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# LAVONGAI MATERIALS

by

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## PREFACE

Clive H. Beaumont

The main purpose of this volume is to make available the grammar of the Lavongai language written by the late Father Josef Stamm. It is hoped that the additional material included will add to the usefulness of the volume. I am indebted to the Catholic Mission at Kavieng and Lavongai and to Dr Tamsin Donaldson for making available a photocopy of Fr Stamm's grammar. I am also indebted to the Catholic Mission at Vunapope for permission to publish it. Some editorial changes have been made to the grammar. A numbering system has been added to improve cross-referencing. The orthography has been modified by the use of  $\eta$  and  $g$  for  $g$  and  $q$  of the manuscript. (Elsewhere in these papers  $ng$  has been used instead of  $\eta$ .) I have also altered some of the terminology such as noun for substantive and verbal particle for connecting particle. The insights contained in the grammar remain those of Fr Stamm.

The task of editing the grammar was made much easier by the work of my wife in retyping the grammar from an indistinct photocopy and incorporating the orthography changes.

Two legends collected and translated into German by Fr Stamm (from Stamm 1939a) have been included, with the German translated into English. I have myself been responsible for preparing these for publication.

The other texts and the language lessons were collected by Tamsin Donaldson during a visit to Kavieng in January 1971, where she was a guest of Lindia Yamalana Semy of Noipuos in the home of Naomi Las Pasingan and Simeon Sarong. The Lavongai tales were told by Lindia Semy, her father Semy Pasingandau, Isaiah Semmy and Akim Lailai, all from Noipuos, and by Jonathan Sialo Pasingan from Metakabil. Lindia Semy's mother Ruby recorded the children's song and game. Also included among the texts is a translation by Mane Salatiel of Umbukul, the result of an exercise set by Dr Patricia Denham at the University of Papua New Guinea. For access to the associated tapes see Tamsin Donaldson's introduction (p.62).

The wordlists were compiled by my wife and myself. These are mainly based on the grammar. Words from other sources - Tamsin Donaldson's fieldnotes and the Summer Institute of Linguistics survey of Dr David Lithgow and the late Oren Claassen - are all acknowledged.

Some equivalent language learning lessons in the Tigak language have been included for comparison. This is the adjacent language in New Ireland and one closely related to Lavongai.

There has been little substantial linguistic work on the Lavongai language other than that of Fr Stamm. A short wordlist was published by a German deputy governor, Heinrich Schnee (1901) under the name Neu Hannover. A typed dictionary of 1240 words by Fr Jones and Fr G. Zepzyck (1964) based on Fr Stamm's work was seen by me at the Catholic Mission at Lavongai in 1971. Unfortunately I have

not been able to obtain a copy of it or this could have been published in this volume. Only a fragment of Fr Stamm's own dictionary work (Stamm n.d.a) appears to survive. Short comparative wordlists of New Ireland languages including Lavongai have been published by Lithgow and Claassen (1968) and Capell (1971: 256-259).

Some lexicostatistical comparisons have been made by Dyen (1965), Lithgow and Claassen (1968) and Beaumont (1972 and 1976). Dyen who used the name Dang did not find any close relationship with other New Ireland languages or Tolai (Gunantuna) (1965:52). Unfortunately only two other New Ireland languages were included in his study - Musau and Nalik - neither of which is closely related to Lavongai. The language appears to be most closely related (66% cognate) to the adjacent Tigak language, a grammar of which has been published (Beaumont 1979). Beaumont (1972:15 and 1976:387) placed it in a Northern New Ireland subgroup including Lavongai, Tigak, Kara, Tiang, Nalik, Notsi and possibly Tabar. Of these Notsi and Tabar show noticeably lower cognate percentages with the other languages (1976:388). This subgroup is in turn regarded as part of a wider New Ireland-Tolai group.

Ross (1982) referring to the language as Tungak did some comparison of grammatical features with other New Ireland languages and placed it in a Nalik-Tungak group consisting of Tungak, Tigak, Tiang, Kara and Nalik. (See map for locations.) In the same paper he also indicated support for the wider New Ireland-Tolai grouping. The same writer has also written an unpublished grammar outline of the language (Ross n.d.). In June 1986 Lesley and Marianne Fast of the Summer Institute of Linguistics began a long term linguistic and translation project for the language, so that the prospect of further publications on this language is good. They are using Umbukul as the base for their work.

Fr Stamm has also written other works in the Lavongai language and a number of works in or about New Britain languages. A list of these is given in the bibliography attached to this preface. I am indebted to Lois Carrington of the Department of Linguistics, Research School of Pacific Studies at the Australian National University for compiling the list of his works in languages other than Lavongai. Some of the works are not clearly marked for authorship but are presumed to have been by Fr Stamm. Nearly all are unpublished.

I would like to express thanks to Mr Theo Baumann of the same Department of Linguistics, for the map. I would also like to thank Dr Tamsin Donaldson for comments and suggestions made on a draft of this book.

I have used the name Lavongai for the language as this seems to be in most general use. In United Church areas Tungak is the most commonly used name. Other names that have been used are Dang and New Hanover.

It is my hope that this volume will be useful and interesting to the speakers of the language itself as well as to linguists and people seeking to learn the language. I trust that some of them will write and publish more in and also about their language.

Finally my thanks to all, both mentioned and unmentioned, who have in any way contributed to the production of this book.

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Included is a list of the known linguistic works of Father Josef Stamm. The location of copies of unpublished manuscripts is given in brackets where possible. Those marked A.N.U. are mainly photocopies and are held in the Department of Linguistics, Research School of Pacific Studies, the Australian National University, Canberra. Those marked CHB are held by Clive Beaumont; CM stands for Catholic Mission.

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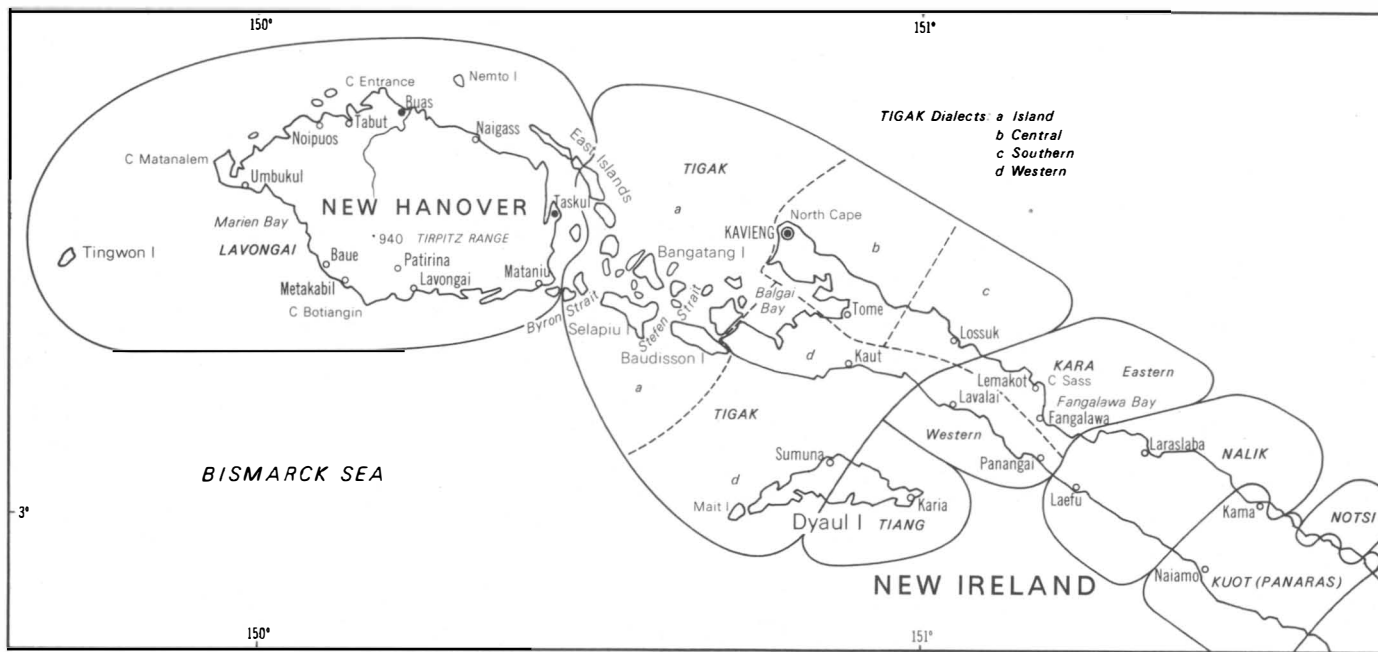
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## LAVONGAI LANGUAGE

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- 1939b A bibel lik ani ri vap Katolik i New-Hannover. Mimeo, 77pp.  
 Bible stories. (CM, Lavongai; CHB)
- 1939c Keve Ararig ani ri vap Katolik i New-Hannover. Mimeo, 24pp.  
 Prayer book. (CM, Lavongai; CHB)
- 1939d A Katekismo Katolik. Mimeo, 13pp. 150 questions and answers.  
 (CM, Lavongai)
- 1940 A ri Evangelio i ri Sande na Tan Tambu ani ri vap Katolik. Mimeo,  
 43pp. Sunday gospel passages. (CM, Lavongai; CHB)
- 1949 A Buk i Ararig Katolik. Mimeo, 29pp. New edition of Prayer book.  
 (CM, Lavongai)
- 1958 A grammar of the Lavongai language. TS, 78pp. (CM, Lavongai;  
 A.N.U.; CHB)
- n.d.a Wörterbuch: Lavongai-Deutsch. TS, 6pp. A-E only surviving. (CM,  
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*Pioniere der Südsee: Werden und Wachsen der Herz-Jesu-Mission von  
 Rabaul zum goldenen Jubiläum 1882-1932*, Hiltrup bei Münster, 1932;  
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- 1929 Kleine Grammatik der Lakalaisprache mit Wörterbuch. TS.
- 1949 La testamento ale mamuga te la memera Nakanai. (CM, Vunapope).  
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 Hurd.

- 1959 Bible history in the Ubili language. Mimeo, 69pp. Written at CM, Ulamona - Allen and Hurd.
- n.d.b *La buka la kilaka tabou (tegiteu e katoliki Nakanai)*. Vunapope: Catholic Mission. 40pp. Prayer book. (Allen and Hurd say: written at Valoka 1939; one of the few remnants of a pre-war work)
- n.d.c Reader. Mimeo, 36pp. Book of short stories in Nakanai.
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- STAMM, Josef, M.S.C. and Bernard FRANKE, M.S.C.
- n.d. Religiöse und profane Lieder in der Lakalaisprache. TS.

Map - Languages, northern New Ireland



Ungat and Saula are both very close to Lavongai



# A GRAMMAR OF THE LAVONGAI LANGUAGE

Father Josef Stamm, M.S.C.

## 1. PREFACE

This is a translation of my grammar of the Lavongai<sup>1</sup> language which I compiled at Lavongai during the years 1937-1941. At that time I wrote in the introduction of that grammar, "A grammar of the Lavongai language will be a skeleton of a grammar for a long time". What I wrote at that time still stands today: this grammar also is only a skeleton. A study of this language for a decade or for some decades will not reveal its secrets. I may say it here that the Lavongai language is the finest of all the Melanesian languages I have ever learned and I learned six others. No other Melanesian language has such a flexibility of expression, and I dare to say that any modern book can be translated into this language without unduly forcing the original text.

But though this grammar will be only a skeleton, I will do my best to translate the German version of this grammar into the English language. It would be a pity if all my findings were lost. It was good luck that this grammar was not lost during the war. A copy of it, made by the Rev. Fr Franz Utsch, M.S.C. has come through the war, and though it is not complete it is of great value to me in making this edition.

Ulamona, October 27th 1958.

J. Stamm, M.S.C.

## 2. INTRODUCTION

### 2.1 Where is the Lavongai language spoken?

The Lavongai language is spoken by the natives of the island of New Hanover and also by the natives of the adjacent islands.

The natives of New Hanover do not have a special name for their island. For them it is a sort of a continent. By the natives of other districts it was generally called Lavongai, from the village Lavongai. For this reason the government dropped the old official name New Hanover and the island was officially named Lavongai and the village was officially called Metesaula. But the natives did not care for this new name. For them Lavongai was always Lavongai. After the last war the old official name New Hanover was applied again to the island and the village Lavongai regained its old name.

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<sup>1</sup>Fr Stamm used the spelling Lavangai right through the grammar and in the title. The spelling has been changed to Lavongai to conform to present usage.

The spelling Lavongai is not quite correct, but it got into the official papers, and it will be best not to alter this spelling. The correct spelling would be: Lovagai 'the surrounding of the sandbeach'. A sandy beach is not very often found on the south coast of New Hanover and therefore this name is quite appropriate.

There are of course dialectic differences in the language in the different parts of the district where this language is spoken. Smaller differences may occur from village to village. There are differences of a greater kind between the villages of the south coast and those on the western tip of the island, and this western dialect extends to the islands on the north coast. Some villages on the coast there have the island dialect and some have the dialect of the south coast. These villages were founded by people coming from inland.

The chief difference between the Lavongai dialect and the northern island dialect lies in particles inserted between the pronoun and the verb. There are also many words heard on the islands which you hardly hear at the south coast. But south coast people will mostly say, "These words are also words of our language, but we do not use them so often." Anyhow, the communication of the people in recent times will tend to make the language more uniform.

## 2.2 The Lavongai language is a Melanesian language

The Lavongai language belongs to the great group of the Malayo-Polynesian (Austronesian) languages. Languages of this group are spoken in Madagascar, Indonesia, on the coast of New Guinea, on the islands of this territory and on most islands of Polynesia. Many of these languages have an admixture of foreign languages. Papuan elements are found in most languages of New Guinea and Micronesian elements are found in the northern islands of this territory and on Manus. The Lavongai language seems to be free from these Papuan and Micronesian elements. The vocabulary has much in common with the languages spoken at Lemakot and at Livitua (New Ireland), and to a lesser degree with the languages spoken at Rabaul, Valoka and Bitokara (New Britain).

Characteristics of the Melanesian languages are their different forms for the singular, the dual, the trial and the plural. These languages also have inclusive and exclusive forms in the dual, the trial and the plural. It is clearly stated if the person to whom we are speaking is included in the forms or excluded. Melanesian languages also have a possessive, expressed by an ending affixed to a noun under certain conditions. All these characteristics of a Melanesian language are found in the Lavongai language.

## 3. THE ALPHABET OF THE LAVONGAI LANGUAGE

In the Lavongai language the following letters of the alphabet are used:

a b d e (f) g (h) i k l m n ŋ o p r s t u v

There is no need for the letters that are not mentioned here. c is always written by k. j, q, x, z do not exist. The w should not be used because in the very few words where it could be used to replace the u, this u is so very much accentuated that it is better rendered by the vowel u: a uae *the crocodile*.

In the list above I have put two letters in brackets: f and h, because they occur so very seldom, and the f can in most cases be replaced by p:

a kafil or a kapil *the headgear of the women like the headgear of the grenadiers of Frederick the Great.*

difil or dipil *to come back from fishing without result.*

The only word where the f cannot be replaced by the p is in the word figol *to have the hiccups*. A bilabial f is heard in the word tafak *lightning*. It should not be replaced by p, for tapak means *leprosy*. h is very seldom used: a hat *the stone*. Some people drop it.

### 3.1 The pronunciation of the consonants g and ŋ (previously q and g)

In most Polynesian languages there are two consonants denoting g. One has the clear sound of g, as pronounced in the word 'gold'. The other has a nasal character as pronounced in the word 'singer'. When the first books were printed in the Polynesian area, q was used for the clear g, and the g was used for the ŋ. This system of orthography was also used here in the Territory, first by the Methodist mission and later also by the Catholic Mission. This system had the advantage of phonetic spelling, one letter for one sound, and for the natives the ŋ has only one sound and nobody suspects anything of an n in it.

This system of spelling was abandoned only in very recent times under pressure from the government educational department. Now the clear g as pronounced in 'gold' is written as g, and the nasal g (ŋ) as ng. This should make the reading easier for the natives, but it does not do so. Besides the fact that no native suspects anything of an n in the nasal g (ŋ), there are so many words beginning with this sound, and to me it looks monstrous when a word begins with this double consonant.

In my writings in the Lavongai language I followed of course the old style of orthography. The new system was not yet invented. In this grammar g and ŋ are used.<sup>1</sup>

### 3.2 Pronunciation of stops

The voiced stops: b, d, g, retain this voiced sound even when they are at the end of a word, just as it is in the English language, e.g. good, club, rag.

The consonant k is like English k in key, keep, etc. If the consonant k stands between two a, it is pronounced by some people as the Scottish ch, as it is done in loch. This happens mostly with the word makan (machan), a component of many female names. I have never written it.

In pronouncing the consonants g, k, b, p, d, t, there is this peculiarity. The surplus air is not released by opening the lips at b and p, or by releasing the tongue from the teeth at d and t, or by opening the larynx at g and k. The air is only released by intoning the next vowel. So, especially at the end of a sentence, these consonants are nearly inaudible.

