on to, hop onboard, go aboard}
\textit{Loŋa mi keŋ se wooŋgo. Pa \textit{ingga} be \textit{ila}!} —Hurry up and hop onboard the ship. For it is about to leave!

\textit{T\textit{ipi}nd\textit{i} \textit{wooro ma \textit{tasala, to keŋ sala ke namaana.}} —\textit{We (\textit{INC}) tie a rope and go up \[the tree trunk\], and then \[swung\] up onto a branch of the tree.}

\textbf{-keŋ\textsubscript{keŋ}} V\textsubscript{Intr Redup}
\begin{itemize}
  \item hop on one leg
\end{itemize}
\textit{Nio aŋtutkat kumbuŋ, \textit{tabe aŋkeŋkeŋ}.} —I bumped my foot [against something], and so I am hopping on one leg.

\textbf{keŋ\textsubscript{keŋ}1} N\textsubscript{Event Redup}
\begin{itemize}
  \item cracking noise heard in one’s joints
\end{itemize}
\textit{Namaana ikam keŋ\textsubscript{keŋ}.} —The knuckles in his hand made a cracking noise.

\textbf{keŋ\textsubscript{keŋ}2} V\textsubscript{Intr.Stative Uninfl Redup}
\begin{itemize}
  \item have sufficient resources to complete something, have enough
\end{itemize}
def. \textit{Re kat ma \textit{ira\textsubscript{o}p posop ura\textsubscript{a}t\textsubscript{a} t\textsubscript{a}na.}} —\textit{You (\textit{SG}) evaluate well and make sure there is enough for you to finish the work}

\textit{Molo mi ur/pa\textit{raŋ}raŋ koron ma \textit{ira\textsubscript{o}}, mi \textit{pit\textit{pit} itum ma keŋ\textsubscript{keŋ} kat, mana \textit{manga pa}.} —\textit{Ready enough of everything well in advance, and evaluate yourself and make sure there is enough to complete it, and only after that actually begin.}

\textit{Mo\textit{ori tamaana mi wa\textit{l} k\textit{i}n\textit{a} ti\textit{wi} la pa to\textit{mo}]\textit{oto tamaana ma na\textit{a}na ma wa\textit{l k\textit{i}n\textit{a} ti kem\textit{be}i: \textit{Ni\textit{o} m\textit{a}]\textit{rao}}? \textit{Kipit\textit{pit} yom ma keŋ\textsubscript{keŋ} kat, to kakami. \textit{(s\textit{u}a mburaan\textsubscript{a}n\textsubscript{a}n\textsubscript{a}n\textsubscript{a})}} —\textit{The woman’s father and her [other] relatives go and ask the man’s father and mother and his [other] relatives like this: “Are you able? Evaluate yourselves carefully and if you really have enough resources, then you can get her [for his wife].” (strong talk)}

\textbf{kep\textsubscript{-}} N\textsubscript{Inal}
\begin{itemize}
  \item remains of something that has rotted away
\end{itemize}
\textit{Ruumu sa kepe\textsubscript{e}ne ti?} —Are these the remains of some house?

\textit{Kel\textit{amu na\textit{a}la ki\textit{ne} m\textit{a}pe\textsubscript{e}ne ti.} —\textit{These are the remains of Kelamu’s grave.}

\textbf{-kepkep} V\textsubscript{Intr.Stative Redup}
\begin{itemize}
  \item be numb and stiff (used of joints)
\end{itemize}
\textit{T\textit{akam ura\textsubscript{a}t\textsubscript{a} pa yaŋ, to nam\textit{a}nda ikepkep}.} —\textit{When we (\textit{INC}) work in the rain, then our hands get numb and stiff.}

\textbf{-keraama} V\textsubscript{Intr}
\begin{itemize}
  \item grip tightly into the ground
\end{itemize}
\textit{Ser\textit{e}b\textit{a}t t\textit{io} ti\textit{gi}, b\textit{uri} ta an\textit{p\textsubscript{a}a}za i. \textit{Molo som, mi \textit{ura\textsubscript{a}n\textit{a}a ikeraama ma imender i.}} —\textit{This sweet potato plant of mine, it is just now that I planted it. It wasn’t long before the roots gripped into the ground tightly and it stood erect.}

\textit{Ke ur\textit{an\textsubscript{u}r\textsubscript{a}n\textsubscript{a}a ikeraama s\textit{u}la to\textit{ono}.} —\textit{The tree roots gripped down into the ground.}
**kere-**

**N_Inal**

- **front, face**
  
  *Mala siyaanabi tinga, kozo taara, to ur kereene imar kei.* —That huge mala tree over there, when you (SG) cut it, then make sure it falls facing this way.

  *Kere, kereene ila parei?* —Look, which way is it facing?

- **protruding/ bulging stomach**
  
  *Moori ti kereene indu. Ko kopoono?* —This woman's belly is protruding. Is she pregnant?

- **forward**
  
  *Ni ilala pa kereene, mi imilmiili pa ndemeene.* —He went forward and returned walking backward.

**kere- indu**

- **protruding/ bulging stomach**
  
  *Moori ti kereene indu. Ko kopoono?* —This woman's belly is protruding. Is she pregnant?

- **face each other**
  
  *Ituru kerende iparsai piti, be tuguugu meene.* —We are opposite and facing each other in order to pulverise the sago.

**kere- ila mbata**

- **face each other**
  
  *Zin keren ila mbata, mi tiwidit mbol.* —They were facing each other and telling stories.

**kere- uunu**

- **right in front of**
  
  *Buk imbot su kerem uunu!* —The book is right in front of you (SG)!

  *Ambot la ni kereene uunu.* —We (EXC) were right in front of him.

**-kere**

- **lead (used of children, mother pigs, chicken and its chicks)**
  
  *Ni ikere zin nangaj, iso zizan tila lele toro.* —He was leading the youngsters saying they should go to some other place.

  *Ijge ikere lutuunu bizin ma tila.* —The pig led her piglets away.

**-kerekere**

- **be dry, be parched**
  
  *Toono ikerekere kat. Irao tapaaza kini som.* —The ground is very dry and parched. We (INC) can’t plant food crops [right now].

- **be thirsty, be parched (Lit. ‘one’s throat is dry’)**
  
  *Ŋgureŋ tikerekere pa kong yok.* —My throat is very dry/ parched for water [i.e. I am very thirsty].

- **person with dry skin, person who doesn’t sweat easily**
  
  *Ni ŋgureene ikerekere ma isaana kat.* —He is really suffering from thirst.

- **dry food [has little oil or fat]**
  
  *Ni imbel uraata mi ka uze isu som. Ni kerekereŋana kat.* —He has worked hard, but does not sweat. He is really dry.

**-kerker**

- **scrape off soot from food that has been roasted over a fire**
  
  *Nio akkerker biidi pa tuai.* —I scraped the soot off the yams with a clamshell.

**-kerrut**

- **cut up, tear up (something that is soft, ta ambai som.** —He is always instigating them into fighting and doing all kinds of [other] things that are not good.

- **cut up, tear up (something that is soft, ta ambai som.** —He is always instigating them into fighting and doing all kinds of [other] things that are not good.
Iti tekerrut zeere ma munmun be tonoi yambon pa. —Let us (INC) cut up the leafy vegetables into small pieces in order to boil soup with them.
Kerrut pa nomom, som keembe, o buza. —You (SG) cut/tear up [things] into pieces using your hands, or a clamshell, or a knife.

### keruunu

**N** construction: le- keruunu (bizin)
- great-great-grandparent(s)
- great-great-grandchildren (4th generation)

#### leŋ	keruunu	moori —my great-great grandmother/daughter
dial.var. keurana (Marile, Northern), keruun (Gauru)

### kes

#### Adv_Pred1
- right this way
  “Kamar kes!” —“Come right this way!”

#### N
- term of address for one’s sister’s husband after her death, widowed brother-in-law
  Munju na, Akui iwatawaata Dick be iwaana, mi buri na ipaati be ka kes. Pa Akui le tamuri Elen ta Dick iwooli na, imeete kek.
  —Before, Akui called Dick his brother-in-law, but now he calls him his kes (=widowed brother-in-law). For Akui’s cousin sister Elen, whom Dick married, has died.

#### V_Intr_Stative, V_Intr
- (go) out of joint, (become) dislocated
  Taŋi timomo ma kezeene ikes. To tila Butawen. —Tangi yawned and her jaw became dislocated. Then they went to [the mission hospital at] Butawen.
- Unable to talk
  Mete nomnom kana ikam pikin ma kezeene ikes. Irao iso sua som. —Malaria causes a child’s jaw to freeze up. He can’t talk.

#### V_Tr
- collect sea anemones (live corals)
  Tala tekes tiimi. —Let us go and collect sea anemones [on the reef].
- Infect, transmit a disease to someone
  Ni ikes yo pa mete kini. —He infected me with his disease./ He transmitted his disease to me.
- Influence, incite
  Gaaba zin pepe. Kokena tikesu pa mbulu kizin sanangana. —Don’t accompany them lest they ‘infect’/ influence you (SG) with their bad behaviour.

#### V_Middle
- incite each other
  Tiparkezes zin pa mbulu sanaana. —They keep inciting each other to bad behaviour.

#### V_Tr
- pour liquid from one container into another
  Kes leŋ kerosin isula botol taingi. —Pour me some kerosene into this bottle.
- String, thread (beads onto a string)
  Zin moori tikes natabu/ kapimolo/ borbooro. —The women were stringing natabu/ kapimolo/ borbooro beads.

#### V_Tr Redup
- Pouring gasoline into a container
  Ni ikezes bensin ila putuunu. —He was pouring gasoline into a container.
- Walk along something narrow (like a tree trunk, bridge, side of a ship), crawl along
  Kekes wooŋgo kezeene pepe. Iŋgi toko pa mbey. —Don’t walk along the side of the ship. We (INC) are travelling at night now.
  Moolo tikes ke ma tila. —The ants crawled along the stick.

#### V_Intr, V_Intr
- See also
  Ur pin sala you keseene. —Put the bananas on the red coals of the fire [to roast].
  Talas ye sala you keseene. —Let’s roast the fish over the coals.
  Mbooro keseene raraate kembei mala keseene, mburaana men. Ka you izzu karau som. —The red coals left after burning a coconut shell are like the red coals from mala wood, they burn intensely. The fire from them does not quickly die down.

See also: *-tiŋirŋir* ‘burn down to coals’
-keske V_Tr
- infect
  Nio akseske u pa mete tio. —I infected you (SG) with my illness.
  Ngar toono kana ikese kezin. —Worldly thinking infected them.
similar: -kes ‘infect, transmit, influence’

keskeeze N Redup
construction: ka- keskeeze
- jaw, jaw bone
  Nge ka ze ilamlaama pagaana, to ikurum kuliini ma tuj la ka keskeeze. To tipun nga tana ma imeete, mi tisebe ka keskeeze raama ze ma tisap ze ma isu. —The pig’s molars rub against its cheek, and then [they] break through the skin, going all the way to the jaw. Then they kill the pig, and loosen the jaw bone with the tusks and knock out the tusks.
dial.var. keskees (Gauru)
see also: keze- ‘chin’
k esseee Keeoo N_Inal_Redup
- everyone talking about something, jaw about
  Sua tingga pakaamnana, mi zin keskeeze booze tiso sorok. —That talk is false, but everyone is talking/ jawing about it with no basis for their words.

keskeeneza- N_Inal_Stative Redup
- blue or green colour that is bright/ intense/ strong
def. mataana men, mos iyaara men —[It is] intense, the colour really shines.
saamba keskeenejana —bright (blue) sky similar: saamba komboono
see also: -gabgap, gabgapanga- ‘dark coloured, including dark blue or green’

mbura- keskeenejana
- all-powerful, almighty (used of God)
  Anutu, ni mbura keskeenejana. —God, he is all-powerful.

tiro- keskeenejana
- powerful, tough
  Tomtom tingi, ni tiroono keskeenejana. —This person, he is a really tough man. (Lit. “He has powerful bones.”)

ket Adv_PredP
- already, perfect aspect
  Ni imar ket. —He has come.
  Iggi rourou ket. —It is already [late] afternoon.

ket  N_Inal
- flat-shaped part, flat/level area
  Kar keteene —flat open area in the middle of the village
  Toono keteene —plain, flat/ level area
- surface
  Zaala/ tai/ magat keteene —surface of the road/ ocean/ reef
- liver (internal organ)
  Tomtom boozomen lelen be tiknan kan nga keteene. —Many people like to eat the pig’s liver.
- internal organs (general term, can refer to lungs, stomach, heart, etc.)
- chest
  Aigau imbot la kete. —They had decorations hanging on their chests.
  Keene mi ketem ise. —Lie on your back (with your chest facing up).
  Keene mi ketem isula. —Sleep on your stomach (with your chest facing down).

kete- bilbil
- really hungry (Lit. ‘liver is wandering/ flaming’)
kete- borbor
- out of breath (Marile dialect)
kete- imurur
- be surprised (Literally ‘liver trembles’)
kete- nono
- be sick to one’s stomach, be nauseous
- heart racing, out of breath

kete- salakaaga
- nauseous, sick to one’s stomach

kete- su
- rest (Lit. ‘heart, chest descends’)
aigule potomnana tabe keteende su pa i.
—Sabbath (Lit. the holy day when we (INC) are to rest)

kete- isula
- lie face down (Lit. ‘chest descends’)
kete- wek se
- turn chest up
  Aloi ikeene mi itimbil ma keteene wek se. —Aloi was sleeping and rolled over on her back with her chest facing upwards.

kete- iyouyou
- very hungry (Lit. ‘liver hurts’)

katarra iko kete-
- very hungry (Lit. ‘a type of thorny vine scratches one’s liver’)
  Katarra iko keteen mete. —I am very hungry.
kete-keto kete
- refresh, strengthen with food (Lit. ‘cover one’s liver’)

Aŋkam koyom kini ri sa be ikoto keteyom.
— I’ll give you (PL) a bit of food to refresh you.

-pespeeeze kete-
- slap one’s chest (done when volunteering to do something, or bragging, or challenging someone)

-wat kete-
- pant, be out of breath (can be heard)

kete-2
- heart (organ)

kete- ikam keŋ
- startled, scared, shocked, stunned (Lit. ‘heart, chest does snapping’)

kete- ikam kuŋ
- one’s heart stops, stop breathing, die (Lit. ‘heart makes a thudding noise’)

Ni keteene ikam kuŋ. Imeete kek. — He stopped breathing. He has died.

kete- ikam wek
- get a fright, be stunned by something unexpected happening (and therefore unable to take action)

kete- imap
- die (Lit. ‘liver/heart ends’)

kete- nono
- be sick to one’s stomach, be nauseous

kete- ipas
- be out of breath (Lit. ‘heart pulls out’)

kete- (ikam) kutkut
- chest is heaving

kete- (ikam) kutkutŋana
- heartbeat, pulse

Ni keteene kutkutŋana imap. — His heartbeat stopped [i.e. he died].

-peke kete-
- kill, hasten the death of, finish off completely

Sombe loŋa imeete som, to tepeke keteene ma imeete. — If it does not die quickly, then we (INC) finish it off.

kete-3
- seat of strong emotions, ‘heart’ (mainly used for various types of uncontrolled, strong feelings)

kete- ibayou
- very upset (Lit. ‘liver is hot’)

kete- ibeleu
- fly into rage (Lit. ‘liver slips away’)

kete- biibi
- slow in reacting (a positive trait), unemotional, patient (Lit. ‘liver is big’) def. Le ngar, loŋa mi ikam korŋŋ som. — He has [correct] thinking; he doesn’t do things quickly.

Wai, ñge isus lele ku mi ketem biibi mete. Ïgali som? — Hey the pig dug up your (SG) area and you didn’t react. Why didn’t you shoot it?

kete- borbora
- stingy (Birik dialect)

Ketem borbora pa korŋŋ ku. — You (SG) are stingy with your things.

kete- gurukguruk
- impulsive, impetuous, do something quickly but carelessly, jump into an activity without thinking, become excited/upset too quickly (Lit. ‘liver is shifting’)

Keteyom gurukguruk sorok pepe. — You (PL) should not get excited for no reason.

kete- kembei ta lai (aras)
- easily infuriated, short-tempered (Lit. ‘liver is like a wild yam’)

kete- koronŋŋa-
- stingy

similar: -rutruutu koron

kete- iluumu
- be at peace, calm, quiet (Lit. ‘liver is cool’)

kete- malmal
- angry (Lit. ‘liver fights’)

kete- malmalŋa-
- habitually angry, always angry (Lit. ‘liver fighting’)

kete malmalŋana
- wrath, anger

Anutu kete malmalŋana kini — wrath of God

kete- imaraaza
- feel upset because no one gives help when it is badly needed

- upset

Aŋnok aŋnok ma ketenj be imaraaza. Pa
kete-

**tomtom sa be iuulu yo som.** —I kept at it [working] and was about to get upset. For there was nobody to help me.

**kete-** (-)meete
- be patient, not easily upset, take time to do something carefully, methodical (Lit. ‘liver dies’)

*Ketem meete! —Be patient! Ketem meete pa uraata ku, mi kam. Anpyiuru som. —Take your (SG) time to do your work. I am not hurrying you.

*Ni ikam uraata mi keteene imeete mi ikam. —He works very slowly and carefully.

**kete-** meeteŋana
- patient, careful
- slow in giving

**kete-** molo mete
- stingy

**kete-** imurur
- be surprised (Literally ‘liver trembles’)
similar: ute-

*Ni ikam uraata mi keteene imeete mi ikam.

**kete-** (i)pakpak
- very angry (Lit. ‘liver is bitter’)

*Ni keteene ipakpak pa woogo kini. —He was very angry about his canoe.

**kete-** patŋana
- stubborn, unmoved, implacable, unyielding to requests (Lit. ‘liver is stony’)
similar: ute-

*Nu ńoonjo pio, mi irao ajkam pu na som. Nio kete patŋoŋ. —You (SG) are quarrelling with me, but I am not going to give it to you. I am unmoved.

**kete-** pitpit
- hurry up too much, react too quickly (Lit. ‘liver/heart jumps’)

*Keteyom pitpit pepe! —Don’t you (PL) react too quickly!

**kete-** rokokaala
- stingy, unwilling to give something

*Ketem rokokaala korọŋ ku. —You (SG) are stingy concerning your things.

**kete-** ise pa
- become aroused, get excited, enthusiastic (Lit. ‘liver arises concerning’)

*Keten ise pa naroogo, tana tikam aigau pizin be tirak. —Because they got excited about the dance ceremony, they gave decorations to them so they could dance.

**kete-** somŋa-
- generous, always giving things freely to others (Lit. ‘lacking a liver’)
similar: rairaiŋa-, mata- mererenja-

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-kam kete-
- want to help, relieve burden

*Tomtom ikwaara mburu biibi, to nu kam keteene (=ulu pa). —When a person carries a big load, then you (SG) get his liver = want to help him.

*Kam keteene risa lak! —Help him a bit [so he can rest for awhile].

-kam nama- keteene pa
- do careful/ skilled craftsmanship

*Kaari ta imbotmbot na, Atai ikam nama keteene pa. Kala mi kere. —The netbag that is there, Atai made it skillfully. Go and see it.

-kan kete-
- be rash, be impetuous, respond too quickly, overreact (Lit. ‘eat one’s liver’)

*Kan kete pepe! Ketem su mi leg kat uunu. —Don’t be rash. Take it easy and listen well to the reason [for the dispute].

-pamalmal kete-
- provoke, anger, make angry

-pas kete-
- infuriate, enrage, make angry (Lit. ‘pull out someone’s liver’)

*Mengel talŋa pampam mete ma ipas toono keteene, tabe toono ibalisi pa ke. —Mengel was very disobedient and infuriated his older brother, so his older brother struck him with a stick.

-pei kete-
- arouse, stir up, stimulate (Lit. ‘stir up someone’s liver’)

*Nu so sua tina, tabe pei keteene malmalŋana kini ma niomru koŋooŋ. —You (SG) said that and therefore you stirred up his anger and the two of you are now quarrelling.

-potor kete-
- restrain one’s anger (Lit. ‘comfort one’s liver’)

-pun kete-
- stop one’s anger, restrain oneself (Lit. ‘hit one’s liver’)

-suulu kete-
- calm down, control oneself


*Kozo suulu ketem. Kam mbulu sa pepe. —Calm down. Don’t do anything [rash].

-tut kete-
- control one’s temper, restrain oneself
(Lit. 'hit/hammer one’s liver')

*Kan ketem pepe, tut ketem! —Don’t be too rash, restrain yourself.

similar: -yaraama, -koto itu-
kalpa- keteene men —speak very loudly

-so sua mat keteene
> publicly use offensive, insulting language (often involves using sexual taboo expressions)

**kwo- keteetenda-**
> good, effective speaker
similar: kwo- suaja-

**kete-**

-4 N_Inal
> inner part, core, kernel, edible part

Tarpaala mbu makinj, mi kam keteene ila lene, mi kam kuliini men ma iwe soolo.
—After you (SG) cut a betel-nut palm, remove the core, and just take the outer bark [Lit. ‘skin’] to become the flooring.

kanjar keteene —inner part/ kernel of a galip nut [edible part]

Kinsek mbala isu mi tere mbeete keteene.
—Pick off that dressing from the sore and let’s see how the sore looks.