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<sup>1</sup>Fr Stamm used q and g, but the change to g and ŋ now seems preferable.

### 3.3 Exchange of consonants

There are pairs of consonants that have a great affinity to each other and one of these consonants may be changed for the other without changing the sense of the word.

b may be replaced by v:

benebege to venevene *the hornbill*  
 bil to vil *to do, the deed*  
 bis to vis *to fight, the fight*

r may be replaced by d:

rauṅ to dauṅ *to kill, the killing*  
 ororuṅ to oroduṅ *to dream, the dream*  
 rokot to dokot *stick fast*  
 ruduai to duduai *to meet*

f may be replaced by p:

a kafil to kapil *women's headgear*  
 difil to dipil *to come back from fishing without result*

This exchange of consonants is found often in the names of the natives

Vaitas - Baitas  
 Voitu - Baitu  
 Valoia - Balaia  
 Ngurmandiu - Ngurmanriu

It may be noticed that sometimes the vowels or diphthongs are also changed with the consonants, and that may happen in another syllable. But whatever the change may be, the same person is designated by it.

### 3.4 The vowels a, e, i, o, u

The vowels have the same sound as they have in the Latin language. The *i* retains this vocalic sound even when it stands before another vowel. It never has the consonantal sound like the English *y* before another vowel as in *you*, *yellow*: *Iag* (pronounced *i-ag*) *my brother-in-law*.

The vowels may be long or short, but the shortness will not be indicated by doubling the next consonant, as it is done in European languages. The orthography should be strictly phonetic. I wrote a double consonant in compound words when one part of the word ends with the same consonant with which the next part begins: *maillik*, *villun*.

### 3.5 The diphthongs au, oi, ai, ei, ao, eu, ua

In *au*, *oi*, *ai*, there is virtually only one sound as in the English, *how*, *high*, *boy*. The diphthongic sound of the others is less perfect, but let them pass as diphthongs.

In some words which consist of only three letters, if the vowel *a* stands between two consonants then *a* may be changed into the diphthong *au*.



sap may be changed into saup *to beat*  
 ŋat may be changed into ŋaut *cut grass*  
 tan may be changed into taun *the day*  
 ŋanvak may be changed into ŋanvauk *the morning*  
 ilesvak may be changed into ilesvauk *tomorrow*

These forms with the diphthong au are more common on the north coast than on the south coast, though they are well known there.

Not every word of this kind can be so changed. The words vap *people*, nat *the son*, mat *dead*, are unchangeable. The word taun *to cook* cannot be changed into tan.

The diphthong ua can be changed in some words into the simple vowels o or a. pua, a particle to designate the plural, may be changed into po or pa.

a pua nat or a po nat *the boys*  
 a pua aina or a pa aina *the women*  
 a veua or a veo *the shark*

The diphthong ai may be changed into ei and vice versa. nei or nai *in, the inner part, the intestines*; pei, vei, vai *that not, lest*. The words veiniŋ and vainiŋ have the same meaning.

### 3.6 Note for the orthography

If a word commences with the vowel a, this a is fused with the article a into a longer a. Many people give a light emphasis to the end of this a, as if they would pronounce the last one separately. This fusion also occurs when the terminal a of one word meets the initial a of the following word.

kala arakus *he said* sounds nearly like kalarakus  
 a aina aŋ *that woman* sounds like ainaŋ  
 kala akalit *she shows* sounds like kalakalit

In all my writings I have used this fusion of the vowels, but I have always seen to it that the image of a word is retained. So reading is much easier, and words of greater length are avoided. The rule that the terminals of one word fuse with the initial a of the following word is easily learned. Should the children forget it, no harm will be done. This fusion of vowels, as given above, occurs probably only with the vowel a.

The conjunction or copula na does not have this fusion with the following article. na belongs to the particles that eject the article (4.3).

a ri vap na ri aina *the men and the women*

## 4. USE OF ARTICLES

### 4.1 The article

The article a may be called the definite article, though it may be used where we would put the indefinite article. kate luk a ien may mean *he catches the fish*, a definite fish, or it may mean *he catches a fish*. There are no special articles for the dual, the trial and the plural. Special numerals may be added:

kate luk a poqua na ien *he catches two fishes*  
 kate luk a ri ien *he catches the specified fish*

When we say, *kite luk ien*, it means, *they are catching fish*, but we might infer that here the object stands without the article. To say it briefly here, *luk ien* is only one word and it is a verb.

There is also the article *na*. But this article is used only for euphonic reasons; to avoid harshness in the pronunciation, the article *na* is used when the preceding word ends with a vowel. It may be said here that the vowel *i* is not regarded as a genuine vowel.

*kite rauŋ a valuka they kill a wallaby*  
*kite pe na valuka they skin a wallaby*  
*a poisa na ien? how many fish?*  
*a poŋua na ien two fish*  
*a sikei a saŋauli a ien ten fish*  
*a palpalimana na ien five fish*

## 4.2 The indefinite article

The proper indefinite article is *ta*:

*nau kate bubuk ta ŋaul I want a fishhook, any kind will do*  
*ku taŋai ta ei cut down a tree, it does not matter which*

This *ta* is probably also an indefinite article in the expression *a mamain ta nem all things*.

There are several other particles which may be regarded as an indefinite article:

*maŋ, maŋ anu a man, any man*  
*maŋ tan or ti maŋ tan on any day*  
*maŋ matan some kind*  
*maŋ matan ien kite vutulava some kind of fish are big*  
*maŋ matan vap kite ro na maŋ matan kite rikek some people are good, some are bad*  
*keve, maŋ keve some*  
*maŋ keve vap some people*  
*maŋ keve ien kite vutulava na maŋ keve kite liklik some fish are big and some are small*

All these article-like words are generally used without the definite article in the nominative. But in subordinated conditional sentences beginning with *man* *if*, the definite article is always used as well.

*man a maŋ anu ka serei, na ku asok pok ia*  
*If anybody should come, send him away.*

In the accusative, all these words have the definite article:

*man kute duai a maŋ anu, na ku pasal venia*  
*If you meet somebody, go with him.*

Since the genitive and dative are formed by a preposition, there cannot be a definite article (see 4.3 below).

## 4.3 Omission of the article

Every preposition (also other short particles) ejects or supplants the definite article. If any noun is preceded by a preposition, there will not be any place for the definite article:

a vunep *the earth, the ground*  
 e vonep *on the ground*  
 a lu *the house*  
 nei lu *in the house*  
 nei te lu *under the house*  
 a rina *the village*  
 e rina *at home*  
 a kut *the fire*  
 nei kut *in the fire*

The instrumental ta also displaces the article:

kite sap iau ta ue *they beat me with a cane*

Verbs which are constructed with the preposition ani or ni eject the article from their object. About these prepositions much has to be said at the end of this grammar.

The negations parik and kovek, when they are connected with the particles te or i, eject the article:

kate kovek ta mani sigig *I have no money*  
 kate kovek ta lu sigina *he has no house*  
 kate kovek i ien nei laman ke *there are no fish in this water*  
 kate ka parik ta lu sigig *I have no house*

#### 4.4 Compound expressions

Have a look at the following sentences:

Kite luk ien *they are catching fish, they are fishing*  
 kite poŋos ŋavia *they are washing sago*  
 kite vil lu *they are housebuilding*  
 kite taŋ ei *they are felling trees*

Apparently there are objects which are without the article. I will anticipate a later part of this grammar and I will say, "In all these sentences there is no object at all, there is only a verb." Logically the pairs should be written as one word, but I have never done so. The words would become too long and reading too difficult for the children.

To prove my statement that there is only a verb, let us take the iterative form. This iterative form is denoted by the word aŋuan, and this word expresses that the action is done for the second time, or done again. By adding this word aŋuan the verb denoting the action gets the ending an (n if the word ends with the vowel). So the sentence kate luk a ien has the meaning *he catches a fish*. The sentence kate aŋuan lukan ani ien would mean *he catches again a fish*.

The ending an is affixed to the verb which then becomes a verbal noun and has its object with the preposition ani. Now let us see again the sentence kita luk ien *they are catching fish*. If they repeated their action, it would be said kite aŋaun luk ienan. It would be difficult to explain why in this case the ending an is affixed to the object instead of the verb. But the construction is quite natural if luk ien is regarded as only one word, that is a verb.

A similar construction is used in sentences which contain a prohibition:

ku ago ta lukan ani ien ke *do not take this fish*  
 ku ago ta luk ienan *do not go fishing*

ti sande mi ka ago ta poŋos ŋavia, na mi ka ago ta luk ienan, ne mi ka ago te villun *On a Sunday you must not go fishing, you must not wash sago, and there must not be any housebuilding.*

The Lavongai language is not alone in having this problem. It is the same in the Lemakot language.

## 5. NOUNS AND ADJECTIVES

### 5.1 The noun

Nouns may be genuine nouns, or they may be derived from other words, from adjectives or from verbs. They generally have the article, but this may be omitted under certain conditions as stated above.

The ending an is sometimes affixed to a noun, and if the noun ends with a vowel, a simple n is affixed. Here also the vowel i is not regarded as a genuine vowel. This affixing of the ending an takes place when the interrogative particle saŋ or saka *what kind?* stands before the noun:

a saka ienan or a saŋ ienan? *What kind of a fish?*

a saka eian? *What kind of a tree?*

nami le saŋ sivan? *From what place are you, where are you from?*

If the noun is a verbal noun, there are several other conditions where the ending an is affixed.

### 5.2 The plural of nouns

In many Melanesian languages the plural of a noun can be formed by the partial or complete reduplication of the noun. This is not done in the Lavongai language. There may be a reduplication of a noun but it is not for the plural form. The reduplication of a noun signifies that it is not the genuine article that is designated by the unreduplicated noun, but it is something similar to it:

a kau *the yam*

a kaukau *the mock yam, the sweet potato*

As far as I remember now, there is only one word which has a special form for the plural:

a anutun *the man*

a vap or a ri vap *the people (males only)*

The plural of nouns is formed by the addition of some particles which denote plurality in a greater or lesser degree.

The particle mostly used is ri, or with the article, a ri, perhaps derived from the personal pronoun ria *they*:

a ri vap na ri aina *the men and the women*

Other particles were already mentioned when speaking of the indefinite article:

a mamain ta *all*

a mamain ta vap *all men*

The totality may be emphasised by adding akamus or aŋos or sip:

a mamain ta vap sip *all men without exception*  
 keve or maŋ keve *some*  
 maŋ matan *some sort of, some kind of*

pua, a particle denoting the plurality. pua may be changed into po or pa:

pua vap or a pua vap *the men*  
 a po nat *the children*  
 a pa aina *the women*

rukun (also rikun, lukun) is mostly used for expressing the plural of relations:

rukun tuŋag *my brothers*  
 a rukun aŋtuŋanan *brothers to each other*  
 a rukun onoŋono *his cousins*

In the folklore one hears rukun with the word ien *fish*:

mi ka asok a Rarasi, na ka me rarauŋ ta kag rukun ien  
*send the Rarasi here to spear fish for me*

Only once I found rukun connected with another word, voŋoiso *chunks of the reef*:

mi ka asok a tamami, na ka me la de ani rukun voŋoiso ke  
*Send your father here, that he may have a look at these chunks of the reef.*  
 (Rarasi)

Makan is used to denote the plural with folklore people or folklore animals:

ri makan Kipaŋ *the Kipang people*  
 ri makan valuka *the wallaby people*

In ordinary human life makan is used as part of female surnames:

Makanbalus timui  
 Makanveŋeveŋemaluspetau  
 Makansuironaul

Some nouns may be used to denote the plural of another noun: a volo *the bundle* is mostly used in the expressions:

volo tan *all days, always*  
 volorina *in all places, everywhere*

Volo is also much used in accosting people: volo vuaŋ *you people there*. In the folklore it is very often used as a warning shout for people unaware of the approaching enemy:

volo sinoŋ turuŋ i puka *you there sitting and dozing are in danger of being killed*  
 volo pasim i puka *you are sleeping the sleep of death*  
 a kuan *a stack, a heap*  
 a kuan kut *a good supply of firewood*  
 a kuan tinim *a stack of parcels with fried fish*

### 5.3 Adjectives derived from nouns

Adjectives may be formed from concrete nouns. This is done by affixing the ending an to a noun when it ends with a consonant or the vowel i. Nouns ending with the other vowels have an n affixed:

a raḡai *blood*  
 raḡaian or daḡaian *bloody, soiled with blood*  
 a muḡ *dirt*  
 muḡan *dirty*  
 a dul *mud*  
 dulan *muddy*  
 a vunep, vunepan or bunepan *soiled with earth*  
 a uḡ *the hair*  
 uḡan *hairy*  
 a kone *the sand*  
 konen *sandy*  
 a iruiru *grass or low shrub*  
 iruirun *covered with grass*

Causative verbs choose these adjective forms:

vil adaḡaian *to soil with blood*  
 vil abunepan *to soil with earth*

#### 5.4 The connection of two nouns without an intervening particle

There are some nouns that can immediately be connected with a following noun without any particle between them:

a vuk *a little piece*  
 a vuk vakup *a piece of laplap (cloth)*  
 a riḡ *a very small piece*  
 a riḡ pepa *a small piece of paper*  
 a riḡ siva lik *a little bit, a brief moment*  
 a riḡ pakal *a spear with a short point*  
 a taḡan *a group, a band*  
 a taḡan voḡo *a number of pigs*

There are other words that can be connected with the following nouns, but it is not certain that they are nouns themselves, although they are derived from nouns:

e ḡere *on the border*  
 e ḡere rina *at the side of the village*  
 e ḡere lo *near the white sand, at the beach*

Mete seems to be derived from mata *the eye, the face*:

mete matag *before my eyes*  
 mete takaman *before the door, outside*  
 mete malu *exposed to the wind*

Mete is very often used in the names of villages which are at the mouth of a river. It is a connection of mete with the name of the river. Metevoe, Metemaram, Meteraḡkaḡ, Metesuḡ, Metemin, etc.

All these words enumerated above have this close connection with the following noun only when they are standing alone, without any modification:

a vuk ḡavia *a piece of sago but*  
 a vuk lik i ḡavia *a little piece of sago*  
 a taḡan voḡo but a taḡan lava i voḡo *a big number of pigs*

## 5.5 The declension of nouns

There is very little declension of nouns in the Lavongai language. Prepositions denote the genitive and the dative. The accusative is like the nominative.

### THE GENITIVE

The prepositions *si*, *ti*, *ke*, *keke*, are used to form the genitive. If these prepositions are used, the genitive denotes the genitive of possession:

a mani si anitun ke *the money of this man*  
a pua lu si ri vap *the houses of the people*

Another variety of the genitive reveals in what relation one thing is to another thing: the genitive of relationship. The preposition *i* is used for this kind of genitive:

a ri vap i rina ke *the men of this village*  
a pat i lu *the head, the roof of the house*  
a voŋo i rina *a village pig, a tame pig (not a wild one)*

### THE DATIVE

It is very seldom used and the dative is formed by the prepositions used for the genitive of possession. Most verbs allow the construction of the accusative connected with the instrumental:

kate alis a mani siŋig *he gave me the money*

But mostly the other construction would be preferred:

kate alis iau ta mani *he gave me the money (literally: he donated me with the money)*

### THE INSTRUMENTAL

The instrumental is expressed by the preposition *ta*. The instrument follows directly without the article:

kita sap iau ta ue *they beat me with a cane*  
si ta alis ua ta mani? *Who gave you the money?*

If the instrument is expressed only by using the pronoun, the *ta* has the pronominal ending affixed:

nau ta arakus imi tatana *I said it to you*  
si ta alis ua tatana? *Who gave it to you?*  
neke na vuk eiaŋ kita sap iau tatana *that is the stick they beat me with*

NOTE: *Ta* as apposition with names of relatives.

If the name of the related person is added to a term of relationship, or if the term of relationship is added to the name of a person, it is done with the preposition *ta*. Here are some specimens taken from the folklore:

si kate aŋan a tivuna ta Ralai?  
*Who is now eating her grandson, the Ralai?*

au saka bilan neke na Pukuntap ta tivuna, ta Rarasi?  
*What a manner of treating has this Pukuntap on our grandson Rarasi?*

If, after stating the relationship, the name of the related person is not stated, the possessive ending is affixed to this *ta*. This is the only way that some difficult expressions can be explained:

nau kam nat tatag *I really am your child*  
 nuṅai kag nat tatam *you really are my child*

The words *Mary, you really are the mother of God*, may be rendered in this way:  
 Maria, nuṅai a rinana tatam i Deo.

## 5.6 The connection of an adjective with a noun

Adjectives can be connected with nouns attributively, and predicatively.

If an adjective is connected with a noun attributively, it has its place after the noun:

a ei lava *the big tree*  
 a ri vap ro *the good people*

If an adjective is connected with a noun predicatively, the adjective has its place after the noun, but it is separated from the latter by one of the verbal particles. These verbal particles are: kate, kute, or kite. There will be more to be said about these particles when speaking of the verb:

nau kate ro *I am good*  
 kute ro or nuṅai kute ro *you are good*  
 a ei kate vutulava *the tree is big*  
 maṅ vap kite ro, na maṅ vap kite rikek *some people are good, and some are bad*

The adjectives lava *big* and lik *small* have this short form only when they are connected with a noun attributively, but their longer form has to be used when they are connected predicatively:

a ei lava *the big tree*  
 a ei kate vutulava *the tree is big*  
 a ien lik *a small fish*  
 a ien ke kate liklik *this fish is small*

## 5.7 The comparison of adjectives

Melanesian languages do not have the method of comparison as is used in European languages. They have no comparative and no superlative. But things may be compared with each other for their qualities and then it is stated that one thing has this quality and the other has not:

a ei ke kate vutulava a ei aṅ suke kovek  
*this tree is big but the other one is not*

That will mean that the first tree is bigger than the other one.

a ei ke kate vutulava, parik ta maṅ ei kate vutulava bilanke  
*this tree is big, there is no big tree like this*

This would be a kind of superlative.

Another way of comparing is by the use of the preposition tanei *surpassing*:

a ei ke kate vutulava tanei ni ei suke  
*this tree surpasses the other tree*

kute dual tanainig  
*you are stronger than I.*



A high grade of a quality may be expressed by some adverbs:

tuman *really*  
 sosou

This lack of comparison in the Lavongai language certainly is a disadvantage, but it is not missed so much, if one masters the language. In the English language too, there is not much left of real comparative and superlative forms.

### 5.8 Adjectives used as modal adverbs

Adjectives may be used as modal adverbs. They retain their forms. Only the prefix a is their distinctive sign. There are also adverbs that are not derived from adjectives, at least I could not find any connection. But many begin with the letter a:

abis *quick*  
 kate kopoŋ abis *he ran away quickly*  
 amalak *at once*  
 ku pasal amalak *go at once*

NOTE: In my grammar there was no collection or list of the adverbs. A fairly complete list can only be made on the spot and it is not difficult to do so.

Local adverbs can be derived from nouns. They generally have the three forms: e stationary; le in motion moving away; ane in motion moving nearer:

e rina *at the village*  
 le rina *from the village*  
 ane rina *to the village*  
 e mataŋ *in the garden*  
 le mataŋ *from the garden*  
 ane mataŋ *to the garden*  
 e paŋkul *above*  
 le paŋkul *from above*  
 ane paŋkul *higher up*  
 e kebkeb *down*  
 le kebkeb *from down*  
 ane kebkeb *lower down*  
 e ŋerele *at the beach*

However they say na uten *in the bush*. One generally says,

kate palak nei lu *he goes into the house*  
 kate pasim nei lu or enei lu *he sleeps in the house*  
 a daŋ inei buk tabu *the words of the Bible*

The use of the genitive here shows clearly that the people are conscious that nei is a noun.

## 5.9 The numerals

1. sikei	1. a sikei a
2. aḡua	2. a poḡua na
3. atol	3. a potol a
4. apuat	4. a puat a
5. lima	5. a lima, a palpalima na
6. lesikei	6. a limalesikei a
7. leḡua	7. a limaleḡua na
8. letol	8. a limaletol a
9. leat	9. a limaleat a
10. saḡauli	10. a sikei a saḡauli a
	11. a sikei a saḡauli na sikei a
	12. a sikei a saḡauli na poḡua na
	20. a poḡua na saḡauli a
	22. a poḡua na saḡauli na poḡua na
	30. a potol a saḡauli a

The first column is used when things are counted: one, two, three, etc.

The second column gives the answer to the question, a poisa? *how many?* The numeral is generally said with the article and is connected with the following word by the article a or na. The article a is used when the numeral ends with a consonant or with the vowel i. The article na is used when the numeral ends with another vowel.

In very short answers the numeral only is used, with or without the article, but the numerals are always taken from the second column:

a poisa na ien kute luk ia? *how many fish did you catch?*  
a sikei a saḡauli, a saḡauli, saḡauli *ten*

One hundred and higher numbers were originally unknown to the natives. The people could not imagine such astronomical numbers.

The answer to the question a matan poisa? *how many times?* or *how often?* is:

a matan sikei *one time*  
a matan poḡua *two times*  
a matan potol *three times, etc.*

## DISTRIBUTIVE NUMBERS

sikeisikei *singly, one at a time*  
poḡuapoḡua *two at a time*  
potolpotol *three at a time*  
mi ka serei sikeisikei *come here singly*  
mi ka serei poḡuapoḡua *come here two at a time*

One never hears higher numbers used in this way. It seems there is no need for it.

## ORDINAL NUMBERS

Ordinal numbers do not exist at all. It seems there is no need for them. As the only existing ordinal number there is aino, but it should not be translated by *the first*. The real meaning of this word is *to precede* or *to be ahead*, in the local and the temporal sense. Even by adding tasaḡ or mansaḡ, aino does not denote the first, but only a preceding thing or person. If it should be used to denote *the first*, this must be said in special words: nia kate aino, parik ta maḡ sikei kab aino ania.

It is the same with the other Melanesian languages. Where ordinals are found, they have been artificially constructed. It would be quite easy to do the same in the Lavongai language.

## 6. THE PRONOUNS

### 6.1 The personal pronoun

In Melanesian languages there are found all the forms of the personal pronoun which are found in European languages. The Melanesian languages even have some extra forms. These languages as well as the singular and the plural also have the dual and the trial, according to the number of persons expressed by the pronouns, the dual for two persons and the trial for three persons. But the trial may also be used for four or five persons. On the other hand there seems also to be a tendency to do away with the trial and to use the plural instead of the trial.

There are also exclusive and inclusive forms in the first person for the dual, the trial and the plural. The inclusive form is used if the person we are speaking to is included. The exclusive form will be used, if this person is not included in the form of the dual, trial or plural. These forms must be strictly observed, or there will be misunderstandings. If, for instance, with several people, somebody meets us and asks, *nami aneoi? where are you going?* and if in answering him I use the inclusive form *ta ka ane Uḡat we are going to Uḡat*, it will be an invitation for him to join us. If on the other hand I use the exclusive form, then it is a simple statement of where our party is going, and there is no invitation that he may join us. If I am going to Uḡat, and somebody asks me where I am going, and if I say *Toroḡ*, that will mean *I want to go with you*.

The personal pronouns are declinable and they may be used in the nominative (subject), the genitive, the dative and the accusative (object). The forms of the genitive and dative are formed by the prefix *siḡi* (some people say *tiḡi*). The accusative begins with an *i*. The only exception is for the 2nd person singular, *ua*, but on the north coast *iam* is used.

The forms of the personal pronoun

	nominative	genitive/dative	accusative
1sg.	nau,na <i>I</i>	siḡig <i>to me, of mine</i>	iau <i>me</i>
2sg.	nuḡai,numai <i>you</i>	siḡim	ua,iam
3sg.	ninia,nia <i>he</i>	siḡina	ia
1du.incl.	toroḡ	siḡiroḡ	iroḡ
1du.excl.	namloḡ,namoḡ	siḡimloḡ	imloḡ
2du.	miḡloḡ	siḡimiloḡ	imiloḡ
3du.	riloḡ	siḡiriloḡ	iriloḡ
1tr.incl.	torotol	siḡirotol	irotol
1tr.excl.	namtol	siḡimentol,siḡimtol	imtol
2tr.	mitol	siḡimitol	imitol
3tr.	ritol	siḡiritol	iritol
1pl.incl.	tara,ta	siḡira	ira
1pl.excl.	namem	siḡimem	imem
2pl.	nami,mi	siḡimi	imi
3pl.	riria,ria	siḡiria	iria

In a sentence a verbal particle must be inserted between the pronoun and the verb (an adjective is regarded as an intransitive verb). More is said of these particles when speaking of the verb (see 7). Let me give here the forms for the present tense. They are: kate, kute, kite.

kute is used for the 2nd person singular

kite is used for the 3rd person plural

kate is used for all other forms.

Since with kute and kite the person is sufficiently determined, the pronoun may be omitted and is generally omitted. If not, a stress is laid on the pronoun:

ku pasal *go*

nuṅai ku pasal, a vo maraṅan *you yourself shall go, you lazybones!* (do not send another one)

But with the particle kate the pronoun has to be stated, since it is used for so many persons:

nau kate pasal *I go*

namem kate pasal *we(excl.) go*

nami kate pasal *you(pl.) go*

If kate is used without the personal pronoun, it stands for the 3rd person singular:

kate pasal *he goes*

These verbal particles most likely are a compound of a pronoun, ka, ku, ki, and of the particle te, which denotes the present tense.

## 6.2 The demonstrative pronoun

There are two demonstrative pronouns, neke and naṅ:

neke *this*

naṅ *that*

These are the longer forms of the demonstratives, and they have their place before the noun with which they are connected. Between these pronouns and the noun the article a or na is inserted:

neke na anutun *this man*

naṅ a anutun *that man*

Neke and naṅ may also be abbreviated to ke and aṅ. In this abbreviated form they are put after the noun without the addition of the article:

a anutun ke *this man*

a anutun aṅ *that man*

The two demonstratives may be used at the same time. In this case neke is put before the noun and aṅ after it:

na neke na manu aṅ kala siaṅ na kala sinoṅ kuli kag ṅono tus

*and this bird flew down and alighted on my breasts*

Here may also be mentioned vuaṅ *the so and so, whose name I do not know, or whose name I will not say*. Perhaps it would be better to write voaṅ *that man*. It is very difficult to state the exact vowel, when the syllable is not accentuated.

The plural form seems to be against this spelling. One only says volo vuaŋ, but it should be volo vap aŋ, if this was derived from vo.

### 6.3 The possessive pronoun

The genitive of the personal pronoun is used as a possessive pronoun. Let me call it, as the late Fr Peekel calls it in his grammar of the Lemakot language,<sup>1</sup> the improper possessive pronoun:

a lu siŋig *my house (the house of me)*  
 a lu siŋimem *our house*  
 a voŋo si anutun aŋ *the pig of that man* (genitive of possession as mentioned above)

Though this improper possessive is a real possessive, there is also another possessive, which I shall call the proper or real possessive pronoun.

This possessive has all the forms of the personal pronoun: the singular, the dual, the trial and the plural. It also has the inclusive and the exclusive forms:

Singular:	kag <i>my</i>	kam <i>your</i>	kana, kanta <i>his</i>
Dual:	karoŋ <i>our</i> (incl.) kamoŋ, kamloŋ <i>our</i> (excl.)	kamiloŋ <i>your</i>	kariloŋ <i>their</i>
Trial:	karotoŋ, kotoŋ <i>our</i> (incl.) kamtoŋ <i>our</i> (excl.)	kamitoŋ <i>your</i>	karitoŋ <i>their</i>
Plural:	kara <i>our</i> (incl.) kamem <i>our</i> (excl.)	kami <i>your</i>	kari <i>their</i>

For the 3rd person singular the possessive kana is generally used on the south coast, and kanta on the north coast. Only in one word is kanta used on the south coast, kantanem; that is the inimitable Pidgin word 'maski'. On the north coast they say kantavan.

The possessive pronoun is placed before the substantive to which it belongs, and is connected with it without the article or any other particle:

kag lu *my house*  
 kari bil *their doing*

If the possessor is named, his possession can be stated by the genitive of possession, without making use of the possessive pronoun:

a voŋo si anutun ke *the pig of this man*

But in this case the possessive pronoun may also be used: kana voŋo ke anutun ke *the pig of this man*, or kana voŋo a anutun ke. This last version seems to be the version mostly used. In the translation of the Bible I used this way of speaking: kana nat a Deo *the Son of God*. But, kana nat ke Deo or a nat ke Deo would also be correct.

kana saŋauli a asok a (ke) Deo *the ten commandments of God*  
 or simply a saŋauli a asok ke Deo

<sup>1</sup>It is hoped that this grammar will also be published in this series.

The possessive pronoun generally stands without the article but before the accusative the article is sometimes heard:

kate vil punuk a kag voŋo *he kills my pig*  
or kate vil punuk kag voŋo

The declension of the possessive pronoun is just like the declension of the noun. The accusative is like the nominative, while the genitive and the dative are formed with the prepositions si, ti, or i.

#### 6.4 The possessive: tatag and takag

These possessives do not denote a real possession, but only the right of disposal over certain things. They are mostly used in regard to the portioning of food, but are also used for a smoke or for the tools given to me for working:

nei takag inoŋos *where is my kaikai?*  
takag inoŋos ka me *bring my food here*  
takag ta menlik *give me a little bit*  
kesi ta kuvak? ke takam *Whose young coconuts are these? They are for you.*

Some strange expressions with takag and tatag:

tatag ta inoŋos, ku aŋan ia *you may eat my portion*  
ke tatag, ku luk ia *though it is my portion, you may take it*  
kam kirak tatag, na kate alis ua tatana *my portion of taro, I give it to you*  
takam kam kirak *here is taro for you*

The forms of tatag and takag are the same as the forms of the real possessive pronoun: takag, takam, takana, takami, takari, etc.

#### 6.5 Nouns with the possessive ending affixed

The possessive expressed by a possessive ending affixed to a noun is a common feature of all Melanesian languages. But these endings cannot be used with every noun. It is used to denote the relationship of two persons, tamam *your father* tamana *his father*. It is also used for a smaller thing as part of a bigger thing. This chiefly applies to the parts of the body:

a kuŋag *my hand*  
a kuŋam *your hand*  
a kuŋana *his hand*

and so on: a kuŋara, a kuŋamem, a kuŋami, a kuŋaria, etc.

The forms of these endings are the same as the forms of the possessive pronoun, minus the initial ka. If the root of a word ends with a vowel, this vowel is taken into the ending. But if the word ends with a consonant, a separate vowel has to be inserted. Any one of the five vowels may be used, but there is no rule saying which is used for each word. This must be learnt.

a kuŋag <i>my hand</i>	a kuŋam	a kuŋana
a ŋereg <i>my side</i>	a ŋerem	a ŋerene
a kakig <i>my foot</i>	a kakim	a kakina
a konog <i>my brother</i>	a konom	a konono
a patug <i>my head</i>	a patum	a patuna

Please note that the ending for the 3rd person singular of words containing the vowel e is ene, not ena, and for words with the vowel o the ending is ono, not ona.

In some Melanesian languages this affixing of the ending is so general that the word without the ending is hardly, or perhaps never, heard. There have been great debates about if it was really possible in the Tolai language to use such a word without the possessive ending.

For the Lavongai language it must be said there is no doubt that these words can be used without the possessive ending. I will give here an example taken from Lavongai folklore, where a great number of parts of the human body are named, and all are without the possessive ending. This folklore is real Lavongai literature, not adulterated by foreign influence.

Pukuntap, the hero of one of the tales is on a voyage to see Vatil, who is a cannibal:

Kala duai a sikei a tomor *he met a human torso*  
 ... kala duai a maŋ vuk asai *he met a piece of jawbone*  
 ... kala duai a maŋ vuk vaŋaŋ *he met a piece of the ribs*  
 ... kala duai a maŋ vuk vaka *he met a piece of a thigh*

To make a test I once asked when I saw a spot of blood on the ground, "What is that?". I got the answer, a raŋai *blood*. "Whose blood?" I asked, and I got the answer, "I do not know, I can only say that it is blood".

If speaking of a thing as part of a bigger thing, the possessive ending is generally used, but it may sometimes be omitted:

a patuna i lu *the head (roof) of the house*  
 a pukunina i anutun *the body of the man*

But in both cases one hears also: a pat i lu; a pukun i anutun. It seems that the possessive ending may be omitted when the root of the word ends with a consonant. Words whose roots end with a vowel generally retain the possessive ending.

Some words have a special form for the first person singular and this form is also used in accosting a person. The other forms follow the regular pattern:

a mamai *my father*      mamai *father*

This form is used on the south coast of New Hanover. On the north coast another form is used:

a mameg *my father*      mameg *father*  
 a rina *my mother*      rina *mother*

One also hears the form a rinage, rinage *my mother*, and this form is often heard in the folklore.

The other forms are: a rinam, a rinana, etc.

a vuvui *my grandfather, my grandmother, my grandchild*  
 vuvui *grandfather, grandmother, grandchild*

The other forms are tivum, tivuna, etc.

There are some words which do not have the possessive ending affixed, though one would expect it.

kag nat, kam nat, kariloŋ nat, etc. *my son, etc.*  
 kag kavulik, kam kavulik, etc. *my, your daughter*  
 kag asan *my name, kam asan your name, etc.*

Some words may be used with the possessive ending, or with the possessive pronoun, *kana atdaḡai* or *a atdaḡaina his heart*.

The word *a natnatina* is used only for the offspring of animals, never for the children of human beings. For this only the following are used: *kag nat*, *kag kavulik*.

NOTE: Regarding the word *kavulik a girl*, there is a word in the language of Liviṭua, a *kapul* or a *kavul the woman*. This word must have been used in the Lavongai language in the past but it is not being used any more. It is only found in the word *kavulik a girl, a small woman*. But the people are not aware of the word *kavul*, from which it is derived. They also add another *lik*: a *kavulik lik a small girl*.