**mata- keteene**
> iris, pupil of the eye (Lit. ‘inner part of the eye’)

Agru kat pa motoŋ keteene. —I saw it with my own eyes.

**meene keteene**
> sago flour

Agru kisin mi yok su lene bekena meene keteene imbot mat mi iraaza.
—I scattered the processed sago pulp [from around the sago trap] and the water ran away, so that the sago flour would be exposed and dry.

**keteene men**

- Quantifier
> vast amount, intensifier

siizi keteene men —teaming with grasshoppers

**-keto**

V_Tr
> chase, chase after, go after, chase away

Me tio iketo zin kuumbyanyi. —My dog chased away the thieves.

Yanj iketo yo su zaala lwoono. —The rain chased me on the way.

**-ketoto**

V_Tr Redup

Aigule ta boozomen tizanjaaya yo mi tiketoto yo. —Every day they are lying in wait for me and chasing after me.

La ketoto zin pikin, pa tikam yonon yonon booboo. —Go after the kids, for they are making a lot of noise.

**keu**

N_Event

construction: kopo- ikam keu
> alarmed, upset, worried

Kopoono ikam keu ma itaŋ, pa ire toono ipun supuuri pa pat. —He was alarmed and cried, for he saw his big brother only struck it a glancing blow with the stone.

similar: kete- ikam kej

**-kekeu**

V_Intr, Stative Redup
> be wrinkled, be crumpled, be crinkled

Mburo ikekeu. —The clothes are wrinkled.

**kuli- ikekeu**
> be old and lack strength

Ni kuliini ikekeu kek. —He is very old and lacks strength.

similar: -morou, -mulul ‘shrivelled, wrinkled’

**keurana**

N

construction: le- keurana (bizin)
> great-great-grandparents, great-great-grandchildren, 4th generation blood relatives
dial.var. keruunu (Central), keruun (Gauru)

**-keut**

V_Intr
> move secretly, go away secretly, move stealthily

Keut pizin ma la. —Go away from them stealthily.

Keut ma la. Kokena ire u to itaŋtaŋ. —Go away secretly. For if she sees you (SG), then she will cry.

**-keudut**

V_Intr Redup

see also: -ke, -ut

**keze1**

N
> plant type (resembles googo ‘type of ginger’, tall, soft, used as a kind of cough medicine)

Nio anyguy. Tana la yembut kog keze sa. —I have a cough. So go and cut me some keze.

**keze2**

N_Inal
> side, edge

woongo kezeene —side of a canoe
kur kezeene —edge of a reef

Koko ngamar kezeene. —Close the basket!
> bank (of a body of water)

yok kezeene —river bank, edge of the river
> chin, lower jaw

Ni keze rumun rumunjana. —He has a hairy beard.
ki-1

- manner of speaking
keze- kaiwona
  - forceful speaker (Lit. ‘disputatious/contentious chin’)
keze- mbolŋana
  - adamant, insistent (Lit. ‘strong chinned’)
keze- imbol
  - talk forcefully (Lit. ‘chin is strong’)
similar: kwo- mbolŋa-, kwo- imbol
keze- keke
  - stiff jaw
  - sharp tongued, speaks forcefully (Lit. ‘chin is stiff’)

ki

- locative preposition
  - to, towards, at, with (typically directed to or located at an animate entity)
see also: tio, ku ~ kiwi, kiu, kue, kini, kiti, kindi, tiam, tiom, kizin (=Locative pronouns formed with ki)
Pas ila ki Atai. —The letter went to Atai.  
Ni imbot ki tisiini. —He is with his younger brother.

Nu mbot ki asiŋ ta mar? —From whom are you (SG) coming?
-urla ki Anutu —believe in God/commit oneself to God
  - of (presupposed, alienable genitive)
ruumu kini (ki-ni) —his house
nge ki Aibike —Aibike’s pig
  - about
mbol ki me —a story about a dog
  - associated with
ruumu ki man —chicken house
biibi ki kar —big man/leader of the village
  - habitual/typical relationship
tomtom ki sua —A person who habitually does a lot of talking.
Ni imbot ki mbulu kini. (=mbulu kini ko imbot raami) —He continues to have his [same] behaviour.

ki

alt. = ki

- applicative (possible reflex of Proto-Oceanic *aki(ni). When added to verbs it makes them more intensive and often slightly changes the meaning)

-boobo ki
  - call on a spirit for help or to put curse on someone, invoke
Ni iboobo ki us kini. —He called on his totem for help.

-maata ki
  - drag behind, be too slow
Kamaata ki pepe. Kombo ma ges pa tamen.  
—Don’t drag behind. Sing in time.

-pete ki
  - do something gently, slowly and carefully, haltingly, pause (in speaking, walking)
Pete ki sua pepe. So karau, to tomtom toro kadoono iso. —Do not be slow in your (SG) speech. Speak quickly, and then it will be someone else’s turn to speak.

-potor ki
  - do carefully or properly
Rak, to potor ki naroogo. Karau karau sorok pepe. To kombom. —When you (SG) dance, then do it properly. Don’t be too quick. Follow [the rhythm of] the drums.

-re ki
  - consider the limited quantity of something and act accordingly
  - consider the time (and complete what needs to be done), think of the time (said as a warning)
Re ki mi loŋa la pa kar, pa mbeŋ kek!
—Think of the time [and finish off whatever you (SG) are doing now], and then quickly go back to the village. For it is already night!
Kam ma bok kat pepe, re ki! Kokena imiliŋ.
—Don’t make it really full, think [of how much space is left in the container] lest it spill over.
  - watch out, take care, be conscious of, be aware of, consider
Re ki uraata ku tina mi irao. Kokena mbeŋkaalu. —Consider the time lest night falls on you (SG) [before you realise it].

-sapaara ki
  - do good family planning, abstain from sexual relations for the benefit of one’s youngest child

ki-3

- midrib of a leaf
koi kiini —midrib of a tobacco leaf
meene kinkin —midribs of sago palm leaves
  - stalk
Koroŋ tana kiini tamen. Mi isala kor to
ibogboogo. —That thing only has a single stalk. But higher up it divides.

...ber ma ise, to iur kiini ma isala. —...it sprouted up, and then it put forth a stalk and [grew] up even taller.

Yagoŋ ŋonon tipet la kiini. —The ears of corn appeared on the stalk.

► stem
Bela isekap kat la kiini, tona iur ŋonoono. —It must be joined to the stem, for it to bear fruit.

► handle
nakabasi kiini —axe handle

Spun kiini ipol. —The spoon handle broke.

kiibi

► cockroach
Kiibi na, koron sananjan. Tinggorut/
Tikeere kawaala ma buk, ma aigau, ma... —Cockroaches are bad things. They eat/ shred clothing, and books, and ceremonial decorations, and [other things as well]...

kiibi

► looped rope or vine put around one's ankles to help in climbing up trees
Mol kiibi be aŋsala ni. —Tie a loop so I can climb up the coconut palm.

-kiili

► take off, take out, take down, take apart, undo, remove

Nio aŋkiili ke ta nu ṣgun. —I removed the stick that you (SG) put in the ground.

Nio aŋkiili kataama ma isu. —I took down the door.

Tikiili kapa ma isu lene. —They took off the roofing iron.

Dokta ikiili zoŋoŋ ru. —The doctor removed two of my teeth.

kiiliŋana

Nu nok ke kiiliŋana paso? —Why do you (SG) keep removing the sticks.

kiin

► to him/ her/ it, with him/her/it
► of him/ her/ it, his/ her/ its
► third person singular locative pronoun note: Gauru dialect form

dial.var. kini (Central, Northern)

-kiiri

► be strong and healthy, robust (used of children)
Pikin ikiiri zen. (=kuliini imbol zen.) —The child is not strong enough yet.

Ampeebe Aloí ma ikiiri zen, mi amkami ma amla amre narooogo pa mbeng ma tolou iteegi. To ampet na, ni inggau ma ibayou.

—We (EXC) gave birth to Aloí, but before she was really strong, we took her to see dance ceremony at night and the cold dew got on her. Then when we came back home, she was coughing and sick.

kiri

► physically strong
Kakam mburu bibip pepe, pa niom tiroyom ikiiri zen. —Don't take big loads, for your (PL) bones are not yet strong enough [said to small children].

kiizi

► construction: ka- kiizi

► enduring hatred, deep-seated hatred, enmity (often used in the context of killings to avenge some wrong-doing)
Kanda kiizi inmbot mazwanda. —We (INC) have deep-seated hatred between us.

Kiizi tana imap zen. Tana motoyom ingalŋgal ituyom. —That enmity is not yet finished. So watch yourselves and be careful.

-ŋgeele ka- kiizi

► plot to kill
Zin tingołe ka kiizi be tipuni. —They plotted against him to kill him.

-mbuk ka- kiizi

► plot against, decide to kill

-tut ka- kiizi

► plot to kill, determine to kill

kiizi

► net for catching prawns/crayfish (woven out of twisted rope, usually used by women)

Zin tike kiizi pa wooro kaiwos. —They made/ wove prawn nets out of tulip rope.

Moori tikam kiizi kizin ma tila be tizibuuru. —The women took their crayfish nets and went to catch crayfish.

kik

► ringing (used of ears, could be interpreted as a sign of somebody wanting to do something for you)

Talŋaŋ ikam dik. —My ears are ringing. similar: talŋa- itay

kikik

► noise made by a chick when it is about to break out of its egg
Man lutuunu ikam kikik, ko ikotpaala?
—The chick is making noise in its egg, is it going to break out?

kil
N
sheath of a black palm, sago trap (When processing sago, the sheath is folded and made into a container where the sago and water collect in order to trap the dissolved sago starch, which is released by squeezing sago pulp soaked in water.)

Mbereeme ka kil na, tipiizi meene isula.
—The sago trap made from a black palm frond sheath, we (INC) squeeze sago down into it.

Ampun kis isu kil zilŋana ma ise ta kil keseene i, ina ampeene tau. —We (EXC) put processed sago pulp around the edges of the sago trap up to the tops of the folded edges [to prop it up in right position], in doing this, we ‘shoot’ it.

Nio iitus tamen ajkam kaame pa kil ta. N. mi L. tikam sopalai pa kil toro. —By myself I had a sago squeezing set up that went into one sago trap. N. and L. had a double squeezing setup that went into another trap.

def. Tikam kil, tona tila meene uunu. Mi tikek la ki surununu ta mi tipokat makiŋ, tona tikam meene kini mi tisap ke lutun lutun be tingungun sula. Nasa ikisraama/ ipakeke kil tana. Kokena zilŋan zilŋan itop. —They take the sheath of a black palm and go to the place where the sago is being processed. And they fold up part of it and after they tie it well, then they take the stem of a sago frond, and carve some pegs and stick them into the ground around it, so that they hold up/support [the folded sides of] the sheath. Then the sides won’t fall down.

see also: kolou, mbukul

-kilaala
V_Tr
▶ perceive, recognise
▶ realise, understand
▶ be aware, know well

Niam amkilaalu kek. Pa nu itum tamen ta mbesmbeeez piam. —We (EXC) know you (SG) well. For you are the only one who serves us.

Mbulu sosor ta kam na, kilala itum pa som? —The wrong-doing that you (SG) did, aren’t you aware of it?

Mataana imbol mi ikilaala koron. —He was at the age [Literally ‘His eye was strong’] when he was aware of his surroundings.

Ni iute Baibel, tamen ikilaala som. —He knows about the bible, but does not understand it [i.e. how it applies to what he is doing].

see also: -ute

-pakilaala
V_Tr
▶ teach, help to understand

kilalan
N_Event
▶ sign, mark, omen

Za iwe kilalan pa sua mbukŋana ki Merere.
—The rainbow became a sign of God’s promise/covenant.

Inako ka kilalan padeiŋana? —Then what will be the sign for it?
▶ mark of ownership

Ni ikam kilalan pa mbolkai ku. —He put a mark of ownership on your betel-nut palm.

Asiŋ kilalan kini? —Whose [identifying] mark [is it]?

note: irregular nominalisation of -kilaala

see also: -patoogo, patooŋoŋana

kilili1
N
▶ pillow (something on which to rest one’s head, traditionally carved out of wood)

Pat iwe kilili pini. —A stone served as pillow for him.

Yesu iur uteene se kilili mi ikenne. —Jesus put his head on a pillow and was sleeping.

kilili2
V_Intr
▶ lay one’s head down on something

Ni ikam pat ma kilili pa mi ikenne. —He took a stone and lay his head on it and slept.

kiliti
N
▶ piece of firewood that has been burning, but the fire has dies out or is about to die

Ŋgalaken kiliti, to you ikan. —Put the pieces of firewood closer together, and then the fire will burn [better].

Ur kiliti matan ila mbata, to wi. —Put the ends of the firewood together, and then blow [on them].

kilizi
N
▶ nut of a breadfruit

kun ka kilizi —breadfruit nuts

-alt. var. -killi

-kilili
V_Intr_Stative Redup
▶ glisten, shine brightly, flash, gleam, dazzle
Natiloŋa ikilili, mi ikam ma motoŋ ikuluulu.
—The mirror flashed and dazzled my eyes.

killiŋa-  N_Inal_Stative Redup
▶ shiny, shining, flashing, gleaming, dazzling
Koroŋ killiŋana imilmil. —Something flashing shines.
similar: -milmil

-kilip  V_Intr_Stative, V_Intr
▶ be dented, get dented
Kuuru tio taingi ambai som, pa ikilip.
—This pot of mine is not good, because it is dented.

Giibi kuuru ma isala pat pepe. Ko ikilip.
—Don’t throw the pot on the stones. It might get dented!

-kilipŋa-  N_Inal_Stative
▶ dented
Kuuru tio kilipŋana. —This pot is dented.

kilis  N
▶ trap, snare (used to catch pigs, wallabies, birds, bandicoots)
Nio aŋur kilis isu putar ki nge be ikami. —I put a trap in the pig’s path in order to catch it.
Kilis na, iti tuurpwe pa wooro mi ke.
—Snare/Traps, we (INC) make [them] with vines/ropes and sticks.

-kilkiili  V_Intr Redup
▶ swim under water
Nio aŋkikii kilis yula yok. —I swim deeper down into the water.
Nio aŋkikii kilis ma aŋsula ta maanga. —I swim down to the sand on the river bottom.

-kimbiŋa-  N_Inal
▶ tiny bit
sua kimbiŋana —short postscript
kimbiŋana rimen —tiny bit of something

-kimit  V_Intr
alt. -kinmit
▶ flash, lightning
Lele ikimit. —It is lightning./ Lightning flashed.
def. lele ikim bil, ina lele ikimit tau.

-kimtimit  V_Intr Redup

kin  N
▶ measurement, measures
Tebol ti, ka kin piizi? —This table, how much are its measurements?

Piri kumbum ten, ko irao kin piizi? —Pace it [Lit. ’throw your leg’], [and we will see] how many measures long it is.
▶ measuring stick
▶ example to be followed
Ni iwe kin ambaiŋana piti. —He was a good example for us (INC).

-kin  V_Tr
▶ measure, lay out measurements for
Nio aŋkin ruunu. —I laid out [the outline of] the house [on the ground].

Kin la nomom luturuulu. —Measure between your thumb and forefinger./ Measure in hand spans.

Kin pa nomom mi re ten. —Measure it in cubits, measure using the distance from your (SG) elbow to your fingertips.

Kin pa re. —Measure by arm spans.

Kin sula kumbum luturuulu ma isala utem.
—Measure from your (SG) toes up to your head [i.e. measure using your own height]

kinŋa-  N_Inal_Event
▶ measuring, something used for measuring
ke (k) kinŋana —measuring stick
▶ fitting, suitable, appropriate (because of age, size)
To tina, ni kinŋana moori tinga som. Pa moori tinga kaibiŋana. —That man he is not appropriate for the woman over there. For that woman is older.

Nu kumbum kaibiŋana mete. Mbot mi tom ila.
Pa ni ziru Aibike, to kan kin raraate. Irao tisiŋ meene.
—You (SG) are too short. Stay behind and [let] your older brother go. For he and Aibike are the same size. They can carry the sago [which is hung from a stick that is carried on their shoulders].
similar: kado-

-kin  V_Tr
▶ snap off with fingers, pick
Kala kikin koŋ kemyo sa/ peeg ruunu sa.
—Go and pick me some fern leaves/betel-pepper leaves.

-kinin  V_Tr Redup

-kin-  V_Tr
▶ do something using one’s fingers (in compound verbs)

-kinnumu —crumble up with one’s fingers
-kinkaaga —open a lid that is tightly attached
-kinmeete — squeeze out, put an end to, cause to die
-kinsek — scrape off, pull off using one’s fingers
-kinpaala — break into pieces using one’s fingers
-kinrati — weed a new garden area

kindi Pronoun
► to us, at us, with us (INC)
► our (INC)
► first person plural inclusive locative pronoun, hearer(s) included
Waende bizin timar kindi zeen. — Our (INC) friends haven’t come to us yet.
note: Gauru and Kampalap dialect form
dial.var. kiti (Central)

kini1 N
► food (generic term)
► starchy foods (root crops, rice, etc.)
kini mbitiŋana — fresh food, uncooked food, raw food
kini mazeene — cooked food
Kini re na kaŋar. Mi kini iwaara na ni.
— The food of the southeast monsoon season is galip nuts. And the food of the northwest monsoon season is coconuts.
Kini men ko ikis zin tomtom ma timbot ndabok na som.
— Food by itself will not sustain people and help them to live well.
-urpe kini — prepare food/ fix food
-kan kini — eat feast
kini biibi — feast/ large amount of food
-kam kini — put on a feast
► food crop
-paaza kini — plant food crops

kiniŋa- N_Inal_Stative
► bountiful in food, having food
Lele tina na, ka kiniŋana mi yokŋana.
— That area has lots of food and water.
mata- kiniŋa-
► thinking a lot about food, gluttonous (Lit. ‘food eye’)
Sombe nu motom kiniŋom, na rre be yaraama itum.
— If you (SG) think a lot about food, make sure you control yourself.

kini2 Pronoun
► to him/her/it, at him/her/it, with him/hers/it
► third person singular locative pronoun
Nio aŋla kini. — I go to him.
Pat imbot kini. — He eats very slowly.
see also: -re ki

kiniŋniŋgi N Redup
► rib of a coconut leaf
Ndaama ta uriizi na, siizi tikan ni ruunu ma kiniŋniŋgi men.
— Last year the grasshoppers ate the coconut leaves and only the ribs were left.
Tasal zin kiniŋniŋgi mi tingiu zin, to tulup ma iwe malwe.
— We (INC) rip off the leafy part from the ribs of coconut leaves, and then put [the ribs] together, and it becomes a broom.
dial.var. sasar (Marile)

-kinkaaga V_Tr
► open, take off a lid by pulling it up
Kinkaaga tin kwoono.
— Open the tin!
Kinkaaga kwonj mungu, tona answe sua turkeŋana.
— Pay me first (Lit. ‘open my mouth’), and then I will reveal a secret.

-kinkinkaaga V_Tr Redup
see also: -kaaga

-kinke V_Tr
► remove, take off something that has been fastened
Ni ikinke kawaala kini be iwe.
— He took off his clothes in order to bathe.
Kinke nomom pio!
— Take your (SG) hands off of me!
Kinke mburu ta ise wooro na, pa yan.
—Take in the clothes that are on the line, for [it is about to] rain. 
**Kinke zin bigil.** —Remove the wax seals.

**kinkiini**

alt. **kinkiin**

- **kinkiini** N_Event Redup
  construction: **-kam kinkiini**

**-kinmumu**

- **kinmumu** V_Tr
  - crumble up using one’s fingers, break into pieces with one’s fingers
  
**Nio ankinmumu meene keteene.** —I crumbled up the dry sago flour using my fingers.

**Kinmumu toono mungu, to paαa biidi isula.** —Crumble up the ground first, and then plant the yams down into it.

**kinmumuŋa-** N_Inal_Stative

- **kinmumuŋa-** N_Inal_Stative

**kinoŋo**

- **kinoŋo** N
  - hooked stick (used for collecting *galip* nuts and breadfruit)
  
**Sombe tasala kanar na, bela takam kinoŋo be toko kanar muruunuŋuŋa, som tabalis kanar pa.** —When we (INC) climb up a *galip* nut tree, we must take a hooked stick with us in order to hook clusters of *galip* nuts or knock down the *galip* nuts with it.

**-kinpaala**

- **kinpaala** V_Tr
  - break/ pick apart, remove using fingers (used when breaking fish)
  
**Kinpaala ye kutyuŋa tana mi isula yambon.** —Break up the smoked fish into pieces and [put it] into the soup.

**-kinpaala wooro**

- **kinpaala wooro**
  - split a vine or rope in half, make thinner by removing part of it
  
**Tikinpaala wooro be tizuk peeger/ tituuru ye.** —They split the vine in half [thereby making it more flexible] in order to tie up betel-peppers/ string up the fish.