## 6.6 Relative pronouns

I must apologise for this heading because there is no relative pronoun in the Lavongai language.

By the way, have you noticed that in the English language, the relative pronouns have the same forms as the demonstrative and the interrogative pronouns? It is the same in the German language and in the French, and also in Latin. It seems to me that the relative has developed from these pronouns.

The Lavongai language has not yet developed a relative pronoun. Words that are added to denote a dependent sentence are really demonstrative pronouns. They have to be put nearest to the noun or pronoun that is to be explained in the dependent sentence.

It is difficult to translate the following sentences into English without using the relative pronoun, but in the Lavongai language there is not one.

*mi ka vil punuk a vogo kate vitulava*  
*kill that pig which is big, kill the big one.*

*na ka amiḡ nia kate loḡobot*  
*I will punish who is disobedient, I will punish the disobedient.*

*naḡ parik kab te apek na parik kava luk ta inoḡos*  
*he who does not work will not get any food.*

If, for instance, I were to say *a anutun aḡ kate luk a voḡo kate mat*, this can only mean *that man brings a pig which has died; he brings a dead pig*.

If I want to say *the man who brought the pig has died*, I would have to turn it in the Lavongai language in this way, *a anutun an kate mat, nia kata luk a voḡo*. But a Lavongai man who has an innate sense of rhythm would perhaps say, *naḡ a vuaḡ kate mat, a vo asalak ani voḡo that man is dead now, the bringer of the pig*.

If one is a little acquainted with the Lavongai language, one will not notice the lack of a relative pronoun. There really is no need for such a pronoun.

## 6.7 Phrases containing the particles ti kate, and ti kite

If a dependent sentence starts with the particles *ti kate* or *ti kite*, there may be something therein which suggests a kind of a relative, not so much a pure



relative, but more of a determination of the time of the happening. I will give some examples, all taken from the folklore, and therefore they can be relied upon.

riloŋ ka me la rauŋ a ri ien, ti kite vovos kuli laman  
*they speared the fish while they floated stunned on the surface of the water.*  
 (taken from Maletaraga)

kila loŋoŋ ia (Patiavuŋa), ti kate taŋis alak e selen  
*they heard the girl Patiavuga while she was crying aloud on the road.*  
 (taken from Patiavuŋa)

na kala de ni papa i vul ti Taugui kala dek ia  
*he saw the outrigger gear of the canoe, while Taugui smashed it.*

kila serei aopos a Rarasi ti kate gulaŋ  
*they surprised Rarasi while he was playing.*

## 6.8 Interrogatives

I will not call them pronouns, because most of them are not pronouns, but nouns. They are treated just like nouns: they have the article, though in the nominative it may be omitted; they may be declined; they may have a possessive before them.

NOTE: The Lavongai language does not stand alone in this treatment of the interrogative. The Nakanai languages do the same, and also the Tolai language of Rabaul. It will not help to disguise the fact that there is really a noun, if the article is written with the interrogative as only one word. If the interrogative can have the possessive affixed, it must be a noun. So in the Tolai language *i kedik ravaim? where do you feel pain?* would be better written *i kedik ra vaim? your what is aching?*

The chief interrogatives in the Lavongai language are: *si*, or with the article *a si who?*, *sa*, or with the article *a sa what?*

Prepositions may be connected with these interrogatives:

*ke si whose?*

*a voŋo ke si i ta tainau ia whose pig has he stolen?*  
 or better, *kesi a (ta) voŋo i ta tainau ia?*

*a sa kuta tainau ia? what have you stolen?*

or better, *a sa naŋ kuta tainau ia? a saka neman kuta tainau ia?*

Other prepositions can be added:

*ani sa what for?, to what purpose?, why?*

*kuli sa what for?, to what purpose?, why?*

*usiŋ a sa what for?, to what purpose?, why?*

*ta sa with what?, where with?*

*ti sa for what reason?, why?*

*a tivuna ta si? whose grandson?*

*a sa neke kute arakus tatana? What do you say? What is it you are speaking of?*

## 6.8.1 Interrogatives connected with the possessive pronoun

All examples are taken from the folklore:

kami sa mi te arakus ia? *What is it you are speaking of?*  
 kam sa vanaŋ, tuŋag? *What have you there, my friend?*  
 au neke kam si? *Where is he? (This is your who?)*  
 kami sa naŋ mi te aŋsusui tatana? *What is it that you are asking each other?*

6.8.2 The interrogatives nei and onei

Nei and onei have the proper meaning *where is?* But they are often used as *asi* and *a sa?*

They can be connected with the local adverb *eoi? where?* In this connection the proper meaning appears again.

nei a anutun kate dual ania?  
*Where is the man who is strong enough for it? or*  
*Which man is strong enough for it?*  
 onei a anutun ro eoi kite maramarak ania?  
*Where is the good man, all were pleased with him? (Valuka ve Voi)*

6.8.3 The interrogatives saŋ and saka

Both *saŋ* and *saka* have the same meaning, *what kind of?* Both may be connected to a noun or with a verb. It is a peculiarity of these two interrogatives that the word with which they are connected gets the ending *an*, if they end with a consonant or with the vowels *e* and *i*. If this word ends with the vowels *a*, or *o*, or *u*, a simple *n* is affixed to it.

a ei *the tree*  
 a saŋ (saka) eian neke? *What kind of a tree is this?*  
 a ien *the fish*  
 a saka ienan neke? *What kind of a fish?*  
 a nem *the thing*  
 a saka neman kute amunai nia? *What are you hiding there?*  
 a siva *the place, the spot*  
 nami la saŋ sivan? *From what place are you coming, from where are you?*

There will be more to be said when *saŋ* or *saka* is connected with a verb. Here I will only say that a transitive verb connected with *saŋ* or *saka* loses its transitive character and instead of having its object in the accusative, it is constructed with the prepositon *ani*.

eloi kute saŋ bilan an ani kuŋam?  
*Dear me, what have you done with your hand?*  
 na saka bilan ani Rarasi?  
*What shall I do with Rarasi?*  
 a saŋ lun mi kate vil ia?  
*What kind of a house are you building?*  
 a tukul i saŋ eian kuta asinoŋ ia?  
*At the base of what tree have you put it?*  
 saŋ sivanim kate kui?  
*Which part of your body is giving you pain?*

This must be explained a little more. *siva the place, the spot*, connected with *saŋ*, becomes *sivan*. To this is affixed the possessive ending *saŋ sivanim?* *What part of your body?*

*saŋ sivanira ka mat? What part of us will die?*

#### 6.8.4 The interrogative conjunction au

Lavongai people like to start a sentence with a conjunction. So generally a sentence is started with the conjunction *na and*. In interrogative sentences they like to start with the interrogative conjunction *au*. There is no special meaning in this conjunction. It is just like in the English language, where some people have the habit of starting a question with the conjunction 'but'.

*au na nami mi kate nas ia leoi? But how did you know it?*

#### 6.8.5 Interrogative verbs

There are some interrogative verbs in the Lavongai language, but not many. The principal ones are *sa* and *visa*.

*kute sa or kute visa? How are you? What are you doing?*

*Sa* and *visa* are intransitive verbs and are connected with their object by the preposition *ani*, whether this object is a pronoun or a noun.

*ki visa nig? What will they do to me?*

*ku visa nia? What will you do with him? How will you treat him?*

*ku visa ni ri nat kite loŋobot? What will you do with the disobedient boys?*

There is another interrogative verb, *su go to what place?* But it is always connected with the interrogative pronoun *eoi where?*

*ku su eoi Till what place are you going? What is the furthest place you are going to?*

### 6.9 Indefinite pronouns

They are not all pronouns and perhaps not one is a real pronoun. They were already mentioned when speaking of the indefinite article.

*maŋ something, somebody*

*maŋ keve some*

*maŋ matan some kind*

*a vuaŋ the so and so, the man whose name I do not know, or whose name I will not pronounce*

*volo vuaŋ you fellows there (used in accosting persons)*

*maŋ anu imi somebody of you (not siŋimi)*

*maŋ sikei imi one of you*

*maŋ anu iria, maŋ sikei iria one of them*

#### 6.9.1 The English indefinite 'one'

The English indefinite 'one', e.g. 'one does not know it' or 'one can not do that', is rendered in the Lavongai language generally by the 3rd person plural.

parik kib te nas ia *one does not know it*  
 kita vil arikek ia *one has spoiled it*

NOTE: the words *I was born* are rendered in the Lavongai language in the manner as given above, *kita kau iau*. To say *a rina kita kau iau* would of course be correct, but it is not the expression commonly used.

### 6.9.2 The English indefinite pronoun 'it'

To translate the English expressions 'it rains', 'it is good', etc. the verbal particle *kate* is used, also the form *kala*.

*kate ro, kala ro it is good*  
*kala kamus it is finished, there is no more, that is all*  
*kala aulei it is finished, there is no more, that is all*  
*kala sip it is finished, there is no more, that is all*  
*kala kamus kag men dag that is all I have to say*

To translate indefinite sentences, the noun with the article may be used:

*a malu the wind, it is blowing*  
*a malila the smooth sea, it is a smooth sea*

Of course a whole sentence may be used:

*a koko kate usen the rain is falling down.*

## 7. THE VERB

The most difficult part of the Lavongai language is the correct use of the verb. Old people complained to me that the younger generation did not speak correctly any more. The reason for this may be the use of Pidgin English, which is a very simple language and which induces them to simplify their own native tongue. But also old people are very often not able to give a correct account of the forms they are using.

Most likely the Lavongai people have some ideas in their language which are quite foreign to us and also foreign to people who speak other Melanesian languages. I found that Lemakot boys learned to speak Lavongai very quickly, but it was always Lemakot language with Lavongai words. It certainly will take a long time before all the mysteries of this language and especially the mysteries in the use of the verb are cleared.

The chief rules concerning the verb are quite simple and they may be given as this. The subject of a sentence is connected with the verb by the verbal particle. These are used in all tenses, also in the present tense. This is a peculiarity of the Lavongai language which is not found in European languages and also, as far as I know, in other Melanesian languages.

The verbal particles are these:

<i>kate</i>	<i>kute</i>	<i>kite</i>	for the present tense
<i>ka</i>	<i>ku</i>	<i>ki</i>	for the future and imperative
<i>kata</i>	<i>kuta</i>	<i>kita</i>	for the past tense
<i>ta</i>			for the past tense
<i>tala</i>	<i>tala</i>	<i>tala</i>	
<i>katela</i>	<i>kutela</i>	<i>kitela</i>	

These last two certainly are used for the past tense, but it has not yet been investigated as to when or in what sense they are used. *tala* and perhaps *katela* seem to convey the notion 'already'.

*nau te serei na anutun aq tala mat when I came that man was already dead*

There is room for further investigation.

The verbal particles have two component parts. The first part is pronominal. The second is temporal. One of these two parts is sometimes omitted. The person is clear with *kute*, *ku*, *kula*, as the 2nd person singular, and with *kite*, *ki*, *kila*, *kitela* as the 3rd person plural. The pronoun can be omitted with these forms:

*kute pasal you are going*  
*kite pasal they are going*

Since *kate*, etc. is used for a greater number of persons, these have to be defined by the respective pronouns:

*nau kate pasal I go*  
*riloq kate pasal they both go*

If with *kate* the pronoun is omitted, it stands for the 3rd person singular:

*kate pasal he goes*

Though with *kute* and *kite* the pronouns can be omitted, they may be stated, and they have to be stated when stress is laid on the person:

*nugai ku pasal you yourself shall go, do not send another one*  
*riria kite pasal, na namem kate aqo they go, and we stay*

What is said about the present tense applies also for the future tense and the past tense.

*ku pasal you will go, you shall go*  
*ki pasal they shall go*  
*ka pasal he shall go*  
*riloq ka pasal both shall go, will go*  
*ta ka pasal we (incl.) will go, must go, let us go*  
*namem ka pasal we (excl.) will go, must go*  
*tara sip, ta ka pasal we all will go*

If the subject of a sentence is given by a noun, in most cases the pronoun has also to be added.

*a poqua na nat riloq ka pasal two boys shall go*  
*tara sip ta ka pasal we all will go*

In the 3rd person singular and in the 3rd person plural the pronouns are generally omitted:

*a nat ka vilua, a kavulik ka to the boy must be killed, the girl may live*

In Lavongai and on the south coast of New Hanover the verbal particles are used as given above, but in the past tense the pronominal part may be omitted or retained.

*nau ta pasal I went*  
*nau kata pasal I went*  
*riloq kata pasal and riloq ta pasal they both went*

In Kiting, that is the hinterland of Meterankan, the first part of the particle may be omitted.

na te dual anti kag gal? *Am I strong for cutting the bush?*  
 na te koŋ a ien ke siŋina *I caught the fish therein.* (Tonmasup)

Even the whole verbal particle may be omitted in Kiting:

man tara dual, na tara laklak kara oŋo  
*When we are strong, we will climb the Galip trees.* (Tonmasup)

It may be mentioned here that on the northern islands and on the western part of New Hanover the verbal particles differ from the particles used at Lavongai: kapo, kupo, kipo, instead of kate, kute, kite. But already in my time they were not often heard, and they may be forgotten in the course of time.

These verbal particles are also used, if nouns are connected with adjectives predicatively:

a ei kate vutulava *the tree is big*  
 a ri ei kite vutulava *the trees are big*

One may say, the adjective in a predicative sentence is just treated like a verb.

### 7.1 The future tense and the imperative

In the future tense and in the imperative the last part of the verbal particle is dropped, and only the pronominal part remains:

ku pasal *you will go, you must go, go*  
 na ka pasal *I will go, I must go*  
 ta ka pasal *we must go, let us go*  
 ka pasal *he will go, he must go*

So it is with all the other forms of the pronoun:

ri loŋ ka pasal *they(du.) will go.*  
 mi ka pasal *you(pl.) will go*  
 namem ka pasal *we(pl.) will go*  
 ki pasal *they(pl.) will go, etc.*

In all these forms the ending la may be affixed: kula, kala, kila, etc.

### 7.2 The narrative form

If one hears somebody telling a story, one may be induced to believe that the forms he uses for the past are just the same as the forms which are used for the future tense, and one may come to the conclusion that the Lavongai language must be a pretty poor language, because the forms for the past and for the future are just the same. But I will say in advance that the forms used for the past tense in telling a story are not only like the forms for the future, but they really are the forms for the future tense, and they are intended to express the future.

To understand this paradox, we must first be clear about what the Lavongai man understands by present tense, future tense and past tense. In ordinary language, present, future and past are for the Lavongai man just the same as they are to me.

But the great difference turns up when the Lavongai man tells a story. When we begin a story we say "Once upon a time there was...". For us, "once upon a

time" is in the past and all that happened there is in the past. But when the Lavongai man says, "Once upon a time ..." he will regard this as present and all that comes after this is for him the future and he will express it with the forms of the future.

Let me suppose that you are telling the people at Lavongai what you have done at a certain time. The story may run like this: "Monday morning I got aboard my boat together with some boys. We went to Kavieng. I saw the Bishop there and spent the night there and planned to go back to Lavongai in the morning. But during the night a great storm came and we could not go back. So I went to Lemakot, spent the night there and came back to Kavieng. We boarded the boat again, called at Anelaua, and so we came back to Lavongai." A European tells everything he has done in the past tense, because for him everything is in the past.

But the Lavongai man does not regard everything as in the past. For him, what he has stated as present is present and what follows, for him, is in the future. He expresses it in the forms of the future tense of the verb. When you say "Monday morning", that is for the Lavongai man a time fixed, which is for him, the present. The going aboard occurs at this present time. The trip to Kavieng is future as are all the other events. And so on until a new present is fixed.

Let me tell this story in the Lavongai language:

Manade tanei ŋanvak na kate kokos kuli kag pot kuvul ve maŋ pua nat.  
Na namem kala pasal ane Kavieng, na na ka de a Bishop eteke, na namem ka pasim le. Tanei voŋ a rai lava kate serei, na na pasal tapai ane Lemakot, na na ka pasim le eteke. Tanei ŋanvak na kate pa pok ane Kavieng, na namem kate kokos kuli pot, na namem kala pasal tapai ane Anelaua, na namem kala serei pok nei rina ke.

What I want to say is that there are several points that are stated as present: Manade tanei ŋanvak; tanei voŋ; tanei ŋanvak. Of course there may be a disagreement among different narrators about the stating of a new present. One narrator may use the present tense, where another may use the future tense. But nobody will use the past tense. If the past tense is used, it will refer to something that has happened before.

na namem kala serei a rina, na anutun aŋ tala mat  
*We came to the place and that man had already died.*

NOTE: When I began to translate the Bible History of the New Testament, I could notice how serious the people were in the use of the tenses. "At that time there lived on the mountains of Judea..." I had put it in this way ...'ti tan aŋ mansaŋ maŋ anu kate ago kuli maŋ mulaŋ i Judea ...'. I had taken the present tense according to the stated time, ti tan aŋ mansaŋ ... kate ago. Somebody told me that that was not quite correct and that I should have written ta te ago. He put the past and the present tense together. He asked, "Did Zachary live there only at that stated time or had he also lived there some time earlier?" Of course he had lived there for a longer time, I said to him. Then you should write ta te ago, because he had lived there and was still living there.

Yes, Lavongai people are sometimes more correct in their expressions than we are. Also, the expression ti tan aŋ *at that time* would not be correct, because it could be understood as *today*. ti ta aŋ mansaŋ or ti tan aŋ tasaŋ expresses clearly *Once upon a time* ....

### 7.3 The lengthening of the verbal particles

Sometimes you will find that the verbal particles  $k_a$ ,  $ku$ ,  $ki$ , which are used for the future tense and for the imperative, are lengthened by the letter  $n$ . So instead of  $ka$ ,  $ku$ ,  $ki$ , you hear  $kan$ ,  $kun$ ,  $kin$ . This occurs very often if two coordinated sentences are connected by the conjunction or the copula  $na$  *and*. But this only takes place when the two sentences have the same subject:

*ku me, na kun de come and see*

*kila pasal, na kin la papasimai vaku e laman*  
*They went and they slept on their crabfishing trip at the water.*

*na kala asalak kana pua vou, na kan la putputuk iria*  
*He carried off his victims and cut them into parts.*

Instead of  $kan$ ,  $kun$ ,  $kin$ , there may also be used  $kala$ ,  $kula$ ,  $kila$ . There is no change in the meaning. Besides,  $kula$ ,  $kala$ ,  $kila$  are the same particles used for the future tense.

### 7.4 The optative

If these lengthened verbal particles are used in a single sentence, they will express a desire. This grammatical form is called the optative. The forms  $ka$   $la$ ,  $ku$   $la$ ,  $ki$   $la$  may also be used. There are fine examples in the Lavongai folklore.

Kiu, who lives with his grandmother, has acquired a young pet bird. But he wants to conceal it from his grandmother. When the bird begins to moult, he says to his grandmother,

"Vuvui, na kan taptapai ani kam pata?"  
*"Grandmother, may I sweep out your bed?"*

"Ilui, ilui, ilui, nuḡai a vo marala ke, na vo dang ke, na pala na kan tap ia."  
*"No, no, no, you are a grown man and a warrior. I myself, I will sweep it out."*

Na Kiu kala arakus ia: "Parik, nau, vuvui, na kan tap ia."  
*And Kiu said to her, "No, grandmother, I will sweep it."*

For the form  $ku$   $la$ :

Iag, ku la sinoḡ e no?  
*Brother-in-law, will you please sit in the bow of the canoe?*

Another example where a desire is very well expressed is taken from the grand story of the wallaby and the turtle. The wallaby was marooned in the sea and he has induced the turtle to let him sit on his back, and so be brought back to the shore. Coming to the reef, the turtle asks the wallaby,

"Na ka atuḡ ua vaḡ eke?"  
*"Shall I put you down here?"*

Na valuka kala arakus ia: "Kun atuḡ iau a ḡerelo"  
*And the wallaby said, "Please, put me down at the beach."*

Coming to the beach, the turtle asks the wallaby,

"Na ka atuḡ ua vaḡ eke?"  
*"Shall I put you down here?"*



Na valuka kala arakus ia: "Kun atuᅇ iau nei vuk uten suka"  
*And the wallaby said, "Please bring me to that bush there".*

Na on kala riuk alak na uten ta kaka i valuka,  
*and the turtle climbed up to the bush with the wallaby on his back,*

Na riloᅇ kala nai uten, na on kala sui a valuka: "na ka atuᅇ ua eke?" Na  
 valuka kala arakus ia: "Ku atuᅇ iau vaᅇ eke."  
*And they got to the bush, and the turtle asked the wallaby: "Shall I put  
 you down here?" And the wallaby said, "This is where you will put me down."*

One clearly sees that the turtle never uses the praying form because he never asks for a favour. But the wallaby is always asking for a favour: 'bring me a big further'. Only the last words of the wallaby do not ask for a favour, for he knows that the turtle is only too glad to get rid of his burden. So the wallaby does not use the praying form.

## 7.5 Factitive verbs

Factitive verbs are transitive verbs which are formed from intransitive verbs. This is done by adding the prefix a:

tuᅇ <i>stand up</i>	atuᅇ <i>make stand up, erect</i>
kopoᅇ <i>run away</i>	akopoᅇ <i>chase away</i>
leᅇ <i>to be afraid of</i>	aleᅇ <i>frighten</i>

The word vil *do* or a similar verb may be added.

ka aleᅇ a nat or kate vil aleᅇ a nat *he frightens the boy*  
 kate akopoᅇ or kate vil akopoᅇ a pura *he chases away the fowl*  
 ku amatuᅇ ia e vunep *lay it on the ground*  
 ku atuᅇ a nat *lift up the child*

Since in the Lavongai language adjectives are just treated like intransitive verbs, the factitive verbs may also be formed from adjectives:

lava <i>big</i>	alava or vil alava <i>to enlarge</i>
ro <i>good</i>	aro or vil aro <i>to make it better, improve</i>
lik <i>small</i>	alik or vil alik <i>make it smaller</i>

If an adverb is added, this is put between the verb and the object, whether this be a pronoun or a noun:

kate vil aleᅇ nauba a nat *he frightens the boy very much*  
 kate vil aleᅇ nauba ia *he frightens him very much*

NOTE: It may be said here that modal adverbs, that is adverbs formed from adjectives, are formed in the same way as the factitive verbs. They have just the same forms. This may be accidental or there may be a connection between them.

kate to alava *he lives long*  
 kate sinoᅇ aro *he sits in a decent way, he lives without making any trouble*  
 ku la daᅇ akit *speak strongly*  
 ku teᅇ akit ia *hold it hard*

It may be said here, if the verb so connected with an adverb is converted into a verbal noun (which is not different from the verbal form), it remains connected with the adverbial form of the adjective:

kate to alava *he lives long*; kana to alava *his long life*  
 kana bil aro *his good action*; but kana bil kate ro *his action is good*

It seems that adverbs may also be formed from verbs:

saul *roll*; siaŋ *descend*  
 saul asiaŋ *roll down*  
 tuŋ *stand*; lak *ascend*  
 tuŋ alak *stand upright*

## 7.6 Reciprocal verbs

These verbs are formed by the prefix aŋ. Some of these verbs may be called real reciprocal verbs, when the action of two or more subjects is reciprocal - that means one is acting against the other:

vis <i>fight</i>	aŋvis <i>fight each other</i>
duai <i>to meet somebody</i>	aŋduai <i>to meet each other</i>
ki or kiki <i>to be angry (also transitive)</i>	aŋkiki <i>to be angry with each other</i>
taliŋ <i>to leave</i>	aŋtaliŋai <i>to go asunder</i>
alis <i>to give</i>	aŋalisai <i>to give presents to each other</i>

Some verbs with the prefix aŋ are not reciprocal, as they denote only a common action:

aŋsasanaŋai *run together*  
 aŋradaŋai *they speak*  
 aŋtaŋis *to cry together*

Sometimes verbs with aŋ denote only one subject, but there is a reciprocal moment in the action:

aŋdikutai *to tie two ends of a string together*  
 kate aŋkatitai ni ŋisana *he gnashes his teeth*

## 7.7 Compound verbs

Verbs may be connected with other words, which may be nouns, adjectives, adverbs and perhaps any other kind of word. This connection rule is so strict that the whole is regarded as only one word, as a verb. If, for instance, a verb should have the ending an affixed, this an is not affixed to the verb, but to the word which is connected with the verb.

vil arikek *to spoil*  
 ku ago ta vil arikekan ania *do not spoil it*  
 ku ago ta rauŋ amatan ania *do not kill him*  
 teŋ akit *to hold it strong*  
 ku ago ta teŋ akitan ania *do not hold it strongly*  
 teŋ dap *hold it and rub it, that is: let it slip*  
 ku ago ta teŋ dapan ania *do not let it slip*  
 saul asiaŋ *to roll down*  
 ku ago ta vil saul asiaŋan ania *do not let it roll down*

Verbs that are often used in these compounds drop their end consonant:

tuŋ becomes tu - tu pulit  
 saŋ becomes sa - sabonai  
 siaŋ *descend* becomes sia - siabilup, sialuvis, siausiŋ  
 loŋoŋ *hear* becomes loŋo - loŋobonai, loŋobot, loŋogel  
 kel *dig* becomes ke - kebonai

## 7.8 Negative sentences

Negative sentences are fairly complicated in the Lavongai language. There are special constructions with all negations. Such negations are kovek and parik, masan, and the constructions with tab.

### 7.8.1 Negative sentences constructed with kovek and parik

The two negations kovek and parik have the same meaning, and one or the other may be used. The negation kovek is said to be the original negation in the Lavongai language. The negation parik is said to have been taken over from the west of the island. But at present the negation parik is more used in Lavongai than the negation kovek.

The verbal particles used for the connection of the subject with the verb are also used in negative sentences, but they are slightly changed. Between the personal and temporal parts the syllable vo is inserted, or instead of vo the letter b or v.

So we get the following forms:

kavo te or kab te instead of kate  
 kuvo te or kub te instead of kute  
 kavo and kava instead of ka for the future and imperative  
 kuvo and kuva instead of ku for the future and imperative  
 kivo te and kib te instead of kite  
 kivo and kiva instead of ki for the future and imperative

For the past tense, we have the forms kabla, kubla, kibla, katava, kutava, kitava.

Apart from the change of the verbal particles and the insertion of the negation, the negative sentence does not differ from the construction of the positive sentence. If the subject of the sentence is a pronoun, the negation is put at the beginning of the sentence:

parik nau kab te ro *I am not good*  
 parik kub te dual *you are not strong*  
 parik kib te go e rina *they are not at the place.*

If the subject of the sentence is a noun the negation is put after it:

a ri vap parik kib te ago *the men are not there*

In the 1st person singular, the first part of the verbal particle is dropped. So, instead of

parik nau kab te ro *I am not good,*

very often is heard

parik navo ro or parik nab te ro *I am not good*

Another construction with parik or kovek, where the positive verbal particles are used and where the negations are treated as if they were a verb, are these:

kate kovek i mani siŋig or kate kovek ta mani siŋig *I have no money.*  
 kate kovek i ien nei laman ke *There are no fish in this water.*

In expressions like these, the negation parik is very seldom heard, and, if used, the construction is a little different:

kate ka parik ta (i) mani siŋig *I have no money.*

If the subject is a negative one, like nobody or nothing, the negative verbal particles must also be used. This is quite contrary to our feeling, for we do not see in these sentences anything negative besides the fact that the subject is negative.

When we say 'Nobody is good', then this sentence has taken a positive form. But the Lavongai man says:

parik ta maŋ anu kab te ro; Parik ta maŋ nem kab te ro ania  
*Nothing is good for him.*

NOTE: parik and kovek may be used in short answers as 'no', while 'yes' is expressed by io. But in the Lavongai language as well as in all Melanesian languages, Pidgin English included, we must consider the way of thinking of Melanesians in answering a negative question. We Europeans expect a 'yes' or 'no' according to the fact we are asking about. If the fact is not true we expect a 'no'. But the Melanesian thinks of the form of the question and his 'yes' means: "It is so, as you suggest". Therefore his way to state his 'yes' or 'no' is quite opposite to our 'yes' or 'no'.

To the question 'Did the canoe not come back?' or 'Did not the canoe come back?' we would answer 'No', if the canoe had not come back. The Lavongai man when asked a vul parik kab te pa pok? - would answer Io. That means 'It is so as you suggest, the canoe did not come back'. If people have lived with Europeans, they may have accommodated themselves to our way of answering negative questions, but we can never be sure of their way of thinking. Therefore, never put a question in the negative form if you want to be sure of the facts.

### 7.8.2 The negation masan

This negation has the meaning *why not?, how does it happen, that not ....* The construction of a sentence with masan is the same as with kovek and parik:

Masan na vo arai nia ti kate palak?  
*How does it happen that I did not see him when he came?*

Masan ta patuna kava la bas eoi?  
*How is it that his head does not explode? (Rarasi)*

### 7.8.3 The negative sentence constructed with tab (tav)

There are negative sentences constructed with tab or tav. At the first glance this tab or tav seems to have something to do with the negative verbal particles kab, kub, kib, etc. Sentences so constructed have their object with the preposition ani, though in an ordinary sentence the verb may be a transitive one.

kate tainau a mani siŋig, na kate tab alis pok ania  
*He has stolen my money and has not given it back.*

The same sentence constructed with parik would be like this:

kate tainau a mani siŋig, na parik kab ta alis pok ia.

To explain a construction like this, we must assume that tab is a verb and that it is a verb with a negative meaning. If we take it as *to fail* or *to omit*, the explanation of this construction is quite easy: *He stole my money and he failed to return it*. There is nothing negative in this sentence, besides the fact that the sense is negative. So it is understandable that the positive and not the negative verbal particles are used.

kate tab lomontaŋia ani tuŋana

*He fails to love his brother/He does not love his brother.*

#### 7.8.4 Verbs with a positive form, but with a negative meaning

Besides the word tab, there are a few other verbs that have a positive form and a negative meaning. But they have their object in the accusative. Why the construction with tab has the object with ani will be explained later, when speaking of the verbal noun (8.3).

taua not know, not recognise anyone, be ignorant of

nau kate taua a anutun ke I do not know this man

nau kate taua ia I do not know him (it)

kala taua ia ani leoi he did not know where he came from

The next idea is expressed with ba not see. But ba is also used with the sense of *to be blind*, *to be blind for something*

na kate ba ania I do not see him (it)

a matana kate ba he is blind

ritol kala kalip, kalip, kalip, na ritol kala ba ani kuku i siva, ritol

ta pasal lesiŋina

*They paddled, paddled, paddled, and they could not see any more the cloud hovering over the island they had left.*

#### 7.8.5 The use of the negative verbal particles in Lavongai folklore

When the people of the Lavongai folklore - the Makankipaŋ, the Makangaris, the Makankarak and also the animals of their folklore - are introduced as speaking, one lets them speak the Lavongai language, but with some peculiarities. They do not use the positive verbal particles, but the negative ones in a positive sentence, without the negations kovek or parik. But one hardly finds any folklore where this is consistently upheld. The narrator very often falls back into the ordinary language.

Loo, keve tuŋara kib te papasimai vaku e laman. Taŋat abis lakai ta von tun ti keve tuŋara. (Kipaŋtaŋataŋavat)

*Hullo, some of our friends (Karak) spend the night on their crabfishing trip, at the water. Early in the morning we will meet our friends.*

Putuk abis lakai kag lapan. Na vo solo ripus tapai nig, ta kag riŋ nai. (Kipaŋtaŋataŋavat)

*Cut up the body of the old woman. I will regale myself with a bit of her entrails.*

Aina lapan, ku luk kag riŋ pau, na ven de ni vo lak ani kag viŋo.

*My old woman, bring me my climbing gear, I will see who is climbing my breadfruit trees.*

### 7.9 Transitive verbs

As in the English language, so also in the Lavongai language, transitive verbs have their object in the accusative, whether this be a noun or a pronoun.

kate sap a nat *he beats the boy*  
 kate sap iau *he beats me*  
 na ka sap ua *I will beat you*

### 7.10 Intransitive verbs

Intransitive verbs may not have an object at all:

nau kate pasim *I sleep*

But in most cases they can be connected with a kind of object by certain prepositions. Here mostly the preposition *ani* is used, which sometimes is abbreviated to *ni*. Also the preposition *ta* or *tan* is used.

kate maramarak *he is pleased*  
 kate maramarak ania *he is pleased with it; he rejoices at it*  
 kate mol ani ien *he is hungry for fish*  
 kate amangkamus ania *he praises him*  
 kate misag ania *he dislikes him*  
 kate tapiŋ ania *he is surprised at him*  
 kate sol ania *he is envious of him*  
 kate leŋ ania *he is afraid of him*  
 kate kopoŋ ania *he runs away from him*

Verbs which are transitive in one language are not necessarily also transitive in another language. But it is surprising how in the Lavongai language there are some verbs which we would expect to be transitive, but they are not.