**-kinsek**

- **kinsek** V_Tr
  - scrape off, scratch off, pick off (something using one’s fingernails)
  
**Tikipin/ Tikinsek pa namanda kukuunu.** —We (INC) scrape with our fingernails.

**Kinsek mbete mbakerenee ila ne.** —Scrape off the scab from the sore.

**Kinsek mbala isu, mi tere mbete keteene.** —Pick off that dressing from the sore and let’s see how the sore looks.
-kinsek lae pa
- irritate someone who easily becomes upset, rub someone the wrong way
Kozobe tomtom sa ikinsek lae pini ta urizi, so takankaana pa. Pa tomtom tina ambaijana som. —If somebody had irritated him the other day, we don’t know [what he would have done]. For that fellow is not a good man.

-kintai
V.Tr
- weed a new garden area
def. Sambarryana mungu, to amkintai pa nomoyam mi buza. —First there is the cutting of the garden area, and then we (EXC) weed it using our hands and a knife. Nio ayla aykintai mokleene tio. —I went and weeded my garden.
similar: -palailai

kinzai
N
alt. kizai
- magical practise, magical fetish, magical object (The fetish is made out of tree bark and ginger. Reciting spells and chanting are also involved. This type of magic is done to keep someone from becoming interested in a member of the opposite sex. Often a way of taking revenge on someone by trying to destroy their marriage.)
def. Naborou ta, zaana kizai. —One [kind of] magic, its name is kinzai.

kinzi
N
- vine type (used for tying up smaller things, making baskets for galip nuts, tying sago bundles, etc.)
Tamanj ila isek wooro kinzi be ike narabu. —My father went and stripped the bark off of the kinzi vine in order to tie up packets of tapioca bread with it.

kiŋ1
N_Event
- silence, quiet
Lele ikam kiŋ paso? —Why is it so quiet?

kiŋ2
V_Intr_Uninf
- finish, end
Ni iso ma kiŋ, mi … —After he finished talking, …
similar: -map

kiŋa
Adv_Pred0&1
- scattered, dispersed, moving in different directions
Zin tileŋ kiŋa sua ta boozomen. —They listen to talk from different sources.

kiŋakiŋa
Adv_Pred0&1 Redup
- scattered in many different directions
Tiwwa kiŋakiŋa pa saala naman naman. —They walked all over on different paths. Tipiri zin kiŋakiŋa. —They threw them in different directions. Tiko kiŋakiŋa pa lele ta boozomen. —They ran off in different directions going everywhere.
similar: lejaleŋa, papirik

matakiŋa
V.Intr
- different kinds
tomtom matakiŋa —different kinds of people. kini matakiŋa —different kinds of food.

-ur kiŋa
- put into different places
Ur kiŋa sin mburu paso? Ur ila mbata. —Why did you put the things in different places? Put them together in one group.

-kipiiri
V.Tr
- hold in place, hold fast, stabilise
Kipiiri (=kis) mooto ueneene. —Hold the snake’s head in place. [using a forked stick, one’s foot, etc.]
Kam kiruuŋu mi kipiiri soolo pa. —Take a nail and nail the flooring in place with it.
- strengthen, sustain, fortify
Tikan kini be ikipiiri zin ma tila tikam pai molo. —They ate the food so that it would strengthen them as they went on a long journey.
- instruct and strengthen someone, charge, make steadfast
Tamaana ikipiiri i pa sua pakan pa uraata. —His father instructed and strengthened him with some words concerning the work.

-kipiizi
V.Tr
- hide, conceal, hold something small in one’s hand
Aŋkipiizi mbu/ pat ila nomonj, kokena tire. —I hid the betel nut/ money in my hand, so they would not see it.
see also: -piizi

kipin
N
- stake that holds up the sieve when sago pulp is being squeezed and filtered.
def. koronj ta iteit —Something that holds [something]
Niam amsaaza meene kiini ma iwe kipin. —We (EXC) pulled off the sago frond and made it into stakes.
Ni ipo kipin ru be ikipiizi ruŋ pa, to ipiizi meene. —He tied two stakes to hold the
sieve in place, and then squeezed the sago.
► tongs made of bamboo that are used for handling hot food
Ni ineene serembat, to ikam kipin, mi itoro serembat pa. —She roasted sweet potatoes, and then took the tongs and turned the sweet potatoes with them.
Kam kipin mi piindi tiama be to kini. —Take some tongs and put the hot stones on top of the food in order to cook it.

-mata- ikir
► check to make sure that the right number of people, dogs, etc are present.
Motoyom ikir zin tomtom mungu, to kala.
—Check first that there are enough people, and then go.
Pita mataana ikir me kini makin, to imar kar.
—After Peter checked that all his dogs were with him, then he came to the village.

-kiraaza
► scratch (and cause bleeding)
Posi ikiraaza nomo. —The cat scratched my hand.
Zin munmun tiparkiraaza zin ma titanata.
—The little kids were scratching each other and crying.
► strip off the hard outer bark of a sago palm trunk (in order to start pounding the pithy interior)
Zin tomooto tila ma tikiraaza meene pa aro, to tigugu pataaŋa ma isu lene. —The men went and stripped off the sago palm bark with a sharpened stick, and then right away they pulverised it all.

-kiri
► basket made from coconut leaves (both men and women can carry it.)
kiri (nakaral, kapalaana, meene siŋ, ngamar, saaga, nasaka, pelpeele, taanga)
—different types of baskets woven from coconut leaves
Kakam ŋaarati kiri. —Put our (INC) leftover food down into the kiri basket.
Niam amteege kiri. —We (EXC) wove a kiri basket.

-kiri (koron)ŋa
► basket containing A
kiri ngereemeyana/ mantaiŋana —a basket containing crayfish/ lobsters.

-kiri2
► nest of sago grubs
def. Welŋan ka kiri, ina ruumu tu welŋan ikeene lela. —A sago grub nest, that is the ‘house’ in which the sago grub sleeps.
Kiri tina, zin welŋan zitun tiurop pa kis ki meene. —That ‘house’ [i.e. nest], the grubs themselves made it in the sago pulp.

-kiri ka teene
► cane type
► rope used for making armbands and tying things
def. *Ampo siiri pa, ambit kooot pa.* —We (EXC) tie fences with it, [and] tie sago thatching with it.

- armlet used in dance ceremonies or just any time

*Kiri na, tisil pa wooro ma isala namanda.* — *Kiri* armlets, we (INC) weave using rope, and they go up on our arms.

*kiri silŋana* — armband woven of string and worn above the elbow

*kirik*  
V_Intr_Uninfl turn around without delay

*zin tila ma kirik la, mi timiili ma timar mini.* — They went and turned around right away and came back.

*kiriŋ kiriŋ*  
V_Intr_Uninfl Redup jerk, wave around (used of legs and feet)

*Ŋge kumbuunu ma namaama kiriŋ kiriŋ ma kup.* — The pig jerked its limbs and died.

*Ni karau su pa pat, mi iyaper lae pa nge lutuunu ma kiriŋ kiriŋ.* — He quickly grabbed a stone [from the ground] and hit the piglet, and it [fell down] and was waving its legs.

*Ke namaana itop ma ipun Pita ma itop su ma kiriŋ kiriŋ, to tila tise yok sala ṣwaana.* — A tree branch fell down and hit Peter, and he fell down and was waving his limbs, so then they went and poured some water on him [to revive him].

-kiriu  
V_Middle/Tr scratch oneself

*Kumbum ituntun na, kiriu ma kiriu pepe!*  
*Ko imesek to iwe mbeete.* — If your (SG) leg itches, don’t keep scratching it! The skin might break and then it would become a sore.

-kiriuriu  
V_Middle/Tr Redup keep scratching

*Posi tiene makij, mi ikiriuriu toono sala.*  
— After the cat defecated, it was scratching ground on top of [its excrement].

*Man tatariigi tikiriuriu toono.* — The chickens are scratching the ground.

*Kiruuŋu*  
alt. *kiruŋu*  
N nail

*To ikam kiruuŋu ma iro ke pakaana ila kataama.* — Then he took a nail and nailed a board to the door.

*kis*  
N residue, inedible pulp (what is left over after something edible has been processed out)

*ni ka kis* — residue from coconut once the oil has been squeezed out

*teu ka kis* — sugarcane pulp

*Aṣiŋ mbu ka kis kini ti?* — Whose betel-nut pulp is this?

*meene ka kis* — sago pulp that is left after the starch has been removed
def. *Meene ka kis, ampun su kil silŋan zilŋan. Kis iwe kembet siiri ta ipombolombol kil.* — The processed sago pulp, we (EXC) put [it] around the sides of the sago trap to prop up the edges. The pulp is like a fence that props up [the edges of] the trap.

Agyasureege/Aṣørege *kis mi yok isu lene bekona meene ketene imbot mat mi iraaza.* — I scattered the sago pulp [from around the sago trap], and the water ran away, so that the sago flour would be exposed and dry.

similar: *kasaana*

-kis*  
V_Tr hold on to something

*Kis kat biidi, kokena imesek.* — Hold on to the yam well lest it get scratched.

*Kis katu. Ko top.* — Hold on well. You might fall.

see also: *-teege, -ten*

-arrest

*Zin tikisi.* — They arrested him.

-sustain, keep alive

*Kini men ko ikis zin tomtom ma timbot ndabok na som.* — Food by itself will not sustain people and help them to live well.

- peel

*Naŋgoŋ ikam buza mi ikis mok.* — My mother took a knife and peeled the taro.

-damage a bit, nibble on

*Kuzi ikis kawaala, mattress.* — A rat has been nibbling on the clothing, mattress.

-kiskis  
V_Tr Redup keep holding on to something

*Nio ajkiskis posi ti. Kokena isala pa ruumu uteene.* — I am holding on to this cat lest it go up on the roof of the house.

*Nio ajkiskis nugar tana men.* — I am still holding on to that way of thinking.

- continue without change

*Koozi tamen mi zoŋ ikiskis ma rou.* — Only today has the sun continued to shine the whole day through to the afternoon.
Ndaama ta ila kek na, zoŋ ikiskis men pa puulu tel. Yaŋ risa som. —Last year, it was sunny for three months. There wasn’t even a little bit of rain.

-kis kuli-
▶ strengthen physically, nourish (Lit. ‘hold skin’)

Ni ikan kini be ikis kuliini. —He ate food to give himself strength.

similar: pombol kuli-

-kisraama V_Tr
▶ hold someone back from doing something, hold up, prevent someone from doing something by holding on to them or staying with them

Zin tikisraama yo, tana aŋla lele sa som.
—They stayed with me and held me back, and therefore I did not go anywhere.

mbule- kisraama
▶ sit with someone a long time and keep them from working

Mbulem kisraama yam rimos. Pa leleyam be amla pa uraata. —Don’t hold us (EXC) up any longer by sitting here with us. For we want to go to work.

-soukiskis
▶ hold on to strongly, keep holding

-teegekis V_Tr alt. -tekis
▶ hold very tightly

kisa N
▶ widower
def. Sombe kusim moori imeete, na nu we kisa. —When your (SG) wife dies, you become a widower.

kisabi
▶ widower, form of address (respectful term used to address a widower whose marriage lasted a long time. He will be addressed with this term for the rest of his life, even if he remarries.)
dial.var. kisabe (Marile)
see also: nora ‘widow’

-kiskat V_Tr
▶ cut off cleanly (by holding to the root crop)

Kiskat mok iweene/ yuugu isu, mi la paaza.
—Cleanly cut off the new taro shoot and go plant it.

Tikiskat pa sul som buza. —We (INC) cleanly cut off [things] with a shell knife, or an [ordinary] knife.

kiskatŋa- N_Inal_Stative
▶ very steep, sheer (used of gorges, gullies, ravines)

Re lele kiskatŋa tina. —Look at that very steep gulley.
similar: sipkatŋa-, tarangatŋa-

kiti Pronoun
▶ to us, at us, with us (INC)
▶ our (INC)
▶ first person plural inclusive locative pronoun, hearer(s) included

Ni imar kiti ta neeri. —He came to us (INC) yesterday.

Ina mbulu kiti tomtom. —That is the usual behaviour of us human beings.
dial.var. kindi (Gauru, Northern)

kitiimbi N
▶ post, house post (thick and large in size)

Niam amsap kitiimbi lamuru. —We (EXC) cut and hewed ten house posts.

Ruuumu imender se zin kitiimbi. —The house stands on the posts.

Anpaaza kitiimbi isula toono. —I planted the house posts down in the ground. see also: tili ‘fence post’

-kitiini V_Tr
▶ choosy concerning food, picky about

Kitiini kini paso? Kan men. —Why are you (SG) so picky about the food? Just eat it.

kitiiniŋa- N_Inal_Stative
Ni kitiiniŋana. —He is picky about food.

kitik N
▶ hard, dark coloured ground (mostly found near the Kampalap-Kabi village area)

Kar Kampalap na, toono kitik. —Kampalap village, the ground [around it is] hard and dark in colour.

kitikŋa- N_Inal_Stative
▶ grey colour

kitiktikŋa- N_Inal_Stative Redup
▶ hard, solid

Toono kitiktikŋana —hard ground (but not strong like stone. It is still easily breakable. Often found in riverbanks).

-kitik2 V_Tr
▶ remove the top and new shoots off of an edible root crop (used of taro and yams)
def. Iweene ilae, mi yonoono to kam. —The shoot is put aside, and it is only the edible part that you (SG) take.
Kitik mok pa yooro. —Remove the taro shoots using a pearl shell.

Puru mok ma isu makiŋ, to kitik mok iweene isu lene, mi kam yonoo ma poi mi la kar.
—After you (SG) pull out the taro and lay it down, then remove the new shoots and take the edible part and carry it and go to the village.

*kitiktik* V_Tr Redup

*kitoka* Preposition

—at together with

_Nio aŋkan ye kitoka serembat._ —I ate fish together with sweet potatoes.

Note: Gauru dialect form

dial.var. *raama* (ki) (Central)

*kiu* N

—yam (large-sized, long, only a single tuber occurs in each plant)

*Iti tulu kiu._ —We (INC) planted yams.

*Zin tipei kiu ma tikan._ —They dug up the yams and ate [them].

*Zin moori ta siŋ ikam zin na, iroa tila ma tipa pa biidi ma kiu leleene pepe._ —Women that are menstruating are not allowed to go walk in yam gardens.

*kiwi* Pronoun

—alt. *ku* (Central), *kue* (Kabi, Sakar)

—second person singular locative pronoun note: Gauru dialect form
dial.var. *ku ~ kiwi* (Central), *kue* (Kabi, Sakar)

*kiwi* Pronoun

—second person singular locative pronoun

—to you, for you, with you (singular)

—your (singular)

—lest, otherwise

*ko* N

—bamboo type (grows by rivers, does not grow very tall, up to its limit and then bends over)

*Pauteŋana ibeede sua ila blakbod pa ko._ —The teacher wrote talk on the blackboard with a piece of chalk.

*ko* V_Intr

—run away (from), escape (from), flee (from)

them for two days [lit. ‘nights’].

*kiizu* V_Intr/Tr

—spit

To *kiizu kauziini ise namaana mi ipajoney._ —Then he spit on his hand and mixed it.

*kiuziuzu* V_Intr/Tr Redup

_Kiuziuzu sorok paso!_ —Why are you (SG) spitting around!

*kiuziukaala* V_Tr

—spit in disgust or anger, spit out of scorn

*Kiuziukaali paso?_ —Why do you (SG) spit at him? [the spitting is not directed at the person, but is done while looking at the person]

—spray one’s saliva on something in order to work magic

see also: *-pures, -pureskaala, -luai*

*kiuzilaala* V_Intr

—spit at

_Tikuzilaala pa koror kuziini sananpanya._ —They spat at the bad smelling thing.

_Kiuzilaala uri tiam paso?_ —Why do you (SG) spit in the presence of our (EXC) dead body [considered to be rude behaviour].

*ko* Adv_PrePredP

—future, dubitative, irrealis marker

_Nio ko aŋla Lae._ —I will go to Lae.

_Ni ko ila kek._ —He has perhaps already gone.

_Iti ko tallinjanda kat!_ —We (INC) have probably been really stupid!

—lest, otherwise

_Re ko mel!_ —Look out lest you (SG) fall!

see also: *kola* ‘certain future’, *kokena* ‘lest, otherwise…will’

*ko* N

—chalk

*Pauteŋana ibeede sua ila blakbod pa ko._ —The teacher wrote talk on the blackboard with a piece of chalk.
Pikin iko pa tamaana. —The child ran away from his father.

Tiso tipuni, ta iko pa su. —It was because they intended to hit him that he ran away to the forest.

Mbalus iko pa mañaana. —The aeroplane flies in the air.

Nio ituj ajteegje peese, mi amko ma amla. —I myself held the steering wheel as we (EXC) travelled along.

Mete iko pini. —The sickness left him [i.e. he became well].

Tutu lwoono musari sa ko iko pa som. —Not one little bit of the law will disappear from it.

Ni iwe kanda koi kek. —He has become our (INC) enemy/ adversary.

Nomnom, ina kanda koi bizin. —Mosquitoes, they are our (INC) enemies.

Nu motom koikoi pio paso? —Why are you avoiding me?

Nomnom, ina kanda koi bizin. —Mosquitoes, they are our (INC) enemies.

Mata-koikoi pa —avoid someone (because of having done something wrong), evasive (Lit. ‘eye enemy’)
You ka koi ibirin. —The smoke spread out. 
*Laŋla ka koi buk ma isala.* —The smoke from Mount Langila [a volcano] is boiling up. 
You ka koi ikurzan yo. —The smoke went into my eyes and nose and irritated them. 
You ka koi ikut motor. —The smoke from the fire went into my eyes and irritated them.

*Ambit yagoy iweene se you mataana, bekena you ka koi ingalŋgal.* —We (EXC) hung seeds of corn up above a fire so that the fire would dry them out.

**koi kusuunu**
- black residue from smoke, soot

*Tondou you mi ka koi ikut kooto ma igabgap kei ta koi kusuunu.* —We (INC) made a fire and its smoke smoked the thatching and it became black like the smoke's soot.

**Kuuru ku, koi kusuunu ikam ma igabgap ma tau.** —Your (SG) pot, the soot from the smoke has really made it black.

**koi**
- tobacco (=Tok Pisin *brus, smok*, scientific name: *Nicotiana tabacum*), *koi talŋa palyana* —type of tobacco [Its leaves hang down, whereas the leaves of other types of tobacco stand up.]
- *koi koboono/* *koi talŋaana* —extra growth between the stem and leaf

*Pesebe koi koboono be itum ambai.* —Prune the extra growth off of tobacco plant, so it will grow well.

- *koi repreebe* —bundle of tobacco
- *koi porpooro* —a big bundle of tobacco

*Koi puanjana, tizuk pa pok, to iwe koi porpooro.* —Tobacco leaves that are tied together, when they are wrapped with pok leaves, then it becomes a bundle of tobacco.

- **-kan koi**
  - smoke (a cigarette or cigar)
- **-maata koi**
  - smoke, inhale
  *Ni imaata koi.* —He is inhaling [sucking the smoke in so that the burning end of the cigarette glows].
- **-sen koi**
  - inhale smoke (from a cigarette or cigar)
- **-koikoi**
  - V_Intr Redup
  - get burnt, get scorched on the outside (but the inside is not cooked yet)
*Serembat tiŋgi ineene mi ikoikoi.* —This sweet potato was roasted and got scorched.
*Re pa serembat, ko ikoikoi!* —Look after the sweet potatoes lest they get burnt!

**koikoja-**
- N_Inal_Stative
  - burnt, scorched

**manioka koikoja**
- burnt manioca similar: *-kalakoiko* 

- **-kokat**
  - V_Tr
  - *snag*

*Posi namaana ikokat la pa kuzi.* —The cat snagged the rat with its paw.

*Kam kinoŋo, to kokat la pa kantar namaana.* —Take a hook and snag the galip tree branch with it.

**kokena**
- Conjunction

*Iti teke. Kokena Atai ire iti.* —Let’s hide. Otherwise Atai will see us.

*Taara ke na, pakeke nakabasi. Kokena taaru.* —When you (SG) cut a tree, hold the axe firmly. Otherwise you might cut yourself.

- it would not be good if...

*Kokena Naleng isa yam.* —It would not be good if Naleng has to wait for us.

**-koki**
- V_Tr

- *snatch away, take without asking, take away secretly*

*Nio arjkoki glas ki Atai ma ayrla.* —I took Atai’s glasses and went away.

*Ni ikoki moori tanga ma tila pa su.* —He snatched that girl and they went to the forest.

**-koki itu-**
- V_Tr

- run to save one’s life (Lit. ‘snatch oneself’)

*Koki itu ma la!* —Run for your (SG) life!