So it is with the verb *de to see*. In this verb we are wont to see a clear transitive action, but in the Lavongai language this verb is intransitive.

nau kate de nia *I see him*

The intransitive character of this verb may perhaps become a little more understandable if we consider its antonym, *ba to be blind for anything*:

nau kate ba ania *I am blind in regard to him, I do not see him.*

Ritol kala kalip, kalip, kalip, na ritol kala ba ani kuku i siva, ritol ta pasai lesiqina  
*They paddled, paddled, paddled, and they could not see any more the cloud hovering over the island they had left.*

### 7.11 Intransitive verbs with the ending -ai

There are some verbs ending with *-ai* that are transitive, but they are not very many:

duai *to meet somebody*  
 taŋai *to fell (a tree)*  
 siŋai *to call somebody*

But the majority of the verbs with the ending ai are intransitive, and have their object with the preposition ani. All these verbs are formed from shorter verbs by affixing the ending ai. Many of these shorter forms are transitive verbs, but with the ending ai they become intransitive verbs:

pala (trans.) <i>bind</i>	palai ni <i>bind</i>
lomom (trans.) <i>think</i>	lomlomoni <i>think</i>
mo (trans.) <i>bury</i>	moai ni <i>bury</i>
tak (trans.) <i>pull</i>	takai ni <i>pull</i>
mun (intrans.) <i>hide</i>	amunai ni <i>to hide something</i>
mutak <i>vomit</i>	mutakai ni <i>to throw up something</i>
dikut <i>to tie together</i>	aṅdikutai ni <i>to tie together</i>
tuk <i>cut off</i>	sokutai <i>to stumble against anything</i>
turuṅ <i>bow</i>	soturūṅai <i>to honour by bowing</i>
topoṅ <i>begin</i>	toptopoṅai <i>to take possession of</i>
kel <i>dig</i>	kelkelai ani lu <i>to dig in posts for a house</i>

There are some verbs with the ending ai whose short forms are not known to me, but they may later be found:

arai, ararai <i>to see, to look after, to watch</i>
asuai ni <i>throw away</i> , with some compound expressions: luk suai, musuai lusuai
ni
sualai ni <i>hand over</i>
alipai <i>make room for</i>
kepkepai <i>carry a dead man for the burial</i>
akororoṅai ni <i>to choose a girl for a bride, to buy a bride</i>

### 7.12 Verbs composed with tapai

Transitive and intransitive verbs are often followed by the word tapai. In this way is indicated that the action of a verb is closed for a time:

na ka aṅan tapai <i>I will eat before I do anything else.</i>
ku pasal tapai <i>go for the present</i>

Similar expressions are found in the Lemakot language: kalak; and in the Tolai language: papa.

If an intransitive verb is followed by tapai, there is no alteration in the construction of the sentence:

na ka pasim <i>I go to sleep</i>
na ka pasim tapai <i>I will sleep first, before I do another thing</i>

But if a transitive verb is connected with tapai, the transitive character of the verb is lost, and it becomes an intransitive verb which has its object with the preposition ani:

kate rauṅ a voṅo <i>he kills the pig</i>
kala rauṅ tapai ani voṅo, na kala pasal <i>First he killed the pig and then he went away.</i>

The connection of a verb with tapai is to be regarded as a compound verb, an intransitive one. Tapai itself most likely is an intransitive verb which gives the character of an intransitive to the compound verb. It may have been derived from the transitive verb tap *to sweep*, lengthened by the ending ai. That would give the idea: 'Clear up first the action of the principal verb'.

If *tapai* follows a verb that has its object without the article, and which, as stated above (4.4), has to be regarded as only one verb, *tapai* is affixed to this last word. The same is done when an adverb is connected with a verb. Such a connection also is to be regarded as only one word, an intransitive verb.

ku luk ien *tapai*, na emuḡ kun gulaḡ *First go fishing, and then you may play.*

na Pakau kala asok a Ralai ta nar doe, na Pakau kala ḡotoai. Ka ḡotoai akamus *tapai*, na kala pasal ta asalak roe. Kala asalak roe sip *tapai*, na kala asok a tuḡana tan aba. Ralai kala aba sip *tapai*, na kala palak ta si iḡa. (*Pakau na Ralai*)

(See p.49 for translation.)

### 7.13 Verbs with the affix le

Verbs, intransitive as well as transitive verbs, may have the affix, *le*. If one hears it connected with the second person of a verb, one may be led to believe that this *le* is said to entreat any one to do a thing. But as we see that *le* is also used with other persons of the verb, it becomes clear that there must be another meaning to this affix *le*.

Affixed to an intransitive verb, *le* has nearly the same meaning as *tapai*. But while *tapai* is used to express 'do this before you do anything else', *le* is only used in relation to 'going away':

ku pasim *le* *sleep here before you go away*

The going away may be expressed by a special verb, but it may also be omitted. The meaning of the words is clear in any case.

kila pasim *le*, na kila pasal *They spent the night and they went away.*

Kila pasim *le* has the same meaning. The 'going away' is already clearly expressed by the affix *le*.

If *le* is affixed to a transitive verb, the meaning of this affix is quite different. Here it means 'take it with you'. *le* affixed to a transitive verb does not convert a transitive verb into an intransitive one, as is the case when *tapai* is affixed to a transitive verb.

ku luk *le* ia *take it with you*

ku luk a mases aḡ *You may take a match to light your smoke.*

ku luk *le* a mases aḡ *You may take the whole box to take with you.*

man na ta luk *le* kag sula, na na me li aterei ua (*Valuka ve Voi*)

*If I had taken my spear with me, I would hit you, that you would lie on your back looking up to the sky. (Euphemism for I would kill you.)*

### 7.14 ko at the end of a sentence

If *ko* is put at the end of a sentence, the statement of the sentence will be revoked or cancelled:

kite pasal *ko* *They did not really go away (maybe they only pretended to go) or they really went, but came back.*



An example from the folklore: Wallaby has tied up a tortoise, goes to his friends and says, "Come, help me to get our meat." Coming to the place they find the fetters lying there, but the tortoise gone. Then he says:

"Nau ta lamon kag gut ani aṅ kate la kit ko"

*"I thought that my bindings had been strong, but it was not so"*

Sometimes it sounds funny when this ko is used in a story, when the hearers are supposed not to be aware of it, at least not for the present.

### 7.15 The construction of a sentence using verbs with ani

The construction of a sentence with intransitive verbs is only a little different from the construction of a sentence with transitive verbs. While transitive verbs have their object in the accusative, the intransitive verbs have their object (I always call it their object), with the prepositions ani or ni, or with ta or tan. Ani and ni are the same.

Ni is used only for euphonic reasons, and it is used when the preceding verb ends with a vowel. But even in these cases the whole preposition may be used. The preposition tan is used when the following word begins with a vowel. Ta is used when the following word begins with a consonant.

If the object is a personal pronoun, this will have the possessive ending affixed:

nau kate de ni voṅo or nau kate de ani voṅo *I see the pig*  
 nau kate de nia or nau kate de ania *I see it*  
 kute de ni pura lik kate rikek? *Do you see the little chick that is sick?*  
 nau kate de nia or nau kate de ania *I see it*  
 nau kate de tasaṅ ania *I have seen it before*  
 ku sablai nia *smash it on the ground*  
 ku sablai amat ania *kill it by smashing it on the ground*  
 parik kab te ararai aro ani ri pura *He does not look out for the fowl very well.*

NOTE FOR THE ORTHOGRAPHY: I have always written the preposition ani/ni separately. That is quite natural when the whole preposition ani is used. But if ani is shortened to ni, one may be induced to regard it as an affix, and to write it together with the verb. It would be wrong to do so, for ni is the same preposition as ani. The letter a is only omitted for euphonic reasons. Besides, the word would become too long, and reading would be difficult:

ku papakaṅai nig, and not ku papakaṅainig *you help me*  
 ku papakaṅai niritol, not ku papakaṅainiritol *help the three boys*

## 8. THE VERBAL NOUN

The verbal noun has the same form as the verb, whether it be a transitive verb or an intransitive verb.

bil *to do*            a bil *the deed, act, action*  
 taṅam *to sing*      a taṅam *the song, the singing*

In some cases the verbal noun gets the ending an. But of this more has to be said further down.

In all Melanesian languages, as far as I know them, verbal nouns are used. They generally have a different form from the verbs. But in all these languages the verbal noun is not so very much used, and it can nearly always be replaced by a construction with the verb. But this is not so with the Lavongai language. Here the verbal noun simply cannot be avoided. I might even say that the use of the verbal noun is a chief feature of the Lavongai language. The great difficulty is the fact that the verbal noun has the same form as the verb. If the form of a verb is found with the article or the possessive pronoun, it will easily be recognised as a verbal noun. But very often these identification marks are missing.

It is only the construction of a sentence that will reveal the fact whether it is a verb or a verbal noun. If we therefore find that a verb has lost its transitive character, and has its object constructed with the preposition *ani*, it will be most likely that here we have a verbal noun.

Of course there may be the possibility that it has become for some reason an intransitive verb. But that will not make any difference, because the construction of the sentence will remain the same.

Most likely we are on the wrong track in trying to make a grammar after the pattern of a grammar of a European language. The grammar would perhaps be much shorter and clearer, if we know the intricate mysteries of the Lavongai language.

I will give here a short sentence, and I will try to show how the construction will be changed under different conditions:

nau kate kui a tauŋu *I blow the Tavor (shell-horn).*  
 nau kate buk kui ani tauŋu *I want to blow the horn.*  
 kite kui tauŋu *They blow the horn, they are hornblowing.*  
 kate aŋuan kuian ani tauŋu *He blew the horn again.*  
 kite aŋuan kui tauŋun *They again started the hornblowing.*  
 ku ago ta kuian ani tauŋu *Do not blow the horn.*  
 mi ka ago ta kui tauŋun *Stop that hornblowing.*  
 kate tab kui ani tauŋu *He does not blow the horn.*  
 kate tuŋ i kui ani tauŋu *He always blows the horn.*  
 kute saŋ kuian ani tauŋu? *How do you blow the horn?*  
 kate asok iria ti kari kui ani tauŋu *He sent them to blow the horn.*  
 a tauŋu i la kui tataria *The horn was blown by them.*  
 a vo te kui ani tauŋu *The hornblower.*

## 8.1 Types of verbal noun

The verb loses its transitive character and becomes a verbal noun:

- 1) if the verb, transitive or intransitive, is connected with the verb buk *I will, I want to*;
- 2) if the sentence is constructed with the negation tab;
- 3) if in a sentence the verb is connected with the iterative form, aŋuan;
- 4) if the verb is connected with the interrogative particle saŋ or saka;
- 5) if the verb is connected with vo, vo te or vo me;
- 6) if the verb is contained in a sentence which expresses a purpose, as in Latin *ut*;

- 7) if the verb is contained in a sentence constructed with the forbidding particle ago;
- 8) if the verb is connected with the iterative forms ol, ul, tuŋ, suai;
- 9) if the verb is used in the passive form.

For each type will now be given some explanatory notes:

## 8.2 Type 1: the verb loses its verbal character and it becomes a verbal noun if it is connected with the verb buk 'I want'

Intransitive verbs as well as transitive verbs may be connected with the verb buk *I will, I want to*. There is no change in the construction of the sentence if an intransitive verb is connected with buk:

nau kate pasal *I go*  
 nau kate buk pasal *I want to go*

But if buk is connected with a transitive verb, the latter loses its verbal character, and it becomes a verbal noun. It will then be constructed with the preposition ani:

nau kate aŋan a ien *I eat a fish*  
 nau kate buk aŋan ani ien *I want to eat a fish, I am hungry for fish*  
 (lit. *I want the eating of fish*)  
 nau kate sep a laman *I drink water*  
 nau kate buk sep ani laman *I want to drink water, I am thirsty for water*

For the younger generation, buk aŋan has now the meaning *to be hungry*, and buk sep *to be thirsty*. The original words, mol *to be hungry* and miŋom *to be thirsty* are nearly forgotten. Both are intransitive verbs.

nau kate mol ani ien *I am hungry for fish*  
 nau kate miŋom ani laman *I am thirsty for water*

Buk aŋan and buk sep may perhaps be intransitive verbs, but how will it be explained that a compound of two transitive verbs here becomes an intransitive verb? Other transitive verbs do not do so. Vil punuk is transitive, and both component verbs are transitive: kate vil punuk a anutun *he kills the man*. On the contrary, a transitive verb will transform an intransitive verb into a transitive one if it is connected with it: kate vil amat a anutun *he kills the man*.

Though the verb buk is chiefly found connected with aŋan or sep, buk may also be connected with other verbs:

kate buk rauŋ anig *he wants to kill me*  
 kate buk sap anig *he wants to beat me*

Buk is often heard connected with the intransitive verb mat: kate buk mat *he is very sick, he wants to die*, though, mostly, there is little evidence that he really wants it.

8.3 Type 2: the verb loses its verbal character and becomes a verbal noun, if it is contained in a negative sentence constructed with tab (cf. 7.8.3)

This tab or tav has nothing to do with the negative verbal particles kab, kub, kib, though one may be led to assume so from its appearance. In a sentence constructed with tab, the object is constructed with the preposition ani:

kate alis pok a mani i tainau *he gives back the stolen money*  
 kate tab alis pok ANI mani i tainau *he does not give back the stolen money*

Constructed in the ordinary negative way, this sentence would be like this:

parik kab te alis pok a mani i tainau

The only way to explain this peculiar construction with tab is this: tab or tav must be a verb, and that a verb with a negative meaning. *To fail, to neglect or to omit*, that will be fairly accurately the meaning of tab. Taken in this way, the construction of a sentence with tab would be just the same as the construction of a sentence with buk, as stated above.

kate tainau kag mani na kate tab alis pok ania  
*He stole my money and he fails to give it back.*

Besides the fact that tab has a negative meaning, there is nothing negative in this sentence.

8.4 Type 3: the verb loses its transitive character if it is connected with the iterative form aquan

Aquan has the meaning *once again, for the second time*. In this construction the verb generally gets the ending an, but there are examples in the folklore where this ending is not affixed.

In the Lemakot language which is closely related to the Lavongai language, all the verbal nouns are formed with this ending an. It may be that verbal nouns in the Lavongai language were once all formed by this ending, and here it may be a remnant of this old rule. There are several other cases where we find the ending an in the Lavongai language. Besides this somewhat shaky proof we have nothing to indicate that we have here a verbal noun. It might also be a verb, having become an intransitive verb. Be it now a verbal noun or an intransitive verb, the construction of the sentence will be the same.

nau ta sui ia *I asked him*  
 nau ta aquan suian ania *I asked him again*  
 na Ralai kala aquan soan ani Pakau *Ralai hit Pakau again*  
 na kala aquan so nia, na kala aquan li putuk ania  
*He hit him again, and again broke his body.* (Note that the ending an is omitted: this example is taken from the folklore)

The general way of speaking would be na kala aquan soan ania, na kala aquan li putukan ania.

parik mi kava aquan dean anig *henceforth you will not see me again*

8.5 Type 4: the verb loses its transitive character when it is preceded by the interrogative particle saŋ or saka (cf. 6.8.3)

It also has the ending an affixed, but there are cases where the ending an is not affixed. Compare what is said about the ending an above.

Saŋ and saka ask for the kind of action of the following verb:

nei na saka bilan ani Rarasi? *how shall I treat Rarasi?*

a tuŋamem, kute saŋ liuan naŋ ani ei lava ke?

*Brother, how did you manage it, to climb that big tree? (Tonmasup)*

kuta saŋ pasiaŋan ani ei lava, tuŋamem?

*How did you manage it to come down from that big tree, brother? (Tonmasup)*

Intransitive verbs do not suffer any change when they are connected with saŋ or saka besides the fact that they have the ending an affixed.

8.6 Type 5: the transitive verb loses its transitive character when it is connected with vo, vo te, or vo me

Vo has the meaning *a man*. Similar connections may be found in all Melanesian languages. A vo te nas *a man of knowledge*, in Pidgin man bilong save.

Vo and vo te may be used indiscriminately. Vo me seems to refer to an action that is not yet present, but will come in the future.

If a transitive verb is preceded by vo, vo te or vo me, its object has to be constructed with the preposition ani.

Iesu ta vil ato ira *Jesus has redeemed us*, but

Iesu a vo te ato nira or a vo te vil atonira *Jesus our Redeemer* (the man of redeeming on our behalf)

Do not say Iesu kara vo te ato, for the possessive pronoun would signify a possession and we do not possess our Redeemer. Only God the Father would be justified to call Him so.

In the English language we usually use the possessive in similar expressions. We say 'our murderer' and thereby we mean 'the man who will murder us'. This has to be translated into the Lavongai language:

a vo te vil punuk anira *the man of the murdering on us*

kaŋ vo te vil punuk would mean *the man I have sent to murder somebody*

May it be mentioned here that 'Christ is our King' must be translated into Lavongai Kristus kate king anira *Christ is king over us*. Revolutionists who have brought a new king into power could say: 'N.N. is our king, the king of our making'.

Since vo has the meaning *man*, this vo has to be changed to vap, if the subject is in the plural:

a ri vap te kapau anig *the men who lied to me*

If it is a woman the word aina has to be used, or a ri aina, when they are in the plural, a aina te kapau anig; a ri aina te kapau anig.

Vo may also be connected with some adjectives or nouns: a vo tauia *a rich, powerful man*; kana ŋono vo lava *both his parents, his father and mother*.

Since *vo* when connected with a verbal noun by the preposition *ani* is so closely connected that it makes nearly a single idea, we can use this way of forming new words which do not yet exist, or which we do not know:

a vo te marala anig *my enemy*  
 a vo te usiq ania *his companion, his follower*  
 a ri vap te usiq ania *his followers, his supporters*  
 a vo te suka kapau anig *my calumniator (he who lies about me)*  
 a vo te vil arikek anig *my spoiler*

### 8.7 Type 6: the transitive verb loses its transitive character if it stands in a dependent consecutive sentence

By a consecutive sentence I understand a dependent sentence which is like the sentence governed by *ut* in the Latin language. In English these sentences mostly begin with conjunctions: *that, in order to, etc.* They generally express an order to do certain things.