**-koki ute- putuunu**
- run away from danger, flee (Lit. ‘snatch one’s skull’)

*Tila tikoki uten putuunu, pa ke ipol.* —They ran away from the falling tree.

**-koko**
- V_Tr Redup

- tie shut (baskets, mouth of bags when they are very full, so that the sides do not touch), cover with leaves or something (so that things do not fall off)

*Koko ngamar kezeene.* —Tie the basket shut.

**kokoña-**
- N_Inal_Stative

- tied shut

*Pelpeele tiŋgi kezeene kokogana.* —This basket is tied shut.

**-kokokaala**
- cover the contents and tie shut

*Kokokaala kaŋar tana, kokoña pikin*
tiyapas. —Cover the galip nuts and tie it [the basket] shut lest the kids snatch some.

**kokou**  
N white ashes

*Mbuleene isu kokou uunu mi imbotmbot.*  
—He sat by the ashes and stayed [there].

*Zin tiwe kokou men.* —They were reduced to ashes.

-tut kokou  
V_Intr_Stative put ashes or white dust on oneself (as a sign of sorrow, or in order to decorate oneself when dancing)

*Titut zin pa kokou makinj, to tirak.* —After, they finished decorating themselves with white ashes, then they danced.

*Sombe sala pege neezegana, na tutu pa kokou, to sala. Naso neeze tikanu som.*  
—If you (SG) climb up [to get] betel-peppers and [the tree] has a lot of biting ants, then put white ashes on yourself before you go up. Then the ants won't bite you.

see also: *kou 'powdered lime'*

-kokou2  
V_Intr_Stative be white

*Mburu kizin ikokou kat.* —Their clothing was very white.

*Mbenmbeete sananjangana ikam namaana ma ikokou kat.* —Bad sores made her hands very white.

-kokouga-  
N_Inal_Stative white

*man kokouga ru* —two white birds

*mata- kokouga na* ise —eyes roll, faint

**kol**  
V_Intr flap, move in the water (used of turtles, squids)

*Pen begeene kol pa ru na lele pakaana imap.*  
—A turtle only needs to flap its fins twice and it will have gone a long distance.

-kolkol/-kolkol  
V_Intr flap, move hands/flippers/wings back and forth, wave

*Ye ikolkol ma imbotmbot.* —The fish is moving [its fins] but not going anywhere.

*Mbia begeene kolkol ma immbot sala kun i.*  
—The flying fox is flapping its wings up in the breadfruit tree.

*Nomom kolkol paso? —Why are you (SG) waving your hands back and forth?*

-kola  
Adv_PrePredP certain future

Yesu kola imiili. —Jesus will certainly return.

*Sua tana kola imbotmbot ma alok.* —That talk will certainly endure forever.

*Pa aigule ta sombe kan, na kola meete.*  
—For on the day when you (SG) eat it, you will certainly die.

**koleege**  
V_Intr get caught on, get snagged on

*Kwiili ikoleege la pat.* —The hook got caught on a stone.

*Wooro ikoleege leae ke namaana.* —The rope got caught on a tree branch.

-koleege  
V_Intr Redup
tipakoleege  
V_Tr cause to get caught on, get snagged on

*Asiŋ tipa koleege la pat.* —Who got that hook caught on the tree branch?

-pakoleege  
V_Middle get caught on each other

*Zin tikeene ye ma yaaba kizin tiparkoleege.*  
—They were fishing and their fishing lines got caught on each other.

see also: *-ko, -leege*

**kolekole**  
N_Event Redup skin disease (possibly yaws)  
dial.var. *sakusaku* (Central)

-koliuliu  
V_Intr Redup go around something several times stay around, hang around

*Ni ikoliuliu su paiaman.* —He stays/hangs around the smokehouse.

*Ni ipa ma ila molo som. *Ikoliliu ruumu mi immbot.* —He does not go far away. He keeps hanging around the house.

*Lokon tikoliuliu ti.* —The flies are all around us.

see also: *-liu*

-pakoliuliu  
V_Tr Redup walk around, go around

*Sombe na ngaŋ tipakoliuliu Karapo, nako Nakayobi iyaamba zin.* —If the youngsters walk around in Karapo, old Nakayo will scold them.

see also: *-liu*

**kolkol**  
V_Intr_Stative Redup be empty

*Kuuru ikolkol.* —The pot is empty.

*Nio ti ajute yaamba som. *Lelen ikolkol kat.* —I do not know black magic. I don't have anything at all inside me. [=I am completely innocent.]
Kiri kini leleene ikolkol kek. Ye kini, ta tingitimi ma imap. —Her basket is already empty. All of her fish has been bought.

Ni namaana kolkolgana ma imar. —He came empty-handed.

—Her basket is already empty. All of her fish has been bought.

Kolman tiam —our (EXC) old men

Ni isu kaimer pio, mi tamen ni kolman pio. —He was born later than me, but he is still my elder [i.e. he has higher status than me, because his father was born before my father].

Kolman tis! —This fellow here [did it]!

—He became experienced in that [line of] work.

Ni iwe kolman pa uraata tana. —He became experienced in that [line of] work.

Kolman nan

—older women

Note: from kolman + na- ‘mother’

—older (out of several people)

Ingi lutuŋ kolmananja, mi tanga ni nangaaŋana. —This one is an older child of mine, and that one over there is younger.

Ni oto kolmanpoŋ mi ni nangaaŋ. —I am older than he is.

Lutuŋ kolmananja —my first-born child, my older child

see also: mungamunga ‘first-born’

Kolok

—click shut, bang shut

Tilela mi kataama imar kolok la. —They went inside and the door clicked shut.

Sokorei ikam kolok kolok la ruumu leleene? La ya makataama kolok la mini. —What is causing the banging sound inside the house? Go and pull the door so that it clicks shut again.

Kolom

—blink of an eye

...kembei ta koronj ta terre la pa, mi matanda kolom na, ila ne kek. —...it is like something that we (INC) are looking over at it, and in the blink of an eye it is gone.

Kolom kolom

—flutter, blink (used of one’s eyes, due to some irritation)

Motom kolom kolom paso? —Why are you (SG) blinking your eyes?

Kolomboŋ

—plant type (cane type, very thorny)

Nomoyom ikolomboŋboŋ pepe! Kankaŋ ma kamar. (=Kumbulu koronj kizin wal pakan pepe) —Don’t go aside and fiddle with other peoples’ things [on the way]. Come straight home.

Nama- ikolomboŋboŋ

—fiddle with other people’s things

Koloŋ kolon

—banging sound

Sokorei ikam kolon kolon ila ruumu leleene? —What is making the banging sound inside the house?

Kolop kolop

—flap slowly

Pen/ Mbia kolop kolop ma ila. —A turtle/flying fox was slowly flapping [its flippers/wings] and going along.

Kolopu

—spider type (black and yellow, has a sticky nest)

Kolopu tiene

—spider web

Aglā pa su ma aŋre kolopu tiene som mi aŋur yo la, tibe ipokapkap yo. —I went to the forest and did not see the kolopu spider’s web and walked into it, and so it got stuck on me.

Kolou

—sheath of a betel-nut or coconut palm frond (used to wrap up things)

Nio aŋzuk koi pa kolou. —I wrapped up the tobacco with betel-nut palm sheaths.

Similar: mbukul, kil

—peritoneum
kolou

*ŋge ka kolou* —pig’s peritoneum
see also: *ka- lala*

kolou₂

V_Intr_Stative_Uninfl

▶ be near, be nearby, be close

*Lele kolou?* —Is the place nearby?

*Kampalap kolou som. Molo kat.*
—Kampalap [village] is not near. [It is] really far away.

kolouŋa-

N_Inal_Stative

▶ near, nearby, close (in time or space)

*Kar kolouŋana taingi.* —This nearby village.

*Zin timbot kolouŋana pa kar.* —They live near the village.

*Krismas imar kolouŋana kek.* —[The time for] Christmas has come near.

koloulouŋa-

N_Inal_Stative Redup

▶ near, nearby, close (+ plural)

*Kar koloulouŋan na, kar boozo kat.* —The villages nearby are very many.

kom

N_Inal

▶ for/to/about you, your (singular)

▶ second person singular form of the inalienable noun *ka-* that is used to express the possessor or recipient of something consumable/edible or something passively associated

*Parei, kom kini sa imbotmbot?* —How is it, do you (SG) have any food to eat?

*Kom ndaama irao pa skul zen.* —You (SG) are not old enough to go to school yet. [Lit. ‘Your years are not yet enough for school’]

kombo-

N_Inal

▶ round seed, nut

*kaŋar komboono* —ripe, round, bluish-black *galip* nut

*ni komboono* —new, immature coconut that is not yet usable for anything

-kombo₂

V_Intr

▶ become ‘rounder’, fatten up

*Pikin ikombo, tona takwaari.* —After the child fattens up a bit (1-2 weeks after birth), then we (INC) carry it around.

*Pikin imbot ruumu leleene ma ikombo, to iyoote mat.* —The child stays inside the house until she gets fatter, and only then does she come outside.

kombo箜ona-

N_Inal_Stative Redup

▶ spherical, round

*Nu karakiti kanda bret kombo箜ona.*
—You (SG) made us (INC) some round bread.

komboono

N_Stative

▶ perfect, very good

*Mbulu kini ambai komboono.* —His behaviour is really good/perfect.
komboono

*Ni kaibiím komboono.* —He is very handsome.

*me mboj komboono* —a good hunting dog

*Ni malum komboono.* —He is a very good fighter.

*Saamba komboono, ingeeze kat, guburtiene som.* —Perfectly clear, bright blue cloudless sky.

komboono₂ N_Stative

► person from another area (derogatory term, used to distance oneself from the person.)

*Ni Malei komboono. Ila lene lak!* —He is a guy from Malai Island. He should go away from here!

komkom N Redup

► palm type (has edible seeds which are called *ansau*, leaves are used for decorations)

*Titeege komkom ruunu ma irao zin.* —They all held palm fronds in their hands.

komo- N_Inal

construction: *ka komoono*

► steps, stages, phases, aspects (used of processes where things are manufactured)

*def. ka mbulu mi ngar, tomtom le ngar be ikam uraata pa koron —*the procedures and ideas associated with something, a person has knowledge of how to do something

*Nu ute kombon sapjana ka komoono? —Do you (SG) know the different steps involved in making drums?*

*Ute ka komoono lup, to po. —Once you (SG) know all of the different steps for it, then you can build it.*

*Urum ka komon komon boozo. —The building of a men’s house has many different stages.*

komok V_INTR_Stative_Uninfl

construction: *ute- komok*

► hairless, shaven off completely

*Uteŋ komok pa kut ikan yo. Tabe tipup uten ruunu isu lene. —My head is completely shaven, because lice were biting me. So they cut off all my hair.*

similar: *ute sipirŋa-

komokŋa-* N_Inal_Stative

► hairless

*Pikin ti, naana ipeebi ma isu ma uteene komokŋana. —This child, when his mother gave birth to him, he was hairless.

► featherless (used of newly-born birds)

*Man taingi komokŋana. —This chicken is featherless.*

see also: *namnamjya- ‘having little body hair’*

kon N

► ghost, spirit of the dead (These are often viewed as threats, but they can also help people.)

*def. Kuínun na tere som. Tayamaana men. Mi kon na, irao tere zin. Iur balakŋana. Tamanda mi nanda bizin, takam ngar pa kon som. Mi zin wal pakan, to toso kon. —People's spirits, we (INC) don't see [them]. We only sense [them]. But ghosts, we can see. There is a distinction. Our [dead] fathers and mothers, we don’t think [of them] as ghosts. But [the spirits of] other people, we say that they are kon.*


 ► A ghost is a threat. A ghost can eat you (SG). When a ghost appears to you, then you will get confused.

*Zin kon irao tipamototo iti. Tikam ke ma namaana ipol, o tiwenen, tile ruunu leleene, me tikuk pikin, tiszugutgut ma tila, tikam param param su soolo, tipitpit kataama, tikiriuriu didi ma... (koron ta teleŋ). —Ghosts can frighten us (INC). They cause the branches of trees to break, or they whistle, they enter houses, dogs bark at them, they move around when it is dark, they stamp on the floor, they knock on doors, they scratch on walls [of houses] (something that we hear)*

*Atai ka kon —Atai’s ghost kon moori —spirit woman*

kon tumbuunu

► clan leader (traditionally led in warfare, witchcraft, peace, putting on feasts, and dance ceremonies, literally: ‘ghost’s grandchild’)

*Ijas mi Tiambi, zin kon tumbuunu kizin Salaponggo. —Ngas and old Tiam, they were the chiefs of the Salaponggo clan.*

kon ubuŋ ubuŋ

► mask type (rare, used to be used in old ceremonies which are no longer practised)

*def. Ka naroogo ndel, ka mboe ndel. Tomooto men irao tiur mi tirak. Moori irao ire koron tana som, irao irak som. Kon*
tumbuunu bizin men irao tisap kon ubuŋ ubuŋ mi timboro i. Zin iwal tipou pa mi tileg sua. —[The ubuŋ ubuŋ mask type] is associated with different dances and different songs. Only men can use it when they dance. A woman is not allowed to see that thing, or dance [with it]. Only the clan leaders are permitted to carve such a decoration and look after it. Everyone has respect for it, and listens to the talk [of the person wearing such a mask].

kon kwoono
> gable of a house (Lit. ‘ghost mouth’)

kon ninŋana
> fairy tale, legend (Lit. ‘ghost counting’)

kon miaana
> leaf that is held up as a sign to stop someone from revealing something (Lit. ‘ghost’s tongue’)

_Nio aŋkam kon miaana, bekena aŋkankaala kwom pa_. —I got a leaf to stop you (SG) from revealing the secret.

kon patwen
> string art design

-kam kon patwen
> mimic, imitate (kind of game, first a string art design is done on one’s hands. Then it is put on one’s head. After that one begins to imitate every gesture/action of someone else.)

mata- kon pa/ mata konŋa-
> stinging (Lit. ‘eye is a ghost concerning’)

kon ise mata-
> become confused (Lit. ghost ascends [at] one’s eye)

_Kon ise mataana, ina ikami ma mataana zugutgut, mi mataana mburri ma tau_.
—When the ghost appeared to him, it caused him to feel faint and become really confused.

Sombe nu popoŋom pa lele sa, to kon ise motom. —If you (SG) are new to an area, then a spirit will appear to you and confuse you.

see also: _kunu/ kuinu_—‘shadow, picture, soul of a dead person’

kononjai; N
> magical practise (originally introduced by someone named Kononjai, can be either beneficial or harmful)

Zin tiggun moori tana. Tikam kononjai pini, tabe mburaana pa ula mini som.
—They made the woman disinterested [in her spouse/fiancée]. They performed kononjai magic on her, and therefore she is no longer interested in marriage.

Tikam kononjai pa luten, bekena talŋaana pampam. —They performed kononjai magic on my son in order to make him stubborn and disobedient.

Sombe pikin tamaana ma naana tipomoli, to wal pakan tikam kononjai pini, mi kuliini imar mini [ambai mini]. —If a child’s parents do not practise good family planning (and as a result the child suffers due to malnutrition), then some people [will] perform kononjai magic on the child and he/she will become healthy [Lit. ‘his/her skin comes’] again.

Konoŋai
> name of a person who introduced various magical practises to people living in Mongo village


konor
> go-between, mediator, message carrier, messenger (private messenger who carries messages between man and woman)

Paitu ɗungo le tamori be iwe konor pini be iso pa Atai ma imar kini. —Paitu sent his female relative as a go-between to tell Atai to come to him.

_Ni iwe konor pio_. —He is a messenger for me.

-konye
> become numb

_Sombe tumbutul ma molo, to mbulende tikonye_. —If we (INC) sit a long time, our buttocks become numb.
koŋ

koŋ1 N
▶ bell, gong (larger in size, gives a low-pitched sound, = Tok Pisin belo)
*Kala kupun koŋ ma itaŋ biibi. —Go and hit the bell so it rings loudly.

koŋ2 N_Inal
▶ for/to/about me, my
▶ first person singular form of the inalienable noun ka- that is used to express the possessor or recipient of something consumable/edible or something passively associated
*Koŋ kini sa som. —I don’t have any food to eat.
*Koŋ ndaama irao pa skul zen. —I am not old enough to go to school yet. [Lit. ‘My years are not yet sufficient for school.’]

koŋ sala V_Intr_Uninf
▶ go straight to a target
*Ni ipiri sua ma koŋ. —He spoke and it went straight. [The hearer understood it and was unable to reply.]
*Angiibi pat ma ila koŋ la didi mi itop su. —I threw a stone and it went straight to the wall and fell down.

koŋkoŋ V_Intr_Stative
▶ right up, as far as, all the way up
*Kam ram tana ma koŋ sala kat. —Put that sago decoration all the way up to the top.
*Kupun didi ma koŋ sala kat. —Nail the walling all the way up [to the top of the wall].

koŋkoŋ koogo V_Intr_Stative Redup
▶ be thin, emaciated, skinny, slender
*Ni ikonoŋkoŋ kat. —She is very thin.

koŋkoŋ ndiloŋa- N_Inal_Stative
▶ so thin that bones are evident

koŋuru V_Tr
▶ go straight toward, come straight toward, go directly to
*Man ikonoŋuru ruumu tio. —A bird came straight towards my house.
*Nio ajkoŋuru atong, pa tiso tipun yo. —I went straight to my older brother [for help], because they were going to hit me.
*To tana ikoŋuru u pia sokorei? Ko le sua sa? —What did that man come straight to you for? Maybe he had something to say [to you]?

**Koobo** N_Proper
▶ inner islands just offshore from the main island of Umboi, especially Aramot Island
▶ inner island people, Oov people (The Oov people live on the small inner islands near Umboi Island: Aramot, Mutu Malau, Mandok, and Aronai. They trade with the Mbula people. The Mbula people trade with garden products like sweet potatoes, yams, betel-nuts and betel-pepper, galip nuts, breadfruit and trees. The Mutu people trade with fish, canoes, carved wooden dishes, lime powder, and various types of ornaments. They are speakers of the Oov dialect of the Saveeng (also known as Mutu, Mutu-Tuam, or Tuam-Mutu) language. The language also has two other dialects: Malai and Tuam.)

Ampera Koobo. —We (EXC) went out to Aramot island.

Zin Koobo timar ma tikam koyam ye. —The inner islanders brought us (EXC) fish.

Sombe motom loolo pa koron, nako tiso pu: “Nu Koobo?” —If you (SG) are staring at something new [which is thought to indicate a lack of sophistication], then people will ask you: “Are you an inner islander?”

**koogo** V_Intr_Stative
▶ be crooked, bent, curved, not straight
*Ke ikoogo. —The tree is crooked/bent.
*Lele ta zaala ikoogo pa na. —The place where there is a bend in the road.

see also: *liibiŋa- ‘bent’, *kunkun ‘bent over’

koogoŋa- N_Inal_Stative
▶ crooked, bent, curved
*ke/ zaala koogoŋana —crooked tree/ path

koŋuru V_Tr
▶ go straight toward, come straight toward, go directly to
*Man ikonoŋuru ruumu tio. —A bird came
twist one's body, writhe (sometimes associated with aggressive behaviour)
Tupun mooto, to ikokoogo. —When we (INC) kill a snake, then its body keeps twisting/writhing.
Man/ Nge tikokoogo. —Roosters/ Pigs twist their bodies (when they are about to attack).
Tikokoogo pa malmal. —They are twisting back and forth getting ready to fight.
similar: -kaam be -porou, -kaam ni- be -porou
kokooŋana- N_Inal_Stative Redup
Ke taingi kokoongana. —This tree is very crooked.

kumbu- ikokoogo
clubfoot

-kapokoogo
make crooked, curved

-koolo V_Intr1
sing, crow (used of birds that typically sing at daybreak when it is still dark)
Their singing serves as a signal that it is time to get up)
Kalau/ Man ikoolo be berek. —The kalau bird/ The rooster is singing (crowin) for the morning to come.

-koolo2 V_Tr
beckon to come, motion to come (using one's hand)
Ni ikoolo yo be ajla kini. —He motioned to me to come to him.

-kololo V_Tr Redup
alt. -kololo
Zin moori tiwoori, pa ila ikollo zin. —The women shouted at him, because he was beckoning to them to come.

kooto N
thatching made of sago palm leaves, roof
Iwe kooto pa ruumu. —It becomes roofing for the house.
Ut kooto be moori tipai mi tomooto tingal. —Cut sago palm leaves so that the women can pull off the stems and the men can sew it onto sticks [which are then tied on to the roof of the house].
Titun kooto mataana zen. (=Tikam ka kini zen.) —They haven't burnt the first part of the sago thatching yet. (They haven't yet put on a ceremonial feast for the opening of the new building).

koozi Adv_PredP
today, now
Nio koozi aŋla Iguuru. —Today I went to Gauru village.
Mungu, tomtom ileŋ la sua kizin kolman, mi koozi na som. —In the past, people would listen to [i.e. obey] the words of the old people, but not now.
aigule koozi —today

koozo N
daytime, time
Tisun ikot mbeŋ ma koozo. —They pray both day and night.
Mete ikam koozo molo pini (=mete ikami ma molo) —The sickness afflicted him a long time.

-kop V_Tr
conceal, cover (edible things, so others will not see them and ask for them)
Nio ajkop kini pa taol. —I covered the food with a towel in order to conceal it.
Nio ajkop mbu bekena ajkam pa A. —I concealed the betel-nuts, so that I could give them to A.

-kop yok
collect water into a leaf (in order to drink later)
Takam terteere ruunu ma tokop pa, mi tasala mokleene. —We (INC) took a terteere leaf and collected water into it, and went to the garden.

-kopkop V_Tr Redup

kopo- N_Inal
stomach, belly, stomach area
Ni kopoono iyoyou. —His stomach hurts.

-womb, uterus
Pikin ipakatkat lela naana kopoono. —The child is kicking inside its mother's womb.
similar: pikin muri- 'place of the child'

-pregnant
Ni kopoono. —She is [visibly] pregnant see also: -naama/ -kir 'pregnant (but not visibly so)', -kunkuundu/ -kundundu (visibly pregnant)

kopo-ŋa- N_Inal_Stative
pregnant
zin moori tau koponŋan mi pemyamon —the women that are pregnant and nursing
**kopo- somŋa-**  N_Inal Stative
► barren (Lit. ‘no stomach’)

**kopo- lwoono**  
► middle part
*Tomtom tanga, ni kopo lwoono biibi.* —That man over there has a big middle/waist.
*Yok kopo lwoono tanga, ka ye boozo.* —The middle part of the river over there has a lot of fish.

**kopon kopon**  N_Inal Redup
► intestines, guts, entrails

**ka- kopo-**  
► intestines, guts, entrails
*Palpaala ye ma ka kopoono isu lene.* —Cut open the fish and remove the entrails.

**toono kopoono**  
► surface of the ground
*Toono kopoono raraateŋana.* —level area/flat area/plain

similar: **toono keteene**

**lele kopo sirsir**  
► rainy, windy, and cold weather
*Kere zin pikan. Timbuulu lele pepe. Pa ingi yan ma lele kopo sirsir.* —Look after the children. They should not be playing [outside]. For it is rainy, windy, and cold.

**kopo- bok**  
► full, satiated, stomach is full

**kopo- ka mbaŋmbaŋ**  
► all sorts of foods
*Nio taŋkan men tau. Kopon ka mbaŋmbaŋ. Isula, nako itunuipelele.* —I just eat [whatever is offered]. All kinds of food. [But] when it goes down, then it [my stomach] will sort out [the different types of food].

similar: **-kan sorok kini**

**kopo- ikeke**  
► constipated (Lit. ‘stomach is hard/firm’)

**kopo- kinja-**  
► gluttonous, always thinking about food

**kopo- kutkut**  
► heart races, be anxious, have ‘butterflies’ in one’s stomach

similar: **kete- kutkut**

**kopo- kopo- imap ma indou ise**  
► get a bad fright, terrified (Lit. ‘intestines all heap up’)

**kopo- lumbunu**  
► stomach

similar: **ka- pepeebe**

**kopo- mbarmaana**  
► under the authority and protection of
(Lit. ‘under the stomach of someone’)
*Zin timbot kopon mbarmaana.* —They are under my authority and protection.

**kopo- mbeerenja**  
► hungry
*Niam ti kopoyam mbeereŋoyam mi amkam uraata ta amtekteege men gi.* —We here are hungry but we just keep working.

**kopo- imeete**  
► feel sick in one’s stomach and therefore not wanting to eat (Lit. ‘stomach dies’)
*Ni ikan kini som pa kopoono imeete.*

(=Leleene pa kini som.) —He did not eat, for he felt sick in his stomach. (=He did not want any food.)

**kopo- imiizi**  
► feel hungry (Lit. ‘stomach deflates’)
► stomach shrinks
*Kopoono putput, mi ikan kini som, to kopoono imiizi.* —His stomach was bulging, but when he did not eat, then his stomach shrank.

**kopo- ndoŋŋana**  
► swollen stomach

**kopo- iŋgwor**  
► stomach makes growling noises due to hunger

**kopo- pa**  
► take care of, work for, make sure all is well
*Kataka, ni kopono pa Karapo.* —Kataka, he takes care of the Karapo [church] area.

similar: **-mboro ‘care for’, mata- pa ‘watch over’**

**kopo- putput**  
► swollen stomach, bulging stomach, full stomach, also used as an expression of mockery
*Nu kopom putput!* —You fat belly!

**kopo- ru/ kopo- rru**  
► anxious, worried, concerned about and trying to take care of (Lit. ‘stomach seeks’)
*Kopom ru paso?* —Why are you (SG) so anxious?
*Ziru timar ruumu tio, tana nio kopon rru pizin. Ko tikan so?* —The two of them came to my house, therefore I am concerned about them. What will they eat?
kopo- isaana
- full up, satisfied after having eaten, satiated with food (Lit. ‘stomach deteriorates/ goes bad’)
Tikan kini ma kopon isaana. —They ate and were satisfied.

kar kopooono iseleeenge
- people are milling around in a village
Kar kopooono iseleeenge, pa naroogo biibi ta ingi be ipet. —Everyone is milling around in the village because of the big dancing ceremony that is about to take place.

kar kopooono isooloongo
- alarmed and distressed because of something bad happening
Kar kopooono isooloongo. Tipa som. Timbot kar men. —The village is alarmed. Therefore people are not going anywhere. They are just hanging around in the village.

kopo- isooloongo
- feel a sharp pain in one’s side (for example, from running)

kopo- suruunu
- diarrhoea (Lit. ‘juice of the stomach’)
Imbel kaŋar kanŋana, tabe kopo suruunu.
—He really ate a lot of galip nuts, so he has diarrhoea.

memeene kopo suruunu
- very good climber (not afraid of climbing)
Yalom, ni memeene kopo suruunu. —Yalom, he is a very good climber.

kopo- tiene
- one’s own interests, one’s own work
Parei ta nu la pa uraatia ki lupaŋana som?
Motom ŋgal itum kopo tiene men, ina ambai som. —Why did you (SG) not go to [do] the group work? It is not good to only think about your own interests/work.

kopo- wokwok
- swollen stomach, bloated stomach (because of being malnourished, a derogatory comment)

kopo- iyoyou
- feel pain in one’s stomach, stomach hurts, have a stomachache
Lutuŋ ti, kopoono iyoyou. —This child of mine, his stomach hurts.
- troubled, distressed, upset (because of someone’s bad behaviour)
Ni ikam ma kar kopono iyoyou. —He causes problems in the village./ He upsets people in the village by his bad behaviour.

kopo- zebelbeele pa
- hungry, have an empty stomach
Nu kopom zebelbeele pa kan kini som? —Do you (SG) have an empty stomach because you haven’t eaten any food?

kaara kopo-
- upset the stomach, cause stomach pain

kuru kopo-
- stir up, incite, provoke, instigate (Lit. ‘put through the stomach’)

ŋgal kopo-
- pierce the side of someone’s stomach
- stir up, incite, provoke, instigate

paruru kopo-
- frighten, alarm

po maala ila kopo-
- go to work without eating first, go to work on an empty stomach (Lit. ‘tie loincloth on one’s stomach’)
Ni ipo maala ila kopono (=kopono mbeereŋana), mi ila pa urata. —He went to work on an empty stomach.

pun kopo-
- make sleepy (Lit. ‘hit the stomach’)
Kini ipun kopono, tabe mataana yenjeene. —The food made him sleepy.

re pa kopo-
- see to another person’s need for food (Lit. ‘look to the stomach’)
Ni ire zin pa kopon. —She looked after their meals.

-teegel/-teegaala kopo-
- provide refreshments (not the real meal, which comes later, Lit. ‘hold the stomach’)
Noi yok sa ma ila iteege kopon. —Boil some water [i.e. coffee or tea] to refresh them a bit.

kor, 1 Adv_Pred1
- above, high
Ur sala kor. —Put it up high.
lele majaana ta kor a —space really high above
Imbot kor pa koron toro tanga. —It is above that other thing over there.
Se ta kor i. —Come up here.

peene kor kana
- arrow
Anutu kor kana kat
▶ highest God, Most High God

kor N
▶ rubbish scraper, hard piece of a palm frond used to push together rubbish on the ground (so that it can be picked up and thrown away)

meene ka kor, ni ka kororo —hard piece of a sago palm/coconut palm frond.

Amsupaala meene ka palpaanga ma iwe leyan kor. Moori tikam kor ma tikokor musmuuzu pa ma ila ne. —We (EXC) cut the sago frond lengthwise and it becomes our scraper. The women take it and sweep away rubbish with it.

-kor V_Intr/Tr
▶ gather together, heap up, collect together

Nio aŋkor korọp. —I collected the things.

Yesu ikor iti ma tewe tamen. —Jesus gathered us (INC) all together.

• rake

Nio aŋkor lele. —I raked the area.

-kor N
▶ rake

Lele ti korjana kek. —This area has been raked already.

-kor mata- V_Intr/Tr Redup
▶ all look at intensely, all look at the same thing, all stare at (Lit. ‘collect eyes at’)

Kiap imar igarau kar, ta tomtom tikor matan la zaala. —It is because the patrol officer is approaching the village that the people are all looking towards the road.

Zin tikor matan pini ma irao ila ma sam lela. —They all looked at him until he disappeared all the way inside.

-kor naman pa
▶ work together

• fight together against someone

-kor/ -kokor V_Intr/Tr Redup
▶ gather around/at, collect

Wal biibi tikoror pini. —A big crowd used to gather around him.

Niam amkokor la ruumu ki Atai be amre video. —We (EXC) gathered at Atai’s house to watch a video.

-pakokor V_Intr/Tr Redup
▶ gather together, bring together

Pakokor yam ma ama ku. —Gather us (EXC) to yourself.

-mokor V_Intr
▶ assemble at, gather at

Iwal biibi timokor la Atai ruumu kini. —A big crowd assembled at Atai’s house.

-korkaala V_Tr
▶ collect, gather together in order to protect

kora N_Inal
▶ area above

mata- koraana —area above eyes/eyebrow area

ndomo- koraana —top part of the forehead
dogo koraana —top part of a hill, slope
toono ndomo koraana —top part of a hill

koras Intj
▶ “Give it to him!” (expresses anger and the desire that someone be beaten up)

Tina koras!/ Tarras!

Puni lak! Tina koras! Pa ina izorooro sua men. —Hit him! Give it to him! For that one keeps disobeying the talk.

see also: aras

-korkaala V_Tr
▶ collect, gather together in order to protect

Anutu, korkaala yam. —God, gather us (EXC) together and protect us.

-kokorkaala V_Tr Redup

Kokorkaala yam mi liukaala yam pa mburaana ku. —Keep gather us (EXC) together and protectively surround us with your (SG) power.

kororo N Redup

construction: ka- kororo
▶ stem where a cluster of fruits or nuts are joined together

ni ka kororo —stem where a bunch of coconuts are clustered

mbu ka kororo —stem of a betel-nut cluster

kanja ka kororo —stem of galip nut bunch

koro N
▶ shark

Koro, ni zoonoona mataana kembeita so. Ikan tomtom na, bi pa tamen tomtom namaana/ kumbuunu put. —A shark, its teeth are like a saw. When it bites a person, then in a flash his/her hand/leg is cut off.
korok

V.Tr

- pick up and throw by hand (careful action)
Zin tiyembut mbutumbuutu ma tikorok isala you. —They cut the grass and threw it unto the fire.

- take a handful
Nio ajykorok koŋ pinat. —I took a handful of peanuts to eat.

korok korok

N Redup

- area underneath veranda (archaic)
Ruumu ka korok korok

Naana zin ngge ta tikeene lela korok korok lene na. —Drive away the pigs that are sleeping underneath the veranda area.

similar: mbaruumu ‘area under a house’

korok lela

V_Intr

- arrive at the beach touching it, land on the beach
Wooŋgo tikorok lela. —The canoe landed on the beach.

see also: -sor lela ‘land on a beach’

korokete

N_Stative

- starchy foods made with galip nuts mixed in
dial.var. kodaaña, adaŋ, kaŋarŋa-

korøŋ1

Intj

- uh (interjection used as a filler when one is thinking what one wants to say next)

korøŋ to/ kor to

Intj

- well, uh (indicates some hesitation or that the speaker wants to take time to say something, or do something a bit later)
Nio ingi aŋla i. Korøŋ to, yo zin mburu sala ruumu leleene. —I am about to go now. Well, take the things inside the house.

Niom kala. Pa nio ko korøŋ to aŋla aŋre i. —You (PL) go. For I will, uh, go a bit later to see him.

korøŋ2

N

- thing, something
Ina korøŋ tio. —That thing is mine.

Korøŋ tina kadoono piizi? —How much does that thing cost?

Korøŋ boozomen imap kek. —Everything is finished.

Mooto ndomoono iyaara ma kei ta korøŋ sa. —The head of the snake was shining like something [unusual/ strange/ odd].

korøŋŋa-

N_Inal_Stative

- part, bit
Nio ajzem korøŋŋana ri. —I left out a little bit.

Anutu iur korøŋŋanda ta boozomen. —God created all the parts of our (INC) bodies

Tomtom, ni korøŋŋana tamen som. Ni korøŋŋan boozo. —A person is not [made of] one part only. He has many parts.

Tjonoono kat, leleg, mburoŋ, ni korøŋŋog ta boozomen ko imap ipakur Anutu.

—Indeed, my insides, my strength, and all the parts of me will all praise God.

Niom kewe kembei Krisi korøŋŋaan boozo. —You (PL) are like many different parts of Christ’s body.

reduplicated verb + korøŋŋa-

- denial that someone usually does something (used in insults)

Nu kamam korøŋŋom sa? —Are you (SG) someone who does things? [implies you don’t normally do anything at all]

Ni ikamam korøŋŋana sa? —Does he ever give anything? [implies he doesn’t]

Nu zalla korøŋŋom sa? —Are you (SG) one who is able to climb things? [No.]

korøŋ to

Adv_PrePredP

- customarily, usually, normally
La lou lele ta korøŋ to tiluplup zin su na.

—Go and check the place where they usually meet.

koror

N

- box, case, coffin

- platform, stretcher (something built out of wood)

Tipo koror pa ŋge be tisiŋi ma isula ma isala woongo. —They made a case for the pig to carry it down and [put it] on the canoe.

Tipo koror be tisiŋ tomtom tana ila hausik.

—They built a stretcher on which to carry that man to the health centre.

korpi

V_Tr

- clear ground from the base of yams, taro, etc.

Amkorpi biidi/kiu pa naloŋa bekena itum ambai. Kokena kilaŋ ilol ma biibi. —We (EXC) clear the bases of the yam plants with a bailer shell, so it will grow well. Otherwise, weeds will cover it.

Tikorpi biidi pa kilan. Kokena ilol biidi.
They cleared the yam plants of weeds lest they cover the yams.

**kos**

N
construction: -ur kos

► cause sickness, cause an allergic reaction (due to eating or drinking something)

Anŋkan ñgereeme, to iur kos pio. —When I eat crayfish, then it causes an allergic reaction in me.

ñgereeme iur kos pini. (=Ikami ma mete biibi ikami./ Ipasaani.) —Crayfish doesn’t suit her. (=It causes her to get sick./ It harms her.)

Yok mbolŋana iur kos pini. Iwin ma izarzar. —Alcohol (Lit. ‘strong drink’) does not suit him. He drank and got all swollen.

Welyŋan iur kos pini ma kulinti imbukmbuk. —Sago grubs caused an allergic reaction in him, making his skin break out in pimples.

**kosa**

alt. koron sa

► something, anything (usually occurs in irrealis utterances, i.e. negated, conditional, interrogative, or doubtful modality)

Nio ñappasaana kosa som. —I did not hurt anything.

Nio, kosa ila leleŋ ta ajmar, mana ni imeete. —As for me, something went inside me causing me to come before he died.

**kosasa**

N Redup

► some sort of thing, anything, nothing

Nio ayjute kosasa som. —I don’t know anything about it at all.

**kosasa**

N Redup

► go past, pass by

Zin Koobo titeege ye ma tile mi tikosal yo. —The inner islanders came in holding fish, and went past me.

**koskoozo**

N Redup

► charcoal

you ka koskoozo —charcoal left from a fire

Kala you muriini, mi koro koskoozo ise nomoyom. —Go to the fireplace and take a handful of charcoal.

Timonŋ zin pa koskoozo, mi titanŋ. —They smeared themselves with charcoal as a sign of grief and cried.

► ink, black colouring, something black with which to write

Tibeedi pa koskoozo som. —They did not write it with ink.

**koskoozoŋa**

N Inal_Stative Redup

► black (used only of animals)

ŋge koskoozoŋana —black pig

**kot**

Adv_Pred0

► well, really (often occurs with the verbs see, hear, and know to emphatically assert or deny that one has personally experienced something and therefore has a basis for knowing about it.)

Nio ayre kot? Buza ta ituyom kakami. —Have I seen it [the knife]? [No. So don’t ask me about it.] The knife, you yourselves took it.

**kot som**

► not at all, not a bit

def. som ma som kat

Nio ayjute kot som. —I don’t know anything about it at all.

Tire kot zin som. Ko tila padei? —They didn’t see them at all. Where might they have gone?

Nio aŋŋeŋot kot som. So sua biibi to aŋŋeŋ. —I don’t hear [what you are saying] at all. Speak louder so I can hear.

see also: kat ‘very, really, well’, pe ‘well’ (in negated sentences)

**-kot**

V_Tr

► break by hitting with some object so that it breaks into pieces, crack open, strike, hit

Nio aŋŋeŋot kaŋar pa pat. —I break open galip nuts by striking them with a stone.

► knock out (used of knocking out a pig’s molars)

Tikoŋ ŋge ka waj. —They knocked out the pig’s upper molars.

► hit something in order to make noise

Kam pat mi kot zwor be ŋge ileŋ mi imar ikan ka kini. —Take a stone and hit the big clam shell [used for feeding pigs], so that the pig will hear it and come to eat its food.

Kot belo be tomtom tileŋ ma timar. —Hit the [church] bell, so that people will hear [it] and come.

**kotŋa**

N Inal_Event

► breaking, striking, knocking, hitting

uraata ki ŋge ka waj kotŋana —ceremony
of knocking out the two upper molars from a pig
def. (Mburu ki uraata kotŋana na: zeeze, sor, mbaara namaana, ñgereeze, mi pat) Kam sor mi ñgal wan uumu mungu, to kam ñgereeze be kot wan pa (pun ñgereeze pa pat). Zeeze na, tuur ila ñge zuuruunu mi ñge ka keskeeeze. To kam mbaara namaana ma ur la ñge kwoono mi ñgal wan mi kot wan ma isu. To se indom ma ikoogo. —The things needed for the work of knocking out upper molars, are: a plug, needle, branch of a mbaara tree, a shoulder blade bone, and a stone. Take the needle and stab it into the base of the molar first, then take the shoulder blade bone to knock the molars (= put the shoulder blade bone against the molars and hit the bone with the stone). The plug, we put it in the pig’s lips and jaw. Then take the branch of mbaara wood and put it in the pig’s mouth against the molar and knock out the molar. Then the tusks will bend around into a circle as they grow.

see also: -pun, -rou

-kotgeege
► break nuts and heap them together
-kotmumu
► smash into small pieces (galip nuts, guumu putuunu, kou)
-kotyaara
► break into pieces (using something blunt like stone)

-kot3 V_Tr
► repay, pay back
Ni ikot ñge ta ayyakam pini. —He repaid the pig that I gave to him.
► distributed throughout
Sua ikot toono ta boozomen. —The talk went to all lands.
Tomooto mi moori tikot ruumu. —Men and women were distributed throughout the houses.
► as long as, for the extent of time that
...ikot mazwanaa ta boozomen ta iti tombot taingi. —...for as long as we (INC) live here.
-kodot V_Tr Redup
-pokot V_Tr

similar: -pekel
► repay, pay back, compensate, take revenge, avenge

Pokot korong kini ta ikam pu na.
—Compensate him for the things he has given you.
pokotŋana N_Inal_Event
► revenge, vengeance
Ni sinjiini iboboobo pa mbulu pokotŋana.
—His blood is calling out for revenge.

-kot se V_Tr
► respect, look up to
construction: mata- kot se ki
Kuur kat leleyom pizin mi motoyom kot se kizin. —Love them and respect them.

-kot zugut V_Intr
► walk in darkness
Nio aykot zugut ma anqoborou sala ke pataana. —I walked in complete darkness and stumbled over a log.