There is a special construction for such sentences in the Lavongai language. They are started with the conjunction *ti* or *ati*. Sometimes one hears *si* and *asi*. In the Nusa dialect *anti* or *ansi* is also used. Following these conjunctions, there comes the verbal noun which is preceded by the possessive pronoun. If there is an object, this is constructed with the preposition *ani*.

This construction really is not a dependent sentence at all. It is a construction like the construction of the intransitive verbs with the preposition *ani*. The only new element here is the possessive pronoun which can never be omitted.

There is no need to translate constructions like this by a dependent sentence. Very often it can be done by a similar construction, but not always. The English language and also the German is flexible enough for it.

'Honour your father and mother, in order that you may live a long time on earth'. This is an English version of the fourth commandment. If this is changed to '... for your long life on earth', then we will have the Lavongai version: *ku soturuqai ni tamam na rinam ati kam to alava e vunep.* (Note here that the adverb *alava* is not converted into the adjective *lava*.)

ku me ti kag sap anim  
*Come here that I may beat you/for my beating on you.*

mi ka taun ani pa imun aq ati kara me silo ni ainan Kipaŋ, man ka me osoŋ  
*Heat the ovens for our roasting of the Kipaŋ woman when she comes.*  
 (Patiavuŋa)

In all instances given above it is the subject of a dependent sentence. But if there is a noun as subject of the dependent sentence, the construction becomes a little more complicated. The possessive pronoun is not omitted and the subject is put at the end of the sentence.

ku luk a medisn ati kana ro kam makas  
*Take this medicine, that your wound may heal.*

The sentence may be turned in this way, so that the subject is preceding: *ku luk a medisn kam makas ati kana ro.* This way of speaking is mostly used by children. Or the sentence may be turned in this way: *ku luk a medisn ati kana vil aro ani kam makas.*

### 8.7.1 Another construction of a dependent sentence of the same kind

This is done by coordinating the two sentences, connecting them by the conjunction *na and*:

Mi ka asok a tamami, na ka me la de ani rukun voŋoiso ke  
*Send your father here, and he may have a look at these chunks of reefstones.*  
 (... that he may have a look ...) (Rarasi)

Mi ka asok a Rarasi, na ka me la rauŋ ta kag rukun ien  
*Send Rarasi that he may spear a fish for me.*

Mi ka asok a Rarasi, na kala rok vua anig ti Vatil  
*Send Rarasi that he may climb for betelnuts for me at Vatil's place.*

### 8.7.2 Negative sentences of this kind

They may be constructed with *ti* or *ati*. But here a new element comes in, and they will be treated in paragraph 8.8.1.

Generally these sentences are constructed in another way, more in conformity with the English language. Here the conjunctions *pei*, *neiniŋ* or *vainiŋ* *that not, lest, etc.* are used. These conjunctions are put at the beginning of the dependent sentence and if the subject is only a personal pronoun, the construction is just like that of an ordinary sentence:

ku aŋan a medisn ke, *pei* (veiniŋ, vainiŋ) ku mat  
*Take this medicine that you may not die.*

If the dependent sentence has a noun as its subject, this is put at the end of the sentence:

Pasiŋan, ku saŋ abis, veiniŋ ka mat kag nat  
*Lord, be quick that my child may not die.*

The subject may also be put directly after the conjunction. But this is not the general way of speaking, though it is often used by children. But this way of speaking may have become the ordinary way of speaking, for the children of my time have become grown up people.

Pasiŋan, ku saŋ abis, veiniŋ kag nat ka mat.

### 8.7.3 Consecutive sentences constructed with *ta* or *tan*

Instead of the construction with *ati* or *ti*, another construction may be used. This construction is formed with the preposition *ta* or *tan*. In this construction the possessive pronoun is omitted, but the construction of the object with *ani* remains. Obviously, we have here a verbal noun and this construction may always be translated into English also by the use of a verbal noun. The form *ta* is used when the following word begins with a consonant, the form *tan* when the following verb begins with a vowel:

kala asok iria ta taŋai ŋavia *he sent them for sago cutting*

The preposition *ani* is omitted because *taŋai ŋavia* is regarded as only one word. If the people were sent to cut specially designated sago palms, then the preposition *ani* would be used:

kula asok iria ta taŋai ani ŋavia suke *you sent them to cut the sago palms there*

The object may be omitted, but the preposition *ta* is retained. In this case, *ta* gets the possessive ending affixed.

*kala asok iria tatana he sent them for it*

Here the preposition *ta* is just like the instrumental. There is a connection between these two uses of *ta*. I think they are the same.

*Pukuntap kala siaŋ ta pini ani ri uae, na ri malisa na ri veo.*

*Pukuntap went down to give instructions to the crocodiles, to the pikes and to the sharks. (Rarasi)*

### 8.8 Type 7: a transitive verb loses its transitive character if it is connected with the prohibitive particle ago (ege)

The verb, here a verbal noun, is preceded by the indefinite article *ta*, and has the ending *an* affixed.

The construction is formed in the following way: the sentence is started with the pronoun, followed by the prohibitive particle *ago* (on the north coast *ege*). Then comes the forbidden action, preceded by the indefinite article, and the verb (the verbal noun) has the ending *an* affixed. If there is an object, it will be constructed with *ani*.

So we get the simplest sentence:

*ku ago ta tainauan you must not steal*

*ku ago ta tainauan ani mani siŋig you must not steal my money*

*na ka ago ta tainauan ani mani siŋim I must not steal your money*

*ta ka ago ta tainauan ani ... we (incl.) must not steal ...*

*mi ka ago ta tainauan ani ... you (pl.) must not steal ...*

*ki ago ta tainauan ani ... they must not steal ...*

NOTE: What has been said before of the elision of the end vowel of a word with the same vowel of the following word, has to be applied here: *na ka ago* sounds like *nakago*; *ta ka ago* sounds like *takago*.

#### 8.8.1 Consecutive negative sentences

Negative consecutive sentences with the conjunction *pei veiniŋ*, *vainiŋ* have already been treated in 8.7.2. If such sentences contain a forbidden action, they should be constructed with the prohibitive particle *ago*:

*ku akaŋ a takaman ati kari ago ta tainauan ani kam pua nem*

*shut the door, that they may not steal your belongings*

But one does hear such sentences constructed with *pei* or *veiniŋ*.

#### 8.8.2 What does the word ago really mean?

There is a verb in the Lavongai language, *ago*, which means *to stay, to remain, to be there*. On the north coast this word is changed to *ege*, but it has the same meaning as *ago* on the south coast. *Ago* on the south coast, and *ege* on the north coast are also used as the prohibitive particle. From this fact it may be inferred that the prohibitive particle has some connection with the verb *ago* or *ege*.



As a practical rule, I might suggest: translate it with *stop*, and you will have a guide for the translation:

ku ago (ege) ta tainauaan *stop [with] stealing*

### 8.9 Type 8: A transitive verb loses its transitive character if it is connected with certain verbs which transform it into an iterative verb

Such verbs are *ol*, *ul*, *tuŋ*, *suai*. They are connected with the other verb by the preposition of the genitive, *i*.

If *ol*, *ul*, *tuŋ*, *suai* are so connected with an intransitive verb, they denote an action often repeated, or a habit of doing something. There is no change in the construction of the sentence:

kate serei *he comes*

kate ul (*ol*, *tuŋ*, *suai*) *i serei he comes often, he has the habit of coming*

If *ol*, *ul*, *tuŋ* and *suai* are connected with a transitive verb, this will lose its transitive character and will have its object constructed with the preposition *ani*:

kate sap kana nat *he beats his child*

kate tuŋ (*ol*, *ul*, *suai*) *i sap ani kana nat he has the habit of beating his child, he beats his child often*

If the object is added without the preposition *ani*, and without the definite article, then this has to be regarded as a compound verb, just like *luk ien to catch fish, go fishing*.

Kui, kute suai *i kotoŋ rina? Kui, are you always watching the place?*

*kotoŋ rina* is a compound verb, like the English 'coastwatching'.

### 8.10 The transitive verb loses its transitive character when it has the passive meaning

In all Melanesian languages there are forms for the perfect passive participle, but not for so many verbs.

*diŋ to tear*

*tadiŋ torn*

*putuk break*

*taputuk broken*

*dek cut lengthwise*

*tadek split open*

*punuk to kill*

*tapunuk killed* (but this is only used for animals killed for a feast, to say that a man has been killed the word *puka* is used)

In former times it was always said that the Lemakot language (Kara) was the only Melanesian language which had other passive forms also. I found out that the Lavongai language had similar forms to the Lemakot language. But in both languages the so-called passive forms are only constructions with the verbal noun. But these verbal nouns here have a passive meaning.

These passive forms are formed by the preposition of the genitive *i*, or by *i la*.

nau *i kapau* or nau *i la kapau* *I am cheated*

nau *i tainau* or nau *i la tainau* *I have been robbed*

The author of this action is expressed by the instrumental ta:

nau i (i la) kapau ta ri vap *I have been cheated by the people*  
 nau i tainau ta ri vap *I have been robbed by the people*  
 a angelo Gabriel i la asok ta Deo *Gabriel was sent by God*

The word vo *man* may be added to the pronoun:

nau vo i kapau *I was cheated*  
 nau vo i tainau *I was robbed*

But take care not to say nau a vo te kapau *I am a liar*.

nau vo te tainau *I am a thief*  
 a ei i taḡai *the tree of the felling, the tree is cut down*  
 a ei i (i la) taḡai ta ri vap *the tree is cut down by the people*  
 kala de ni siva i korok ta voḡo *he saw the place rooted up by the pigs*  
 na kila som ania ta kirak i te gal ta Kiu *they fed him (the baby) with taro*  
*planted by Kiu.*

## TWO LAVONGAI LEGENDS

collected by

Father Josef Stamm, M.S.C.

### 1. INTRODUCTION

These two legends, *Pakau na Ralai* (Frog and Snake) and *Maletaranggu na Maranggoli* (Maletaranggu and Maranggoli), were both part of an unpublished collection (Stamm 1939a). These two are included here because they both had translations into German, whereas the other stories were untranslated. *Pakau na Ralai* was written down by Vosapsuinak from Ungat. The second, *Maletaranggu na Maranggoli* was told by Toris from Saula in February 1939.

Another version of *Pakau na Ralai* is included in the texts collected by Tamsin Donaldson in this volume (p.72). *Maletaranggu na Maranggoli* is equivalent to a Tigak legend, 'Levarava and Levaravu', which has been published by Beaumont (1979:124-138).

The German translations were translated into English by Clive Beaumont who also prepared the legends for publication. The orthography has been modified by using g instead of q and ng instead of g to conform to modern practice in Papua New Guinea. Sentences have been numbered to make it easier to relate the translation to the texts.

Thanks are extended to Father Miller who provided accommodation for Dr Beaumont at the Catholic Mission at Lavongai on a very short stay in 1971 and made the typescript available for photocopying. Thanks also go to the Catholic Mission at Kopkop for the use of photocopying facilities and to the Catholic Mission at Vanapope for permission to publish.

## 2. LEGENDS

2.1 *PAKAU NA RALAI* written down by Vosapsuinak from Ungat

1. Kikiu varavarantu, varavarantu, na si ka akus ia? Kikiu a sa?
2. Pakau na Ralai rilong kate raung kobkob i vat na tiktikalavat, na rilong kala siang e laman.
3. "Lo! tungag, a laman ro lik ti lou ka!"
4. Na Pakau kala asok a Ralai ta nar doe, na Pakau ka ngotoai.
5. Ka ngotoai akamus tapai, na kala pasal ta asalak roe.
6. Kala asalak roe sip tapai, na kala asok a tungana tan aba.
7. Io, na Pakau kala lou, na Ralai kala aba.
8. Ralai kala aba sip tapai, na kala palak ta si iga, na Pakau kate pa punuk karilong imo.
9. Na rilong kala amus, amus, amus, na Ralai kala luk a kalipis, na kala hilang,
10. "Eloi, tungag! Ta kalipis ro lik ke ti angdaung."
11. Na Pakau kala luk a mang hat. Kala kun arakus,
12. "Eloi, tungag! Ta hat ro lik ke ti angdaung."
13. Na Ralai kala arakus, "Asinong ia euang."
14. Rilong kala aupat sip tapai,
15. na Pakau kala asok a Ralai ta peipei ngan, na Pakau kate sosoi karilong tinim.
16. Ralai kala serei, na kala asinong tapai ni pua ngan, na kala ding angus.
17. Kala ding angus sip tapai, na Pakau kala kaut tapai, na kala pis a tinim.
18. Na tinim kala sinong, na rilong kala luk karilong keve kalipis.
19. Na Pakau kala tung, na Ralai kala so ia.
20. Na Pakau kala laos, na kala sinong marakmarak kuli mang hat.
21. Na Pakau kala luk kol a tungana, na tungana kala kun laos, na kala sinong marakmarak kuli kana mang hat.
22. Na Ralai kala anguan soan ani Pakau, na Pakau kala luk kol ia, na Pakau kala li putuk a vikvik i Ralai.
23. Na Pakau kala kakai, "Ka, ka, ka, ka, ka, ... kai!"
24. Na Pakau ka siang, na kala putputuk a Ralai, na kaukaut ia.
25. Pakau kala luk le na tinim tuman na tin Ralai, na kala palak ane rina.
26. Na kala serei na kala alis a tivuna, ta ainan Kipang na kala arakus, "Vuvui, kam tinim."
27. Na ainan Kipang kala sui, "Au na nei a tungam?"
28. Na Pakau ka arakus, "Ta asok iau, ti kag me aino, na nia ka raung kobkob e selen."

## FROG AND SNAKE

1. *A fable, a fable and who told it to me? Which fable?*
2. *Frog and Snake were throwing things at the young leaves of the vat and tiktikalavat tree and then they climbed down to the water.*
3. *"Hullo, brother, a fine little bit of water to dam up and fish."*
4. *And Frog sent Snake to fetch clay and he himself dragged stones to it.*
5. *When he had enough stones he fetched more clay.*
6. *And when he had enough of it, he sent his brother to make the lower fence out of branches.*
7. *Frog made the upper dam and Snake made the fence down below.*
8. *Snake having finished with this went away to split off strips of bark, while Frog stamped the upper dam hard.*
9. *Then both scooped and scooped and scooped (from the blocked-off part of the creek). Snake found there a round river pebble and called out,*
10. *"Hullo, brother, a fine pebble for us to throw with."*
11. *Frog also found a stone and called,*
12. *"Hullo, brother, a fine stone to throw."*
13. *And Snake said to him, "Put it over there."*
14. *Both then collected the fish thrown onto the dry land.*
15. *Frog sent Snake to fetch leaves, and he himself gutted the fish.*
16. *Snake came back and first laid down the leaves and split off strips of bark.*
17. *With this Frog adequately tied up the package of fish.*
18. *He laid it down first and both took their pebbles.*
19. *Frog stood up, and Snake threw at him.*
20. *Frog leapt in the air, squatted down at the bad shot, moving his rear to and fro (marakmarak).*
21. *Frog now also took a stone and threw it at his brother and he too mocked him (marakmarak).*
22. *Snake threw for the second time and Frog made the return throw and smashed the tail of the Snake.*
23. *He uttered his cry of triumph, "Ka, ka, ka, ka, ka, ... kai!"*
24. *Then Frog climbed down, cut Snake in pieces and wrapped him up in leaves.*
25. *Then he took the package of fish and the package with Snake and went home.*
26. *Having arrived there, he gave over a package to his grandmother, a Kipang woman, and said, "Grandmother, a package of fish for you."*
27. *"But where is your brother?"*
28. *And Frog said, "He sent me to go ahead. He himself is still throwing things at young leaves on the way."*

29. Na ainan Kipang kate la ani kana tinim, na Pakau kate kun ani nei rangana.
30. "Vuvui, kula pokai ani kam tinim?"
31. "Io."
32. "Aku na nau, na kala kun pokai."
33. Na Pakau kala sui a tivuna, "Vuvui, kula sanga?"
34. Na ainan Kipang kala ainak, "Io."
35. Na Pakau kala arakus, "Aku na nau, na kala kun sanga."
36. Na ainan Kipang kala songo na tivuna, "Ku la luk le ta kam inongos."
37. Pakau kala sui a tivuna, "Vuvui, kute la ulei kam tinim?"
38. "Io."
39. "Aku na nau na kate la kun ulei."
40. Pakau kala sui, "Vuvui, kute la angan kam sang sivan?"
41. "Kag paka."
42. Na rilong kate angan, angan. Na Pakau kala anguan suian, "Kute la angan kam sang sivan?"
43. "Kag tu using paka."
44. Na rilong kate angan, angan, na Pakau kala sui a tivuna, "Vuvui, kam sang sivan kute la angan ia?"
45. "Kag vangang."
46. "Si, si, si, si kakalameng a ton tivum, ta Ralai, ta Ralai?"
47. "Vuvui, kam sa dang kute dang ania?"
48. "Na kate taong palau a koko ang kate ga asiang e Patikerelangit, vai karong siva i angan."
49. Pakau kate go, go, na kate anguan suian,
50. "Vuvui, kula angan sip?"
51. "Io."
52. Na Pakau kala songosongo alava. "Si, si, si kakalameng a ton tivum ta Ralai, ta Ralai, ta Ralai?"
53. "Lui, lui, lui, kon tai!"
54. Kuta la me akipang iau ta vuvui, na na me la angan ia.
55. Tu, tu ko iau lis! Kag sinsin matamelean!"
56. Na ainan Kipang ka tang using ia nei rangama tengai ni alingan i te aling mun.
57. Na Pakau kala tui ding a rangama ane komo, na rilong kala anglulu.