-kotaata V_Tr Compound
► scratch, sharp thing gets stuck into something and pulls it
Sombe kolomboŋ ikotaata mbeete, to isaana kat. —If a kolomboŋ plant scratches a sore, then it will get much worse.
Katarra ikotaata yo. —A katarra vine scratched me.

see also: -ko, -taata

-kotgeege V_Tr
► hit many things and break them open
Kotgeege ni rimos! Kot se ru men, na irao.
—Don’t break open too many coconuts. If you (SG) break open just two, that is enough.
Ni ikotgeege ni be ikut. —He broke open coconuts in order to smoke them.
Kotgeege kanjar mi isu, mi tizim moori ko ipili. —Break open the galip nuts, and your (SG) younger sister will remove the kernels from their shells.

kotiizi N
collection: ka- kotiizi
► thorns of sago palm fronds
Meene ti, ka kotiizi somyana. —This sago palm has no thorns on its fronds.
meene ka kotiizi —sago thorns
dial.var. mataana (Marile)

-kotkaala V_Tr
► close, shut, fasten, cover
Kotkaala katamaa. —Close the door.
Kotkaala kuuru kwoono. —Put the lid on the pot.
-kotke

- close in, lock inside
  
  *Nio akotkaali ila ruamu leleene.* — I locked him inside the house.

- kotkaalaŋa-

  - closed, fastened

  *Kataama kotkaalaŋana* — a closed door

-kotke

- knock off something using some instrument, chip off
  
  def. *Kam koroy ma izem murini ma ila ne.*
  — You (sg) cause something to leave its place and go away.

  *Ni ikan ke ma igiibi sala na, itokote we mazaana pakan ma titoptop.* — He took a stick and when he threw it up, it knocked off some ripe mangos and they fell down.

  *Wai, mbu to, titokote ma ila ne.* — Hey, my betel-nuts, they have knocked them off and they are gone!

  *Kozo kotke siel tana isu mungu mi tere ka kene, to rou kiruuyu isula mini.* — Knock off that rafter and let’s see the proper place for it, and then you (sg) can nail it down again.

  similar: *-peteke*

- kotkot

  - driftwood (floating)

  *Kotkot tisur ma tisala peende ma bok.* — Driftwood floated onto the beach and it was full of it.

-kotmumu

- smash into small pieces using a stone (galip nuts, shells, coral etc)


  *Zin Koobo tikotmumu sagar ma iwe kou.* — The inner island people smashed dried coral and made it into lime powder.

-koto

- cover in order to protect

  *Aŋkan kini mi aŋkoto ka lwoono isu.* — I ate [some of the] food and covered up the rest of it and put it aside.

  *Koto kuuru pa lokon.* — Cover the pot from the flies.

- defeat, subdue, subjugate

  *Ni itokote ka koi bizin kek.* — He has defeated his enemies

-koto itu-

- humble, restrain

  *Koto itum!* — Humble/restrain yourself

-koto kete-

- refresh with a bit of food

  *Nio ko aŋkam koyom kini ri sa be kokoto keteypo pa.* — I’ll get you (pl) some food so you can refresh yourselves.

-kototo

- cover up

  *Kotokaala kini pa lokon.* — Cover up the food from the flies.

-parkoto

- lie on top of each other

  *Íge tiparkoto zin.* — The pigs are lying on top of each other.

-kotorama

- ignore someone’s talk by not responding to it, oppose, downplay (Lit. cover-with’)

  *Tileŋ mi tikotorama sua tiam mi kwon ila pa sua toro.* — They heard, but ignored our talk and spoke about another topic.

- keep silent about something, keep secret, not reveal

  *Lutun moori ni kopoono, tamen zin tiswe som. Tikotorama mi timbot.* — Their daughter is pregnant, but they have not revealed it. They are keeping it secret.

-kotpaala

- break in half, split in half (Lit. ‘hit-break’)

  *Kotpaala mbu.* — Break the betel-nut in half.

  *Tamaŋ ikan nakabasi mi ikotpaala ni.* — My father took an axe and split the coconut in half.

- break open

  *Man ikotpaala kutuluunu.* — A chicken broke out [from its egg].

  *Man lutuunu ikam kikik. Ko ikotpaala?* — The chick is making a little noise [in its egg]. Is it going to break out?

-kotpalpaala/kotwalwaala

- lie on top of each other

-kotut

- hit oneself unintentionally, get hit

  *Aŋkotut nomon pa hama.* — I hit my hand with the hammer.

  *Aŋwit ke ma toop, to ikotut kumbuŋ.* — I was lifting a piece of wood, and it fell and hit my leg.

-kotutut

- cover in order to protect

-kotuna-

note: Compound of *kot* + *-tut*
Ni ikotyaara ruumu kini pa pat. —He broke his house into pieces by hitting it with stones.
Keteene malmal pa sokorei ta ikotyaara ruumu? —What was he so angry about that he broke the house into pieces?

Zin tikotyaara yam. —They scattered us (EXC).

Amkotyaara duubu ma amar. —We (EXC) came through the waves.

Ur kou ila you ka kokou be ipabayou. Pa ingi ilomo. Teseg na, isisgig som/ipeeze som. —Put the coral on the fire’s ashes to heat it up. For it has cooled down. When we (INC) chew it, it [will] not [make our mouths] red/it will be tasteless without much flavour.

Kou na imar pa sagar. Mi kokou na imar pa ke gubuunu. —Lime powder comes from coral. White ashes come from wood ashes.

Kozo mbuulu kwom pini pepe. —You (SG) had better not verbally bother him.

Tana iti kozo tala, to nu so pizin. —Therefore we (INC) must go and then you (SG) tell them.

Nu tina, kozo re u! —And you (SG) there, you had better watch out!

Kozo ko ko
pa naroogo ku. Kam koŋ lilibi, kaŋ kodaŋa, peene koŋ ye. [=pakurŋana]
—Why did you (SG) put lime on me? I put lime on you, because you dance just like your father, and that is why I praise you for your dancing. Give me some Terminalia nuts (=Tok Pisin talis), wrapped up galip nuts, [or] shoot me some fish.

see also: kokou, kokouŋa-

koyam N_Inal
— for/ to/ about us, our

Parei, koyom kini sa imbotmbot? —How is it, do you (PL) have any food to eat?

Koyom mian mi amtuundu men. —We (EXC) are ashamed and hang our heads.

Tikam koyam kini sa som. —They haven’t given us (EXC) anything to eat.

Koyam mian mi amtuundu men. —We (EXC) are ashamed and hang our heads.
Nu kozo ko la Lablab! —You (SG) will go to Lablab [whether you want to or not!]
Tana Bamla iso: “Nio kozo ko ayla ayla lele tanga.” —Therefore Bamler said: “I must
go see that place over there.”
Kozo ko la padei? —Where will you (SG) go?
[said in order to threaten, implies you
have no way of escape]

kozo ..., so  Adv_PredP
► if ..., then would...
► counterfactual
Kozo be kuurla suu kini, so kuurla tomo min. —If you (PL) believed his talk, then you
would believe me too.
Kozo ko tooro kat leleyom, so kipiyoot tombulu ambaambiyangan pakan. Mi ingi som. —If you (PL)
had really changed your insides [repented], then you would have produced some good behaviour [as a
result]. But this is not the case.

kozokek  Adv_PredP
► just now, just recently, a short while ago
(recent perfect)
Moori ta kozo kek imbutultul su zaalo kwoono na. Mi ingi ila padei? —The woman
was just now sitting at the entrance to the road. Now where did she go?
similar: buri
► have done something for some time
already
Bob ziŋan wal kini tikam uraata kozo kek.
—Bob and his associates have already been working for some time now.

kozolwono  N
► day (24 hour period)
kozolwono lamata mi ru —seven days [i.e.
one week]
kozolwono toro —the next day
Kozolwono ta, ni ila Lablab, kozolwono
toro ni ila Iguru. —One day he went to
Lablab, the next day he went to Gauru village.
see also: aigule ‘day, daytime’

Krisi  N_Proper
► Christ
► Messiah
togmatiziy ki Krisi —Christians, followers
of Christ, Christian brothers and sisters
lupjana ki Krisi —Christian congregation,
Christian church

ku  N
► plant type (wild edible plant)

Sombe zoŋ aras to takan ku mi lai.
(Tjonoono isula toono som. Imbot se mat).
—If there is a drought, then we (INC) eat
ku plants and wild yams. (The edible part
is not under the ground. It is visible (i.e. it
is on top of the ground.)

ku  Pronoun
alt. kiwi
► to you, at you, with you (singular)
► your (singular)
► second singular locative pronoun
Nio aŋma ku. —I am coming to you.
Ni imbot ku. —He stayed with you.
Koroŋ ku. —That is your thing.
dial.var. kiu (Gauru), kue (Kabi, Sakar)

ku  Subject prefix
► you (SG)
► second person singular Subject prefix
Ko niu kula, siom siom? —Will you go,
or not? [The Central dialect equivalent
would be “Ko nu la, som som?”]
note: Only the Gauru dialect has this form.
It occurs on all inflected verbs except for
those beginning with/k/. In all of the other
Mbula dialects, second person singular
verbs have no overt Subject prefix.

-ku  V_Tr
► cover, swarm/be all over something
(The subject must refer to something
which is conceptually multiple)
Mbetmbeete iku i. —Sores covered him
completely.
Moolo tila tiku kini. —Ants were all over
the food.
Lokon tiku mbeete tio. —The flies are
swarming all over my sore.
► surround, crowd around
Tiku i ma sik, tabe tirekoti som. —They
crowded all around him, and therefore
they could not see him clearly.
similar: ma sik

kubibi  N Redup
alt. kubi
► area in a clan house where the scraping
of coconuts usually takes place
Urum ka kubibi, ina naton muriini.—The
kubibi of a clan house is the place for the
scraper.

kue  Pronoun
► to you, for you, with you (singular)
► your (singular)
-kuk

- second person singular locative pronoun
  note: Kabi and Sakar form
dial.var. kiu (Gauru), ku ~ kiwi (Central)

- kuk
  - bark
    Me ta ikuk a. —A dog barked over there.

- kukuk
  - secret, not to be talked about openly, not made public
    Tamaana ipaute lutuunu pa tutu pakan pa mbeŋ lukutuunu. Pa tutu ta kembei na, koroy kukŋana. —A father teaches his son about some laws at midnight. For such laws are secret [and therefore not to be talked about openly].

kukuugu
  - armlet (made from nar cane)
    Kukuugu isala namaana. —The armlet went up on her arm.

kukuugu
  - insect type, used as bait in fishing

-kukuugu
  - bad, starting to rot (used of foods that are smelly, soft, not edible any more)
    Kiŋ/ busur ikukuugu. —The food/meat is going bad.
def. Kusiini mi itektege namanda. Takan mini pepe. —It has a [bad] smell and sticks to our (INC) hands. We should not eat it anymore.

kulamo
  - clay pot (has a distinctive shape, made in the Salamoa area)
def. Mbuleene iwilwil, kwoono tantaandanana. Tipombot kuuru tana isala pat mi tindou you. —Its base is pointed, [and] it has a wide mouth. They place that [kind of] pot on stones and make a fire [under it].

kuli-
  - surface, skin, bark
    Ziiri mete tio ila ne. Naso kuliŋ ingeeeze mini. —Drive this [skin] disease of mine away. Then my skin will be clean [i.e. healthy] again.
    Kulim ambai lak! —May your skin be healed! ke kuliini —tree bark
    -sek kuliini —remove the skin of animal, skin an animal./ Strip off bark.
    Ni kuliini rumun rumunŋana. —He is hairy.
    tai kuliini —surface of the sea
  - body (whole)
    Mburopa ila kuliini. —She got dressed. She put on clothes. [Lit. ‘things went on her skin’]
    Aigau ila kuliyan, to… —Once our (EXC) decorations are on, then…
    Ni ikam ngar biibi pa ituunu kuliini men. —He only thought a lot about his body [i.e. his physical welfare].
    Kuliyan mat kana ikamam be isaana. —Our (EXC) earthly bodies are in the process of getting worse.

kuli- ibeleenge
  - tired, strengthless (Lit. ‘skin is lazy’)

kuli- ikam miŋ
  - feel ashamed (Lit. ‘skin has shame’), wanting to avoid somebody because he or she has done wrong to me
    Ni kwo sosor pio, tafe aŋma som. Pa kuliŋ ikam miŋ. —He spoke shamefully to me, so I did not come to you. For I feel ashamed.

kuli- ikam la
  - sense intuitively, feel (Lit. ‘skin gets/receives’)
    Zinunuŋan tinga ko tizzo pio. Pa nio kuliŋ ikam la pizin. —That group of people over there are probably talking about me. For I can feel it.

kuli- karambitmbit/ kuli- karambenmbete
  - feel that one is getting sick

kuli- ikam pirik/prik
  - experience a sensation in one’s body or feel a sickness coming on

kuli- ikilaala la pa
  - sense something intuitively (Lit. ‘skin recognise’, for example to sense that one is being talked about)

kuli- ila muriini
  - become refreshed, be renewed (Lit. ‘skin goes to its place’)
    Ketem su, mi kulim ila muriini mini. —Rest and get refreshed again.

kuli- iluumu
  - cool off
    Kulim iluumu kek? —Are you cooled off?

kuli- imalai
  - feel tired (Lit. ‘skin is lazy’)

kuli- imbeeze
  - willing and able to do something (Lit.
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<th><strong>kuliśni</strong></th>
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<td>‘skin is soft/ skin serves’)</td>
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<tr>
<td><strong>kuli- mburaana pa</strong></td>
<td>► willing to do something (Lit. ‘skin is strong for’)</td>
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<tr>
<td><strong>kuli- mburaana pa som</strong></td>
<td>► uninterested, unwilling (Lit. ‘skin is not strong for’)</td>
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<tr>
<td><strong>kuli- imele/imelle</strong></td>
<td>► be very tired</td>
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<tr>
<td><strong>kuli- imender/ imozooro</strong></td>
<td>► fearing some sort of bodily sensation</td>
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<td>Kosa ipamorsop yo mi kuliği imender, to kuliği imoto. —Something startled me and my skin ‘stood up’, and then I was afraid.</td>
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<td><strong>kuli- imet pa</strong></td>
<td>► become used to someone (Literally ‘skin snaps for’)</td>
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<td>► be acquainted with, be familiar, feel comfortable with someone</td>
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<td></td>
<td>► dare, willing to face danger</td>
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<td><strong>kuli- imorou</strong></td>
<td>► shrivel, become old and wrinkled</td>
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<td><strong>kuli- imozooro ma imap</strong></td>
<td>► really frightened (Lit. ‘skin all spills over/ spreads out’)</td>
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<td><strong>kuli- imoto</strong></td>
<td>► feel afraid (Lit. ‘skin is afraid’)</td>
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<td><strong>kuli- munña-</strong></td>
<td>► healthy, unharmed body (Lit. ‘skin is whole’)</td>
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<td>Makelebi kuliśni munñaana imbot ma imeete. —Old Makele still had a healthy body when he died [i.e. he died unexpectedly]. Tamanga kulindi munjanda. —We [INC] will rise again with perfectly whole bodies.</td>
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<td><strong>kuli- pulizi pa</strong></td>
<td>► feel upset and ashamed</td>
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<td>Tiso sorok sua pini, tana ni kuliśni pulizi pa. —They talked about him for no reason, and therefore he felt embarrassed.</td>
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<td><strong>kuli- irou</strong></td>
<td>► have an intimate close relationship with someone (indicates trust and acceptance, lit. ‘skin hits’)</td>
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<td><strong>kuli- sarakrak</strong></td>
<td>► shiver with cold</td>
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<td>► have shivers up one’s spine, hair standing up (experienced when one encounters ghosts or other spirit beings)</td>
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<td>► tremble with anger</td>
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<td>similar: ni- sarakrak</td>
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<td><strong>kuli- isu</strong></td>
<td>► lose weight, get wrinkled (Lit. ‘skin descends’)</td>
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<td>Ni kuliśni isu, mi mataana itop ma ikoonkoŋ kat. —He has lost weight and looks ill and is very thin. (Lit. ‘His skin descended and his eyes dropped.’)</td>
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<td><strong>kuli- iur pa</strong></td>
<td>► physically able to partake of something with no ill effects (Lit. ‘skin puts to’)</td>
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<td>► acclimated</td>
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<td>Kulığ iur pa ngareeme som. —I am not able to eat crayfish [they will make me sick]. Kulinn iur pa lele ti, irao timoto som. —They are acclimated to this area, they are not afraid.</td>
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<tr>
<td><strong>-kis kuli-</strong></td>
<td>► strengthen physically, nourish (Lit. ‘hold skin’)</td>
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<tr>
<td><strong>-rou sorok kuli- pa</strong></td>
<td>► have a one-sided interest in someone (Lit. ‘hit skin to someone without basis)</td>
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<td>Nangay tana irow sorok kulini pizin moori. —That young man has a one-sided interest in the women [They don’t exhibit the same interest in him.]</td>
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<td>similar: -urur sorok kuli- pa</td>
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<tr>
<td><strong>-ye kuli- pa</strong></td>
<td>def. imoto kana som, inin patanana sa som</td>
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<td>► willing to sacrifice oneself</td>
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<td>► so committed or dedicated that one is willing to face hardship and difficulty (Lit. ‘sacrifice skin for’)</td>
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<td><strong>-zem kuli- pa</strong></td>
<td>► devote one’s life to, involve oneself physically</td>
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<td>Zem itum kulim sorok pa mbulu tana, ta ambai som. Re kat kom tomooto to wooli. —Wasting your [SG] life on that [kind of bad] behaviour is not good. Look carefully for a [good] man, and then marry him.</td>
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<td><strong>kuliśni</strong></td>
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<td>► man whose sister or brother has died</td>
<td>Kuliśni, nu la parei? —You [SG] whose sibling has died, where are you going?</td>
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<tr>
<td></td>
<td>► men whose sister or brother has died</td>
<td>Kuliśnian, kala parei? —You [PL] whose sibling has died, where are you going? see also: siluum ‘woman whose sister or brother has died’</td>
</tr>
</tbody>
</table>
kuliyeete
N
- surface (used of water)  
Woongo ipopot pot sa te kaliyeete. —A canoe was floating on the water.
Mooto siltiau iko se yok kuliyeete ma ilae mbaga. —The siltiau snake moved on the surface of the water and went across to the other side.
dial.var. tai ngaaliini (Birik)
dial.var. tai ngaliini (Marile)
dial.var. tai kulini (Northern)

kukuulu
N Redup construction: ka- kukuulu
- antennae of insect, shellfish
karkoolo ka kukuulu —antennae of a butterfly
ŋgereeme, mantai ka kukuulu —pincers of a crayfish, lobster
- deadly enemy, killer
Yesse kala kukuulu bizin ta iti. —It is we (INC) who are Jesus’ deadly enemies.
def. kanda koi ta ikamam patajana piti totomen, ikam pa tamen som —our (INC) enemy that is causing problems for us continually, he doesn’t just do it one time

mailoŋ ka kukuulu
- centipede (Lit. ‘Mailong’s enemy’)  
According to one traditional story, there was once someone named Mailong who was bitten by a centipede and died.)
Mailoŋ ka kukuulu, zirkuumbu, mi tambuuruu tiipeene iti. —Centipedes, scorpions, and wasps sting (Lit. ‘shoot’) us.

-kuluulu
V_Intr
- be dazzled, be blinded
Zoŋ iyaraa ma mburaana, ta ikam ma moton ikuluulu. —The sun is shining so strongly that it dazzles my eyes.
see also: -kilili ‘glisten, gleam, shine’

kumbe
N
- leg, foot
kumbe- dibiini
- back of ankle, Achilles tendon area
kumbe- ketene
- bottom of foot, sole (Lit. ‘flat part of the leg/foot’)

kumbe- kun kun
- toenails
kumbe- lutuunu
- toe (Lit. ‘child of the leg/foot’)

kumbe- maazaana
- back of leg, calf (Lit. ‘meat of the leg/foot’)
kumbe- maazaana punpunyana —strongly-muscled legs

kumbe- mbukuunu
- knee (Lit. ‘joint of the leg’)
kumbe- wenge mbukuunu
- ankle

kumbe- naana
- big toe (Lit. ‘mother of the leg/foot’)
kumbe- ndemeene
- top of foot (Lit. ‘back of the leg/foot’)
kumbe- ndomoono
- shin (Lit. ‘forehead of the leg/foot’)
-kumkuumu

kumbu- nuzuunu
► heel (Lit. ‘back of the leg/foot’)

kumbu- katŋa-
► short-legged, short in height

kumbu- molo
► tall, long-legged

Namaŋo, ni kumbuunu molo kat.
—Namongo is very tall.

kumbu- mbinbin
► thin, small legs

yaŋ kumbu mbinbin
► end of a rain (when only a small amount of rain is still falling)

kumbu- muriini
► footprints

kumbu- paoŋa-
► not good at kicking, not accurate

kumbu- u(u)nu
► in front of, at the feet of (Lit. ‘base of the foot’)

kumbu- zalaana
► path that one usually follows

kumbu- tuunu
► behaviour, conduct, way of life

► footsteps, path in life that someone has followed (figurative)

similar: mbulu
Iti toto ni kumbu tuunu. —We (INC) follow his way of life/ in his footsteps.

kumbu- paipaiŋa-
► restless, always going somewhere (Lit. ‘walking leg’)

kumbu- leŋleŋŋa-
► one who is always ready to go, obedient (Lit. ‘listening/obedient leg’)

kumbu- ipolpol
► finished, brought to an end

Uraata ta boozomen kumbuunu ma namaana ipolpol lup kek (=imap). —All the work in the gardens and woods is nearly finished. [So only the work that can be done in the village remains undone.]

kumbu- rakrik rakrik/rikrik
► be on the move, walk around

Kumbun rakrik rakrik paso! Nu toomooto?
Mbulem su. Tomooto ta tiwwa. —Why are you on the move all the time! Are you a man? Sit down. Men are the ones who should be walking around. [said to a girl]

-kam kumbu-
► agitating to start fighting (Lit. ‘do leg/foot’)

Tikam kumbun be tiporou. —They were jumping around showing they were ready to start fighting.

similar: -maŋga be -kam malmal

-lek kumbu- pa
► kneel before, bow down before, worship (Lit. ‘fold one’s legs to’)

similar: -ŋgun kumbun pa, -kan su

-pakeŋ kumbu-
► alarm, frighten

-pei kumbu-
► grab by the legs

-petekat nama- mi kumbu-
► interrupt someone and prevent them from completing their work (Lit. ‘break the hands and legs’)

► stop someone from working, put an end to someone’s work

Ni imar ma ipetekat nomoyam mi kumbuyam. Tanata amposop uraata som. —He came and stopped us (EXC) doing the work. That is why we did not finish the work.

-yaaru kumbu-
► walk slowly

-yo kumbu-
► walk very slowly

-kumkuumu V_Intr Redup

construction: mata- ikumkuumu
► be/become dim, not put out a lot of light

Tos tio mataana ikumkuumu. —My torch’s light is dim.

Zon/You mata kumkuumu —The light of the sun/fire grew dim.

kumuro N
► cleared off area for garden, ready for planting
dial.var. kuma (Central, Marile)

-kumuundu V_Intr
► smoke rises from a fire, smoke, put forth smoke
def. You ikan popojana ma ka koi biibi kat.
—A fire begins to burn and there is a lot of smoke.
You ka koi ta ikumuundu. —The smoke from the fire rises up.

-kumunuundu V_Intr Redup
Tire you ikumunuundu ma mangiliini izalla. —They saw the fire smoking, and the flames going up.

kun1 N
► breadfruit tree, fruit (=Tok Pisin kapiak, scientific name: Artocarpus altilis)
kun abe — ripe breadfruit
-ko kun — pull off a breadfruit using a stick
   with a hook on the end.
-keende kun — twist off a breadfruit
Kun ipit. — The breadfruit season is finished.
Kun iseese. — The breadfruit is ripe.
Kam kun ruunu ma pakaalu pa yaŋ. — Take
   a breadfruit tree leaf and cover yourself
   from the rain.
Ke kun uunu ru. Ta na, man rojana. Mi
toro na, tomtom paazajana. — There are
two sources for breadfruit trees. One
[type] are those that are carried by birds
in their feet and dropped in various
places. And the other [type] are those
that are planted by people.
Teege kun siŋini pepe, kokena isekkapkap
la nomom. — Don’t touch the sap of a
breadfruit lest it make your (PL) hands
sticky.
kun dadaadinga — stringy breadfruit
   [edible, but not very good to eat]
kun malwoono — pods that hang from a
breadfruit tree
kun pereezeŋana
   ▶ breadfruit tree that has lobe-shaped
   leaves
kun putput
   ▶ breadfruit tree that has egg-shaped
   leaves with smooth edges
kun perkili
def. Kun ta kulili isisiniŋ/ (itoto).
   ▶ red/purple breadfruit
kun tubudu
   ▶ soursope tree (Lit. ‘European breadfruit’)
-kun2
   ▶ cover oneself by putting something over
   or on one’s head, have a covering on
Mose ikun mi, mi ipet tiam. — Mose covered
himself with a pandanus mat and came to
us (EXC).
Aŋkam ambrelo ma aŋkun mi aŋmar. — I
   took an umbrella and covered myself with
it and came.
mi kununŋana — pandanus mat used as an
umbrella
Ruunu ikun mi kek? — Has the house’s roof
   been put on?
pakununj — hat, something that is put on
   the head for covering
-kunkaala
   ▶ protect by covering oneself
Kunkaala piken tana po zoŋ. — Cover the
   child so she will be protected from the sun.
Takam mi ma tukunkaala iti pa yaŋ. — Let’s
take pandanus mats and protect ourselves
from the rain.
-kun kandaara
   ▶ flower (used of mango, galip nut,
Malaysian apple)
We/ kaŋar/ puke ikun kandaara. — The
mango/ galip nut/ Malaysian apple [tree]
is flowering.
similar: -ruŋ
kunaana
   ▶ huge, gigantic, very big, very large
   pat kunaana bi — huge stone
   ke kunaana — huge tree
   ruumu kunaana — huge house
   tuunu/ nge kunaana — huge eel/ pig
similar: siŋaanabi, magor
-kundak
   ▶ eat bland, plain food (without any meat,
   coconut grease, or leafy vegetables in it)
Koozi ko kundak kini mini. — Today you
(PL) will eat bland food again.
kundu1
   ▶ person whose presence provides safety
   (used of children given to another
   village in order to satisfy a ceremonial
   obligation. This custom is no longer
   practised.)
def. Ni iwe kundu: Sombe tiŋgimi moori som
   (= tire moori puliini som), to popojana
   ki moori tana sa imili ma ila bekena
   ikam muriini. Pikin tana iwe kundu pa
   woono bizin. Irao tipun zin som, pa tipou
   pini. Pikin tana ndomoono (= ipakaala
   sanaanajana) pizin. Iyembut malmal ma
   koroŋ ta boozomen. Pa zin lelen ambai pa
   pikin tana men. — He became a person
   providing safety: If they don’t buy a
   woman (=they don’t see any brideprice
   for the woman), then some descendant
   of the woman returns and goes back [to
   her original home village] to take her
   place. That child is a connection for his
maternal uncles. They [=the people of his new village] won't hit them, for they have respect for him/her [=the child]. On account of that child, they are protected. He prevents bad things from happening to them. He stops fights and all other [kinds of bad things from happening]. For they are happy on account of that child.

see also: -kam uteene pa, ndomo- pa

kundu-  
▶ top part (of a garden, river, or tree), head, source  
yok kunduunu —head/ top/ source of the river  
Ke ta titaara kek, to toso ke uunu mi ke kunduunu. —A tree that has been cut down, then we (INC) speak of the base of the tree and the top part of the tree.  
▶ end, place where an area ends  
lele kunduunu —end/ last part of an area  
Amsambar ma imap pa lele kunduunu. —We (EXC) cut the grass and finished off at the end of the area.

kundun kundun  
▶ end parts  
sua kundun kundun (=mbukun mbukun) —expressions, words  
Iti Mbula kalŋanda tamen, mi sua kundun kundun na ndelndelŋa. —We (INC) Mbula people have the same language, but [some] expressions/words in the language are different. [i.e. there are dialectal differences]

mata kunduunu  
▶ outer edge of the eye

kundua  
▶ spider (biggish in size)  
▶ shooting star (Marile dialect)  
▶ creature type (Marile dialect) (It often flies along rivers at night. It seems to have appeared more frequently in the past, but is now found mainly on the Kovai side of Umboi Island. It eats rotten things and dead bodies, has wings and eyes like a bat. People claim they see them mainly when they sleep in gardens located near a river.)  
dial.var. kunda (Northern)  
dial.var. ndwaasa (Central)

dial.var. ropen (Kovai language)

-kunkat  
▶ run away without taking anything along, flee away  
Waene ipun moori tana, tana ni ikunkat ma ila ne. Mataana imiili som. —Her husband hit that woman, and therefore she fled away. She did not look back.  
similar: -ko pa pataanja

kunkel  
▶ occasion of, cause, lure, inducement, enticement (leading someone to do something with bad results)  
Ni iwe kunkel pini, tabe ila ma indeene pataŋana. —He was the occasion of him going and getting into trouble.  
similar: -kelkel,

-kunkel  
▶ insist, urge repeatedly, press, put pressure on someone  
similar: -we tuunu, -luŋke

-kunkun  
▶ lead someone to do something which leads to a bad result, entice, lure, induce  
Zin tikunkel yam be niambil anla pa su. —They enticed us (EXC) into going with them to the forest.  
similar: -we uunu,

-kunkun  
▶ be bent over  
Ni ipa ma ikunkun. Irao imender ma ipazal ndemeene mini na som. —He walks bent over. He is not able to stand and straighten his back anymore.  
Ke ikunkun. —The tree is bent over.  
Moori ikunkun pa mburu ma ipet. —The woman came bent under a heavy load.  
Tabaada pataŋana, mi tukunkun pa. —We (INC) are bent under the heavy load we are carrying.  
Kunkun rimos. Mender kat! —Quit standing bent over. Stand straight!  
Moori tana, bubuŋana sananŋana ipasaani ma ikunkun ki pai ma irao ndaama boozo kek. —That woman, a bad spirit has afflicted her and caused her to walk bent over for many years.

-pakunkun  
▶ make bent, bend  
Pakunkun ke pepe. Ko ipol. —Don't bend that piece of wood. It will break.
-kunkuundu

<table>
<thead>
<tr>
<th><strong>kunkunña-</strong></th>
<th>N_Inal_Stative Redup</th>
</tr>
</thead>
<tbody>
<tr>
<td>bent</td>
<td></td>
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</table>

**ndeme- kunkunga** — bent back

-kunkuundu

<table>
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<tr>
<th>V_Intr_Stative Redup</th>
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<tbody>
<tr>
<td>be obviously pregnant, be visibly pregnant (rare sense)</td>
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Moori ikunkuundu. — The woman is obviously pregnant.

note: Central dialect form similar: *kopo-

kunu-

alt. *kuinu- dial.var. *koini- (Northern)

<table>
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<th>picture, image, reflection</th>
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Nio aŋre kunun imbot sula yok. — I looked at my reflection in the water.

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<th>shadow</th>
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Zoj ikam kuinun su toono. — The sun made my shadow on the ground.

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<th>image of oneself (often as seen in dreams)</th>
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Nio aŋmiu be kuinun aŋmendernd la yok keseene. — I dreamed that I was standing by the river.

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<th>inner self</th>
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Kuinun ikaka pa aŋse kor mi motoŋ sula. — I was afraid for I had climbed high up and looked down.

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<th>spirit/ghost (of someone who has recently died. Later it becomes a kon)</th>
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Amla ma amre Tabit kununu imbutultul sala beeze kini. — We (EXC) went and saw Tabit's ghost sitting in his garden house. [Tabit is someone who has very recently died.] Ni imeete, to kununu iwe kon. — When he dies, then his spirit becomes a ghost.

Tamanda ma nanda bizin kunun, to timboro iti. — The ghosts of our (INC) fathers and mothers, they look after us and care for us.

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<tr>
<th>soul/spirit (the part of people who have died that becomes a ghost, or goes to heaven or hell)</th>
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Sombe temeete, na kuinundu ila kar saamba. — When we (INC) die, our souls/spirits go to heaven.

see also: kon ‘ghost’, -patoron ‘invoke, sacrifice to a spirit being’

kuno - imet pa

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<th>become familiar with, be acquainted</th>
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with, be accustomed to (someone or something and therefore not be shy or afraid any longer, literally ‘soul snaps in two concerning’)

Nu kunun imet pa lele ti. — You (SG) are familiar with this place (and therefore not afraid of it any more).

similar: *kopo- imet pa

-mbuk kunu-

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<tr>
<th>work sorcery on someone (often done by tying up various things in leaves and heating them while saying spells, Lit. ’tie the spirit’)</th>
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To tana imbuk Paitu kununu pa mermeere, tana Paitu ibayou ma ikeene. — That fellow worked sorcery on Paitu with a Victory leaf plant, and therefore Paitu is sick and sleeping.

Waene imeete kek. Mi ni itunu imbuk waene kununu, tabe mbenj imar ma imbubulu zin. — His spouse has died. But he himself worked sorcery on her, and therefore she comes at nights and is disturbing them.

similar: *-mbuk mbura-, -po, pu, yaamba

-ur nama- kununu

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<th>help even a little bit (literally, ’put the shadow of one’s finger’)</th>
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Kuur nomoyom kununu risa som. — You (PL) don’t lift your finger a bit to help.

-kunyaaara

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<th>V_Tr</th>
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Wooŋgo tikunyaara miiri biibi. — The canoe went against a big wind.

Iti tukunyaara yaŋ mi wo ma tamar men. — We (INC) came through the rain and flood. see also: -reege, -rambuzu, -kotyaara, -seebe

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<tr>
<th>go ahead in spite of difficulties</th>
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Ni ikunyaara pa uraata, malmal,... — He went ahead with the work, fight despite the difficulties.

see also: *-ye kuli- pa, -zem itu- pa

kunj

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construction: *-kam kunj

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<th>boom, thudding noise (the kind of low-pitched sound heard when one is mashing something in a wooden bowl, which is also called a kunj)</th>
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Mbenj peene ikam kunj la Koobo ranganta. — Last night a gun boomed in the new growth garden area of the inner islanders.
Ke ipol ma ikam kuŋ. —A tree fell making a thudding noise.

kuŋ N
- wooden bowl, mortar (used for mashing starchy foods or galip nuts)
  note: Northern dialect form
dial.var. ndapndap (Central)

kuŋ nini
- stick used for mashing, pestle
Wai, kam kuŋ men? Mi niini ingoi? —Hey, did you (SG) only bring the mortar? Where is the pestle?

kuŋkuŋ N Redup
- small mortar (used by people with poor teeth for mashing betel-nuts before chewing them)

kuŋkuŋ kizin kolman be titut siŋi ila. —the small mortar of the old men in which they mash [their] mixtures for chewing betel-nut.

-kuŋ3 V_Tr
- mash, crush, pound (in a wooden mortar with a wooden pestle)

Nio aŋkuŋ kaŋar. —I mashed galip nuts.

-kuŋ wak —pound starchy pudding

Kuŋ koŋ siŋi sa. —Mash some betel-nut mixture for me.

-kuŋkuŋ V_Tr Redup
kuŋka- N_Inal_Stative
- mashed

kunγekunγek N_Event Redup
construction: -kam kunγekunγek
- hanging and swinging back and forth

Motoŋ sala we ueteen na, agre mbi a songol ikam kunγekunγek. —When I looked up at the top of the mango tree, I saw a flying fox hanging [upside down] and swinging back and forth.

Pikin isula kaari, to ampusuki mi ikam mbi a kunγekunγek. —The baby was put down into the netbag, and we (EXC) pushed him and he was hanging and swinging back and forth like a bat.

kuŋkuŋ V_Intr.Uninf Redup
- move directly without delay or hesitation to a destination.

Ni pai kini, keteene isu pa som. Kuŋkuŋ men. —His way of walking, he doesn’t stop to rest. He just goes directly [to where he is planning to go].

Ni kuŋkuŋ ma karau lae pini. —He went directly (without hesitation) and grabbed him.

see also: kaŋkaŋ

kup V_Intr
- be completely, truly dead

Ni imeete ma kup. —He really and truly died [He was not just unconscious. The verb -imeete on its own is ambiguous between ‘become unconscious’ and ‘die’].

Kup kek? —Has it truly died?
Tipuni ma kup. —They killed him.
Zin nangaŋ tīla ma tire i kup su ma imbotmbot. —The young men went and saw him lying down dead.

kupunpun N Redup
- husk, fibrous outer part of a coconut shell

ni ka kupunpun —coconut husk
Re kupunpun ta timus pikin mbuleene pa mi isu tīna. —Look at that coconut husk that they used to clean the baby’s bottom and [left] there.

kur N
- place where the sea breaks, surf zone, edge of a reef

Duubu ipol sala kur kezeene. —The waves broke at the edge of the reef.

kuramba N
- roots of a betel-pepper vine (edible, chewable)

La yapuras kanda kuramba sa. —Go and pull up some betel-pepper roots for us.

kure- N_Inal
- bunch, cluster (used of nuts, coconuts, bananas)

ni kurene kura —bunches of coconuts
mbu kure —bunches of betel-nuts

Pin kurene tana, mazaana ma imap. Keteete ma kakan. —That bunch of bananas is completely ripe. Cut it and eat them.

Ni kureene rōjana. Ijonoono men. —The cluster of coconuts is full. There is nothing but nuts.

kuren N
- saltwater crayfish type, edible

kuriri N Redup
- dolphin
Zin kuri tiyakaago ve tikamam miiri kembei zin tomtom. —Dolphins swim and breathe like people do.

kuriri N Redup
- many small dolphins
kuriimi

kuriimi  N
- erima tree type (biggest tree found in the Siassi area, used for making dugout canoes, and carved into planks as well; scientific name: Octomeles sumatrana)
- Zin Mutu tisap ke kuriimi ma iwe mon bibip. —The inner island people carve kuriimi trees into big canoes.

kuriiti  N
- octopus
- Tutun kuriiti pa mbeŋ. —We (INC) catch octopuses at night using lamps.
- Kuriti na, namaana lamata mi tel. —The octopus has eight arms / tentacles.
- Kuriti irokiskis pat, mi ipa na naman naman. —An octopus holds on to stones and walks using its arms.

kurititi  N Redup
- many small octopi

-kurik  V_Tr
- scrape off (done using a seashell)
- Nio aŋkurik serembat be aŋnoi. —I scraped off the sweet potato skins.
- Kurik kanda kiliizi. —Scrape off the skin of the breadfruit nuts for us (INC).
- Kurik ye ŋgauliini isu lene be aŋnoi.
  —Scrape off the scales off the fish so I can boil it.

similar: -no

-kurikrik  V_Tr Redup

Kurkur  N_Proper
- Ritter Island (a volcanic island that blew up on March 13, 1888, destroying most of the island and causing deadly 14 m. high tidal waves)
- legendary figure whose quarrel with his older brother led to a great explosion and the appearance of Ritter Island.
- Mungu, Kurkur imbot yok ta kizin Kampalap. Imbot ma ziru toono Morkok tiipojo. —In the past, Kurkur lived in one of the rivers belonging to Kampalap village. He lived there and he quarrelled with his older brother Morkok.

kurkuuru  N Redup
- outer shell of a coconut (just after the coconut flesh has been scraped out of it)
- Tikeere ni sala urum, ta kurkuuru isu ma bok. —It is because they were scraping the coconuts up in the men’s house, that the area under the house was filled with empty shells.
- see also: mboooro ‘coconut shell’

-kuru  V.Tr
- put through a hole, put into a hole, thread
- Nio aŋkuru tret ilela sor sumbuunu, tona ̣ansil kiiri. —I put the thread through the eye of the needle and then sewed an armlet.
- Aŋkuru simber la mbu mi aŋbaada. —I put a carrying stick through a betel-nut [bunch] and carried it.
- Aŋkuru gaaza pa tuunu. —I put a stick into a hole [in the river] trying to find eels.
- Tikam nar mi tikuru ila sumbuunu pa tuunu be iyoote. —They took a nar plant and put it into a hole in order to get an eel to come out.
- put a paddle deep into water
- Kuru peeze sula yok. —Put the paddle deep into the water.

-kuru/ -kurur  V_Tr Redup

-pakuru  V.Tr
- carefully put something through a hole
- Nio aŋpakuru tret ilela sor sumbuunu, tona nu yaaru. —I’ll put the thread through the eye of the needle, and then you (SG) pull it.

-kuru kopo-
- stir up, incite, provoke (Lit. ‘put into the stomach’)
- Ni ikuru kopon pa sua pakaamŋana. —He got them upset with false talk.

-kuru lele-
- stir up, incite, provoke (by saying something, literally ‘put into the insides’)
- Ni ikuru leleŋ, tabe aŋla aŋpun A. —He provoked me, and so I went and hit A.

-kuru ŋgure-
- clear blood and mucus from a new-born baby’s throat
- def. Moori naman isula, mi tikam siŋ ta imbot pikin ngureene. —The women put their
hands down [into a baby's throat] to clear away the blood that is in the baby's throat.

*Nu nangajom ma tikuru ngurem?* —Did they clear your (SG) throat when you were a child [and that is why you are now such a good singer]?

**-kuru**_sua_ pa

▶ accuse falsely, stir up, incite

*Kuru sua pini paso?* —Why are you falsely accusing him?

similar: *-ŋgal_ sua pa* ‘throw talk at’

**kuruk**

▶ brackish water, saltwater mixed with freshwater
def. *Yok kwoono ta ber la tai, na tapaata be tai kuruk. Tiwin na kei yok kat som, tai kat som.* —The water at the mouth of the river that meets the ocean, we (INC) call it *kuruk*. When we drink it, it is not like real freshwater, nor like real saltwater.

**kuruk**

▶ be burned down to red coals (food can be cooked on them)

*You ikan ma kuruk kek. Ibilbil mini som.* —The fire has burned down to red coals. It is not flaming any more.

*Re mbooro beso ikuruk, to kam mban isala be ilas.* —Look at the coconut shells [used as fuel for a fire], and when they burn down to red coals, then put the fish over them to roast.

**kurum**

▶ palm type (a bit like a betel-nut palm, fruit is chewable)
def. *Lwoono mi ruunu kei ta mbu, mi ŋonoono munmun. Itum ma isala molo kei ta mbu som.* —The trunk and leaves are like a betel-nut palm, but the nuts are small. It does not grow as tall as a betel-nut palm.

**-kurunj**

▶ thunder, make the rumbling sound of thunder

*Lele ikurunj.* —It is thundering.

*Kurum kurunj* _V_Intr Redup

▶ make a loud noise

*Pa ki mos, kurunj kurunj pepe.* —Walk quietly. Do not make a loud noise.

see also: *gurunj*

**-kurus**

▶ get startled and run away making noises (used of pigs)
def. *Imorsop, ło “uuh,” mi iko ma sisiraana ise.* —It gets startled and makes the noise “uuh”, and runs away with its hair standing on end.

*Ijge ikurus mi iko ma ila.* —The pig got startled and ran away squealing.

see also: *-mboros*

**-kuruumuu**

▶ spear, stab, stick, gore

*Ni ikuruumuu nga.* —He speared a pig.

*Ni ipas buza kini, mi iso ikuruumuu itunu ma kup.* —He pulled out his knife intending to stab himself to death.

*Makau saŋsaŋŋan tikamam be tikuruumuu yo pa kan kandaara.* —Wild cows are trying to gore me with their horns.

▶ give an injection

*Mary ikuruumuu yo.* —Mary gave me an injection.

similar: *-ŋgal ‘pierce, throw a spear at’*

**-kuruzu**

▶ slip something causing it to slide down a slope

*Ngaxa ruunu kei ta mbu, to ruunu ikuruuzu sula yok.* —We (EXC) pulled the canoe to the river, and then the canoe slid down into the water.

**-pakuruuzu**

▶ push something causing it to slide down a slope

**kurzan**

▶ go into one’s eyes and nose and causing irritation (used of smoke)

*You ka koi ikurzan yo.* —The smoke went into my eyes and nose and irritated them.

**-kus**

▶ not recognise someone, get mixed up about someone

*Tipup yo ma rungunj itooro, tabe nu kus yo.* —They cut my hair and my appearance was different, and therefore you (SG) did not recognise me.

*Kusi paso? Ni Apei lutuunu.* —Why are you confused about him? He is Apei’s son.
similar: -kilaala som

- confuse, bewilder, mix up (ground spirits can do this to people if they are not familiar with them)

Zin undu tikuasu. —The ground spirits are confusing you (SG).

kusi- N_Inal

- spouse, husband

Namoyo, ni Atai kusiini. —Namongo is Atai's spouse.

similar: wae- 'associate, friend, spouse'

kusi-moori

- wife

kusiniŋa-

- married

Ni moori kusiniŋana. —She is a married woman./ She is a woman with a husband.

similar: ulanja-

kusiksik V_Intr_Stative_Uninfl Redup

- be numb

mbule/- nama- kusiksik —buttocks/ hands are numb

Kumbum kusik, mbule su lak! Nu mender ma molo kek. —Your legs are numb, sit down! You (SG) have already been standing a long time!

similar: -konye

kuskuuzu N Redup

construction: ka- kuskuuzu

- gum

Konju kuskuuzu iyoyou/ mbeete. —My gums hurt/ have sores.

Painap iyes konj kuskuuzu. —Pineapple hurts my gums.

kusu- N_Inal

- gallbladder, gall (the fluid)

Re pa ye kusuunu. Taken to ipapak kwondo. —Watch out for the fish's gall bladder. If we (INC) eat it, then it will taste bitter in our mouths.

- black ink that squids and octopuses squirt out

Re kat kuritti, to ngali. Ko kusuunu isu, to ipakaala motom mi ngali som. —When you (SG) see the octopus clearly, then spear it. Otherwise its ink will come out and prevent you from seeing it, and then you will not be able to spear it.

koi kusuunu

- black residue from smoke, soot

Tondou you mi ka koi ikut kooto ma igagap kei ta koi kusuunu. —We (INC) made a fire and its smoke smoked the thatching and it became black like the soot.

kut1 N

- louse

Kut ikan uten ma ituntun. —Lice are biting my head and [making] it itch.

Utem tana ko kut isala kek, pa leeze bok kat. —Your (SG) head, lice must be on it, for [it] is full of nits/ louse eggs.

-ru kut —look for lice [in order to kill them]

-pun kut —kill lice

see also: leeze

kut2 V_Intr_Uninfl

construction: kut ma ila

- go down (used of things that are being swallowed, refers to the motion the throat muscles make as the food goes down)

def. Tonjo kini som, mi tapabeleu ilae imar mi kut ma ila ne, ina teteene.

Kut ma ila. (=teene) —We (INC) don't chew the food, we move it around in our mouth, and then it goes down, in doing that, we swallow.

Kut ma ila kek? (=teene ma ila kek?) —Has it gone down? (=Have you (SG) swallowed it?)

-kut3 V_Tr

- fill up a container having a narrow mouth from a pipe or rivulet that runs from inside the ground

Nio anjuk yok sula putuunu. —I filled the bottle with water.

Kam botol tio ma la, to pabubuk mi lili mungu, to kut mi imar. —Take my bottle and go, then let water bubble up inside it [to rinse it] first, and then fill it and bring it back.

-kut4 V_Tr

- smoke for a long time in order to dry out (done to fish, cocoa, and coconuts)

Niam amkut ye. —We (EXC) smoked the fish.

Niam amurpe ruumu be amkut kakau tiam. —We (EXC) prepared the house in order to dry our cocoa.

Tukut kopra ma igorok, to ila bek mi tala takam ngomo pa. —We (INC) smoke the coconuts until they are dry, and then [they are put] into bags, and we go and sell them.
irritate (used of smoke irritating the eyes)
You ka ka koi ikut motoŋ. —The smoke irritates my eyes.

-kudut

N_Tr_Redup

smoked

ye kutγana — smoked fish

-kutγa

N_Inal_Stative

penis, male sex organ
note: taboo term, the term ni- ‘being, physical body’ is usually used as a more polite euphemism

-kutku

N_Event_Redup

construction: -kam kutku

beating, pounding, throbbing, pulsating
Ni imeete zen. Keteene ikaam kutku. — He isn’t dead yet. His heart is still beating.
Siŋ kini ikam kutku. —His blood (pulse) was beating/ throbbing.

-shaking

Iŋini kŋe ikam kutku. Iŋge sa ko imbot lela? —The pig nest is shaking. Perhaps there is a pig inside?

-wiggle

Welŋan ikam kutku sula kis. —The sago grub is wiggling inside the sago residue.

-kete-kutku

N_Inal

heart beats strongly, heart pounds
Ni iloondo ma keteene kutku. —He ran and his heart was pounding.

Motorjana ikami ma keteene kutku. —His heart was pounding with fear.

-kete-kutkuŋana

heart is pounding, nervous

ŋgure-kutku

N_Inal

desire, really want to eat or drink something (Lit. ‘neck beats/pounds for’)
def. Takam ŋgara pokoŋ, lelende be takan o tiwin. —We [INC] think of something, we want to eat [it] or drink [it].

-kutku

V_Intr_Stative_Uninf_Redup

be really full

Prime Minister imar ma tomtom tila Lablab ma ta kutku kat! —The Prime Minister came and people went to Lablab, and it was really full [of people]!
Motmooto ikam nge mbeete kini ma kutku. —The worms were eating the pig’s sore, and it was full of them.
similar: bok ma bok kat ‘full and really full’ see also: -kutku
Kam timbiiri ta kutunjana na ma imar. —Bring the wooden dish that is upside down.

-kutunkaala V.Tr
> cover food with another container which is turned upside down
Nio aŋkutunkaala kini pa lokon. —I covered the food because of the flies. see also: -tapel ‘capsize’

-kuubu V.Middle/Tr
> cover up, protect (using wings or hands)
Man naana tinga ikuubu lutuunu bizin, tana tere zin som. —Because that hen over there is covering her chicks with her wings, WE (INC) can’t see them.

-kupkuubu V.Tr Redup

-kuubukaala V.Tr
> protect by covering, shelter, safeguard (as a hen does to her chicks)
Man naana ikuubukaala lutuunu bizin pa uloto. —The hen is sheltering her chicks under her wings from the uloto hawk.

-kuuŋgu
N
> grasshopper type (big, brown, edible, has a painful bite, used as a bait for fishing)
Kuuŋgu tiorut yo ma aŋtaŋ. —A (big) grasshopper bit me and I cried.

-kuuru
N
> clay pot
> pot for cooking, kettle (generic term)
kuuru kwoono —mouth of a pot
kuuru kulamo —clay pot with a tapered bottom
kuuru makia —clay pot made in Markham Valley area

Sande na, iwe kuumbu potomjana ki Anatu. —Sunday, it is God’s holy time of rest.

-kuundu V.Tr
> carry something on one’s head, carry on the back of the neck, carry on one’s shoulders (mainly women carry things in this way)
Nio aŋkuundu kuuru/ yok sala uteŋ. —I carried a pot/ water on my head.
Zin tomooto mi moori tikuundu zin pikin se kan bolboolo. —Men and women carry children on the back of their necks.
> push
Yagoŋ ikuundu toono ma ise. —The corn pushed up through the ground.

-kuundu woongo (=−zuuru ma isula)
—push, shove a canoe (using one’s shoulder, done when something really heavy needs to be pushed)
Kala kwdaka ma jekare, to kuuundu woongo ise muriini. —Go and get some sand, and [when you (PL) come back] then push the canoe up into its place.
> take one’s lineage to another village
Leŋ saaza ikuundu tumbuŋ ma imar kar tingi, ta poŋja abin kini ta ni aŋpet i. —It is because my great-grandparent brought my grandparent to this village to settle here that I, his/her descendant, appeared here.
see also: kundu

-kunkuundu/ -kundundu V.Tr Redup
> pregnant (can be visibly noticed, this sense is relatively rare)
Moori tana ikunktukuundu/ ikundundu. (=Ni kopoono). —That woman is obviously pregnant.

kuumwu:1 N_Event
> stealing, theft
Nio aŋkam kuumwu pa wal mbu kizin. —I stole people’s betel-nuts.

tomtom ki kuumwu —a person of theft [i.e. a thief]

Ijerek, ni kuumwu tiene/ tieneŋana. —The green parrot, it is a real thief.

kuumwuŋa N_Inal_Stative
> thief
Ni tomtom kuumwuŋana. —He is a thief. similar: -kem

kuumwu:2 N_Event
> tiredness caused by socialising with other people that drains one of energy
Kuumwu ikam yo. —I am tired [after having socialised a lot].

Leembe timar ma tikam kuumwu piam. —The visitors came and made us (EXC) tired.

Lutuŋ ka kuumwu ikam yo. —My child’s visit wore me out [because we stayed up late talking, etc.].

Kuumwu ikami ma ibeleeg kat. —Tiredness is taking hold of him and made him really tired/ worn out.
> resting time, time of rest
Kuuru mbot, ina siŋsiŋŋana mi mbolŋana. Imar pa Madag. Tingiimi moori pa, tonoi kini pa. —The mbot pot is red and strong. It is made in Madang. We (INC) buy brides with them and use them for cooking.

Kuuru sakrai — clay pot made near Sialum (small, not so valuable, and not very strong)

Kuuru namaana
► handle of a pot sticking out from the side

Kuuru kweene
► handle of a pot (curved, goes from side to side over the top of the pot)

-Kuutu V_Tr
fence in
Tukuutu nge muriini. —We'll (INC) make a fenced enclosure for the pigs.
► encircle, gather around
Kala kukuutu zin paso? —Why are you (PL) gathering around them?

-Kutkuutu V_Tr Redup
Mi iwal biibi ta tikukuuti ma ziŋan tila.
—And there was a large crowd that was gathered around him and walked with him.
see also: kutkut

-Kuuzu V_Intr/Tr
look for something underwater
Zin tamurin tikuzu kweenge yok kana.
—The girls looked underwater for freshwater shellfish.
► fall into water, unintentionally splash/go into water
Kolman isula yok mi kumbuunu sala pat ma pat imbukil, to ikuuzu sula yok. —The old man went down [to the river to wash], and his foot went on a rock and the rock shifted, and then fell down into the water with a splash.

-Kuskuuzu V_Intr/Tr Redup
Kuskuuzu paso? —Why are you (SG) looking for it underwater?

-Parkuuzu V_Intr
splash water on each other
Kamar tala taparkuuzu lende. —Come let's go and splash water on each other for fun.
Seleŋ iparkuuzu lene sula Mbam. —Seleng was having fun splashing around in the Mbam river.

-Mukuuzu V_Intr
fall off (used of leaves of plants)

Kuzi N
► rat, mouse
Kuzi ikeere seremat. —A rat scratched at a sweet potato.

Kuzi ingor kumbuunu. —A mouse chewed on his/her feet.

Iti tuute: Posi tiwe kuzi kan koi. —We (INC) know that cats are the enemy of rats/mice.

Kuzi ikis/ iteete kawaala, mattress. —A rat has nibbled/torn into shreds the clothing, mattress

Kuzi aimus —aimus rat
Kuzi polop, zin kuzi su kan. —Polop rats, they are rats of the forest.

Meene kuzi tiene
► sago flour that has turned brown

Kuzi-mboŋboŋ
► fishy smell

Kuzi-ndaara
► smell of blood, fresh fish

-Kam kuzi-
► smell, catch the scent of something (Lit. 'get the smell')
Me ikam/ iyoozo nge kuziini. —The dog smelled a pig.

-Kamam kuzi-
► stalk, pursue stealthily
Ikaam moori tana kuziini ta iwwa. (=Ni irru moori tana.) —He is walking because he is stalking the woman. (=He is seeking that woman.)

Kuziiniŋa-N_Inal_Stative
good-smelling

Ngere kuziiniŋana — good-smelling oil

Kuziriŋa-
► strong scent that can be smelled from a distance
def. koroŋ ta kuziini ila molo, ambaijana
kuzizaala

—something whose smell goes a long way, and has a good smell

**kuzizaala**

N

- bottom plate of a wall (Lit. ‘rat road/path’)

**kuzu-**

N_Inal

- nose

**kuzu-** *parjana* — flat-nosed, broad-nosed
  [considered unattractive]

**kuzu-** *mbin(jana)* — narrow-nosed
  [considered attractive]

**kuzu-** *molo* — long nose

**kuzu tuunu** — nostril

**kuzu-** *ise*

- smell involuntarily, happen to smell (Lit. ‘nose gets’)

**kuzu-** *ise*

- smell, catch the scent of (Lit. ‘nose ascends’)

Me kuzuunu ise. — The dog smells something.

**kuzu-** *itonoou*

- smell involuntarily

**kuzu-** *iyoozo*

- smell (Lit. ‘nose smells’)

lele kuzuunu — land between two branches of a river/stream where they come together (Lit. ‘nose of the area’)

**kV-**

Subject prefix

alt. ka-, ke-, ki-, ko-, ku-

- you (PL), second person plural Subject prefix which occurs on inflected verbs (V=harmonizing vowel)

**ka-la** — you (PL) go, you went, you will go

**ke-re** — you (PL) see, you saw, you will see

**ki-siiri** — you (PL) sweep, you swept, you will sweep

**ko-mbot** — you (PL) stay/live, you stayed/lived, you will stay/live.

**ku-ruutu** — you (PL) withhold, you withheld, you will withhold

**kwa**

N

- outskirts of a village (in the past, defensive fences were built around the villages)

**kwa uunu ki kar**

- outskirts of a village

Yana bizin timbot kwa uunu pa Karapo.

— Yana’s family live on the outskirts of the Karapo area.

**kwa kwoono**

- gate, entrance to village

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-kwaara

V_Tr

- carry something on one’s shoulder

*Ni ikwaara ke.* — He carried a piece of wood on his shoulder.

*Koobo tikwaara timbiri boozo ma timar.*

— The inner island people came carrying many wooden dishes on their shoulders.

see also: -*baada* ‘carry on one’s back or shoulder’

- support, uphold

*Kolekta ikwaara uraata ki Anutu.* — The collection money supports God’s work.

- carry holding to one’s breast

*Zin nangaj tikwaara pat mi tiwa sula yok leleene be tire asig ta keteene pas karau som.* — The young boys held on to stones [to make them less buoyant], and walked under the water to see who could hold their breath the longest.

-kwaara pikin

- carry a child

*Ni kadoono ikwaara lene!* — It is her turn to have the pleasure of carrying [the baby].

-kwaara pu

- go hunting for pigs using large pig nets

-kwaara naala

- push up earth (used of root crops that grow and thereby push up the earth on top of them)

*Serembat itum ma iwe biibi, tana ikwaara naala.* — The sweet potatoes grew big and therefore caused the ground on top of them to swell.

-kwarara/ -kwarra

V_Tr Redup

- carrying

-pakwaara (=ur ila kor)

- help to develop, advance, cause to progress

*Kaimer kaimer ko ro tingi ipakwaara kororo pakao ma ipa ndel.* — Long after now this book will help some things to advance and be different.

*Skul ka jonoono ko ipakwaara yom ma krombota sala kor. Tana gesges pa skul pepe.* — School will help you (PL) to develop and advance. So don’t grow weary of it.

*Sombe nu kan la ki sua ki Merere, nako sua kini ipakwaaru ma mboti ku ipet ambai.* — If you (SG) accept the word of the Lord, then his talk will help you advance and your life will become better.
kwaaza

V_Tr

- carry away, elope, take away without permission (used often of a man taking a woman against the will of her parents)

Ni ikwaaza sorok moori tana, ma tila su be tiwoolo. Iwooli, mi ingiimi som. —He just took that woman, and they went to the forest and had sexual relations (=were married). He married her but did not pay the brideprice.

kwaazanja

N_Inal_Stative

- carried away, eloped

moori kwaazanjana —woman who has been taken away against her parents' will

- mid-sized (and therefore able to be carried by one person)

def. Irao kem ma kwaara. —You (SG) are able to steal it and carry it away.

gge kwaazanjana —mid-sized pig that is still small enough to be carried off by one person

-kwai

V_Intr

- sail to another area/ go on a sea voyage in order to trade

Iti takwai pa kanda gge. —We (INC) went sailing in order to get ourselves some pigs.

Zin tikwai ma tila Mereu be tingiimi gge pa sam. —They went on a sea voyage to northwest New Britain to buy pigs for the church conference.

-kwaii

V_Intr

N_Inal_Event

sailing

Nok kwaii paso? —Why do you (SG) keep going on sailing voyages?

kwai

N

- first-time visitor to the village (such a person requires ceremonial washing and a feast in order to be properly introduced to a village. This custom is said to have been recently borrowed from the Finschafen area.)

Ni iwe kwai pa kar Yaŋla. Tana zin moori tiwe kini (yaalaŋa, menmeen zin pa naroogo, tikam ŋeu). —She is a first-time visitor to Yangla village. Therefore the women organised a welcoming ceremony for her (throwing water, they danced happily, they did some funny things)

loan from: from Yabêm

kweene

N

- handle, strap

construction: ka- kweene
kaari ka kweene —strap of a netbag
kombom ka kweene/ kaara —handle of a drum
kuuru kweene —handle of a pot (curved, goes from side to side)

mata kweene

- stem that joins a nut, fruit, or tuber to the main part of the plant

serembat/ ni/ mbu/ we/ ip mata kweene —sweet potato/ coconut/ betel-nut/ mango/ ip nut stem.

Tou serembat uunu, som ru mata kweene. —Dig up the sweet potatoes from the mounds or look for the stems.

kweenge

N

- freshwater shellfish (generic term for all types of edible shellfish that are found in freshwater)

galwai, kausinsins, kezemyaba, zun, kolopu, puro —specific types of freshwater shellfish

Niam amla amkuuzu kweenge. —We (EXC) went and searched underwater for freshwater shellfish.

Tiyo kan kweenge. —They collected shellfish for themselves to eat.

Tipai kweenge. —They removed the shellfish creatures from their shells.

Iti tonoi kweenge, som tutuumbu sala you. —We (INC) boil shellfish, or roast [them] on fire.

kwii

N

- fishhook

Mbit kwii ila yaaba, to keene ye boozo. —Tie a hook onto a fishing line, and then you (SG) will catch a lot of fish.

ŋgereeme kwii

- male prawn (which has pincers)

def. ŋgereeme zoŋoono ru kana na ŋgereeme kwii

kwo

N_Inal

- mouth

kwo-ŋa-

badly biting (used of insects) Muŋgingin na wai kwonŋan. —Sand-flies really bite.

kwo-ikanamaala

- taste, feel in one’s mouth

kwo-putput

- mouth is full (Literally: ‘mouth bulges’)

kwo-isagor

- eat all kinds of things