29. *The Kipang woman now roasted her package of fish, and Frog, too, roasted his in the men's house.*
30. *"Grandmother, have you turned your package over yet?"*
31. *"Yes."*
32. *"I too have turned over mine."*
33. *Then Frog asked his grandmother, "Have you lifted your package off the fire?"*
34. *The Kipang woman agreed, "Yes."*
35. *"I too have taken mine off the fire."*
36. *Then the Kipang woman called to her grandchild, "Fetch the food here."*
37. *Frog asked his grandmother, "Have you opened your package?"*
38. *"Yes."*
39. *"I too have opened mine."*
40. *Frog now asked, "Grandmother, which part have you eaten?"*
41. *"My tail." (i.e. the tail of the thing that you have given me)*
42. *And both ate, ate and Frog asked his grandmother again, "Grandmother, which part have you eaten now?"*
43. *"My back after the tail."<sup>1</sup>*
44. *And they ate and ate and Frog asked his grandmother, "Grandmother, what part have you eaten now?"*
45. *"My head."*
46. *"Who, who, who is chewing up her grandchild, Snake, Snake?"*
47. *"Grandchild, what are you talking about?"*
48. *"I am speaking only of the rain which descends in Patikerelangit, our plantation."*
49. *Frog waited, waited, and then asked again,*
50. *"Grandmother, have you finished your meal?"*
51. *"Yes."*
52. *And Frog called loudly, "Who, who, who has chewed up her grandchild, Snake, Snake?"*
53. *"Shame, shame, shame, you excrement eater!"*
54. *You have deceived me with my grandchild, and I have eaten him.*
55. *Stop, stay there! You my fresh red roast!"*
56. *And the Kipang woman ran after him, with the stick in her hand, with the stick with which one pokes the cooking fire, in through the wall into the men's house.*
57. *Frog broke through the wall and out into the yard, and she ran there behind him.*

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<sup>1</sup>The German for sentences 43 and 44 is missing. The English here is based on the Lavongai text.

58. Na Pakau kala sang alak nei te hat val, na ainan Kipang kala so na uina ta alingan, na kala tu kit mete uina.
59. Na miringu ka uai, uai uai, ka uai asiang e ngakatukup,
60. na ruma ka sau, sau sau, ka sau alak siva kolo.

## 2.2 MALETARANGGU NA MARANGGOLI related by Toris from Saula

1. Na volo angktivunan ritol ta go, go na kisngana i tuana.
2. Na tivurilong kala asok irilong. "Milong ka pasal, na mi ka ago ta usingan ani selen ti Taugui kate malangas.
3. Milong ka using a selen singig kate vakut."
4. Rilong kate longo liu, na rilong kala sung a tua ti Taugui.
5. Rilong kala sung le na tua, na rilong ka me la pa pok.
6. Rilong ka me la tul a vul, na rilong kala kalip, na rilong kala sabonai ani sikei a mat liuan nei laman.
7. Tuana Maletaranggu kala asok a tasina Maranggoli,
8. "Tasig, nang ku siang, na ku kon tua korong mat liuan."
9. Tasina ka kon tua, kon tua, na rilong ka me la sinong, na rilong kala raung a ien ti kate vovos kuli laman.
10. Rilong kala raung sip le, na rilong kala kalip, kalip, kalip, na rilong kala sabonai ani mang mat liuan nei laman.
11. Na tasina kala kun asok ia, "Tuag, nang ku siang, na ku la kun kon tua anirong."
12. Maletaranggu kala kun siang, na kala lapui tapai ani mata, na ka me la laos lak ane kuli vul,
13. na rilong ka me la raung a ien ti kate vovos kuli laman.
14. Rilong kala raung sip le karilong mata i tua, na rilong kala kalip, kalip, kalip, na rilong kala sabonai ani karilong mang mat liuan nei laman.
15. "Tasig, nang ku siang, na nau ka kun kos vul anirong."
16. Tasina ka siang, na kala kun kon tua.
17. Na ka palak pok, na rilong ka me la sinong kuli vul, na rilong ka me la raung a ien ti kate vovos kuli laman.
18. Maletaranggu, "Tasig, kana ien neke na tivumong kala kaskas, to ko pasal."
19. Rilong kala kalip, na Taugui kate buas, na kala taong,
20. "Hua! Pakangat mumus nang!"



58. *Frog crawled into the follow cavity under a stone and the Kipang woman thrust her stick into his backside and it remained stuck there. (The frog has a small tail stump. That is all that one can still see of the stick.)*
59. *And the fig tree bore fruit, bore fruit, right down to the lowest branch,*
60. *And the horned pike shoots there over the water, shoots up on to the dry bank.*

(Stereotyped ending of fables which varies somewhat in different places.)

#### MALETARANGGU AND MARANGGOLI

1. *They lived together on the farmstead, the grandmother with her two grandchildren and the wife of the older one.*
2. *And the grandmother instructed them, "Do not go on Taugui's path, although it is cleared.*
3. *Follow much rather my path, even if it is overgrown with bushes."*
4. *But the two had not listened well and they went in and pulled out Taugui's sugarcane (? German das Vun, Lavongai tua)*
5. *and came back with it.*
6. *Then they got the canoe ready, and rowed until they found a single reef on the sea.*
7. *The elder of the two, Maletaranggu, instructed his younger brother,*
8. *"Brother, go down now and chew the sugarcane for our reef."*
9. *This one did it and then they both sat in the canoe and speared the fish which moved on the surface.*
10. *When they had speared all the fish, they rowed further, until they found another reef in the sea.*
11. *And the younger one now sent his elder brother, "Brother, get down now and chew the sugarcane for both of us."*
12. *Maletaranggu climbed down and placed the sugarcane in the holes of the reef and them climbed up into the canoe,*
13. *and both speared the fish which moved on the water.*
14. *When they had speared them all they rowed further to another reef.*
15. *"Brother, now climb down again and I will stay in the canoe."*
16. *He did this, chewed the sugarcane,*
17. *surfaced again and both sat in the canoe again, and speared the fish which moved on the water.*
18. *Maletaranggu now spoke, "Now we have enough fish for grandmother. Let's go now."*
19. *As they rowed, Taugui emerged from the water and roared at them,*
20. *"Heh! There is a fine liver to eat!"*

21. Maletarangu kala arakus, "Kam pakangat ta si?"
22. Kate liu nang e tangug kam dang!"
  
23. Kala akong a pua ien, na kala asiang ia nei amangana i Taugui.
24. Rilong kala angasokai, "Kalip abis, tasig! Torong tala longo liu neke, na torong kala sung a tua ti Taugui neke."
25. Kala buas kapa na Taugui, na kala taong, "Hua! Pakangat mumus nang!"
  
26. "Kam pakangat mumus ta si?"
27. Kate liu nang e tangug kam dang!"
28. Na rilong kala anggelep ti Taugui kate la teng kuli inau i karilong vul.
  
29. "Tasig! Ku putuk iau nang!"
30. "Parik, tuag. Nungai ku putuk iau, using nau kate mole, na nungai vo osongon. Using ti kam nan de ni tivum na kisngam."
31. A anu tuan kala luk a unes, na kala lamputuk a tasina.
32. Na vuk tomor kala tangis, "Rulig isagul rulange, Ruli pat i Maranggoli."
  
33. Nia na vuk tomor kate tangis ti rilong kate pasal kuvul ve tuana.
34. Rilong kala angarakusai e kuli oron, Taugui kala buas, na kala taong, "Hua! Pakangat mumus nang!"
35. Maletarangu kala lam rongok atuk i ngono i tasina, na kala luk le na vangang i tasina, na kala asiang le ia nei kavi.
36. Na ka laos ane kuli oron na ka gelep pok anemung, na kala de ni papa i vul ti Taugui kala dek ia.
37. Na Maletarangu ka me la kopong ve vangang i tasina.
38. Ka osong e rina, na kala mo na vangang i tasina kuli kapung i mete rangama.
39. Na kala palak nei kana rangama na kala takis is ta angus.
40. Kisngana na tivuna rilong kate aradang ia, na nia parik kab te dang.
41. Kate ruaming using a tasina.
42. Kala bokol kuli takaman, na kala de ani niu melek kate kobkob kuli vangang i tasina,
43. "Si nang, tasig, kala bokol?"
44. Na parik kava ainak.
45. Na ka siang na kala masuk suai nia, na kan la suka ia.
46. Na kan la oroton pok nei rangama i kana takis.
  
47. Kala bokol kuli takaman, na kala de ni tasina, na kala sui ia,
48. "Tasig nang?"
49. Na nia kala valai ani patuna.

21. *Maletaranggu replied, "Fine liver from whom?"*
22. *Your remark goes past my back." (i.e. it concerns me little what you say. Good German: Du kannst mir den Buckel runter rutschen! You can slide off my back.)*
23. *He grabbed the fish and threw them into Taugui's mouth.*
24. *Then they said to each other, "Up to now we have not listened correctly, and have pulled up Taugui's sugarcane. Now however let's get away quickly!"*
25. *But Taugui emerged again and bellowed at them, "Heh! That's a fine liver to eat."*
26. *But Maletaranggu called to him again, "Fine liver from whom?"*
27. *You can slide off my back."*
28. *They now stared eye to eye at Taugui who was holding on tightly to the outrigger pole.*
29. *"Brother", then said the elder, "cut me up!"*
30. *"No, brother, you cut me up. As I am still single, but you are married, so that you may see your wife and grandmother again."*
31. *Then the elder brother took a bamboo knife and cut up his younger brother.*
32. *The latter's thorax with the head began to whimper, "My blood moves to and fro over the sea, the blood of the head of Maranggoli."*
33. *The thorax whimpered like this as the elder got away with it.*
34. *They spoke to one another like this on the high sea, then Taugui emerged again and again shouted, "Heh! My fine liver there."*
35. *Then Maletaranggu cut off the neck of his brother and placed it in a coconut shell.*
36. *Then he leapt into the sea, and as he glanced round, he saw the parts of the canoe moving on the sea. Taugui had smashed it.*
37. *Then Maletaranggu escaped with the head of his brother.*
38. *He came home and buried the head in the enclosure of his men's house.*
39. *Then he went into the men's house and barricaded the door with a rope.*
40. *His wife and grandmother came there and spoke to him, but he gave no reply.*
41. *He only wept for his brother.*
42. *When he looked out of the door he saw a yellow coconut tree germinating over the head of his brother.*
43. *"Who is this, brother, who is rising up there?"*
44. *But he gave no reply.*
45. *Then he went out, pulled out the coconut and planted it.*
46. *Then he lay down again in the men's house, which he had barricaded; he lay there and ate nothing.*
47. *When he once again looked out the door, he saw his brother standing there.*
48. *"Is that my brother?" he asked.*
49. *This man inclined his head to the side in agreement.*

50. Na kala songo ia, "Tasig, nang ku palak na ku la arai tapai ani kana rina na Taugui."
51. Tasina ka palak, na tuana kala angpilumpululai ti mangina i kana palak le nei vunep.
52. Anu tasina kala palak ana metemulang, na kala oro pou, na kala de ani rina ti Taugui.
53. Na ka me la dun pok, na ka me la arakus a tuana, "Na tala arai tapai ani rina ti Taugui."
54. Na tuana kala solo kana ring kauvek kaskasan lik, na kala asok a kisngana na tivuna ti karilong kaming.
55. Rilong ka osong, na rilong kala taun, na rilong kala masang a kirak.
56. Na rilong kala adiai nia tanei ngelik.
57. Rilong ka adiai tapai, na rilong kala pasim.
58. Ritol katapangun vauk, Maletaranggu ka tapasuk na kala asua na pagang vut ane kuli tasina, na rilong kala palak ve karilong kauvek ane mete mulang.
59. Rilong kala palak palak, na rilong kala oro pou, na rilong kala asua asiang a pagang vut, na rilong ka amunai nia nei uten ve karilong inongos.
60. "Tasig, ku pa pok ane pangkul, na ku ararainig, na nau ka oro ko na Taugui, ka me angan sip kana kere i angan topong."
61. Na Maletaranggu kate oros nei rangama, kate pirpirkai kuli kirang vangang ti Taugui.
62. Na ngono kavulik ti Taugui rilong ka ilongai, na Maletaranggu kate la tung ti pit ani kanges i rangama ti Taugui.
63. Na ngono kavulik rilong kala arakus, "Voivoi-ka-mat! ku me la osong ti kana rina na tamamong, vo angan ang?"
64. Ku mun aning eoi, kamong anutun?"
65. Maletaranggu kate ngaungau ripus a mete rangama ti Taugui, ti kate la ni palau ta ngan i kana kauvek.
66. "Ku ago akos ta nganan ani ngono kavulik ke! Ku kokoai aro ani vo angan ani tasig!"
67. Maletaranggu ka sui a ngono kavulik, "Man a tamamilong ka osong, na rina ka sang bilan?"
68. Na rilong kala arakus ia, "Man ka osong, na rina ka gulung na tapak na gup na tetek."
69. Rilong kala ago, ago, ago, na kala buk serei.
70. "Tamamilong vanang kala buk serei?"
71. "Io, tamamong nang kala serei."
72. Sikei a angang kala so dekai na kala tetek a vunep.
73. Taugui kala arakus, "Sain i lulu manas!"

50. *Then he called out to him, "Brother, stretch yourself in the heights and look first at Taugui's farmstead!"*
51. *The latter did it and he himself had to blink with his eyes in face of the gleam of light, which he had brought with him out of the earth.*
52. *His brother stretched himself up to the clouds, then bent himself to the side and looked down on Taugui's farmstead.*
53. *Then he descended together again and spoke to his brother, "I have seen Taugui's farmstead."*
54. *His brother now fed his little mangy dog (with magic food, which would make it sharp), and sent his wife and the grandmother into the farmstead to fetch taro.*
55. *They came back again, roasted the taro and peeled it.*
56. *In the evening they covered the cooking pit with leaves,*
57. *and went and then slept.*
58. *In the morning they awoke and Maletaranggu prepared to start, drew forth his bundle of spears and loaded it on his brother. Then they stretched themselves into the heights together with their dog.*
59. *They stretched themselves as high as the clouds, then bent down and pulled the bundle of spears with them. They hid it in the bush together with their food.*
60. *"Younger brother, stretch yourself up again and pay attention to me. I am lying down in order to watch for Taugui who is coming to eat up the rest of his yesterday's meal."*
61. *And Maletaranggu lay down in Taugui's men's house, and drummed with the finger-tips on the latter's neck support.*
62. *Then Taugui's two daughters looked into the men's house and they saw how Maletaranggu was breaking the bindings to pieces.*
63. *Both the girls said to him, "Strike me dead! [= exclamation of astonishment] Do you come into the men's house of our father the man-eater?"*
64. *Only where will you hide, you husband of the two of us?"*
65. *Maletaranggu struck out a flame with his hand, as the men's house had caught fire from the burning hot rage of his dog.*
66. *"Don't rush straight at the two girls to eat them! Wait for him who has eaten my brother."*
67. *Then Maletaranggu asked the two girls, "When your father comes, what does the farmstead do?"*
68. *And both said, "When he comes, then there is thunder and lightning, it becomes dark and the earth shakes."*
69. *Both waited, waited and then he was about to come.*
70. *"Will your father come now?"*
71. *"Yes, he is coming now."*
72. *A great crashing smashed down and the earth shook.*
73. *But Taugui said, "Fragrance of hot roast meat!"*

74. "Au sain i lulu manas nang i sa, tamamong?"
75. Ti kamong anutun."
76. "Au nang tisa, kak ngono kavulik.
77. Kamilong anutun ti na ka visa nia, kag ngono kavulik?"
78. Nang a almug, na ka go venia."
79. Tamarilong kala ilongai ane nei rangama, na kala arakus, "Au nei vangang milong kate akorongai ni si?"
80. Nang vuvui neke, Maletaranggu."
81. Taugui ka siang pok ane nei lu, na kala luk le na pua ien na vuk vakal i tasina i Maletaranggu, na ka me la alis ia ta sagsagin.
82. "Ah! Ku me la alis iau pala ta vuk vakal i tasig!"
83. Ku la asinong pok kam nem.
84. Kute kusi na kate buk angan, na ta pasal le ta buk angan ti kag rina?"
85. Kala longong nei rangama, na kana ula kala angkoek nei lu.
86. Na kala arakus kana kauvek, "Au nas vang ta kam puka kate la koek kana pua ula?"
87. Na ureurek kate la ni nei rangama, na Maletaranggu kate ngaungau ripus ia.
88. Na Taugui kala palak nei rangama na kala tangakap a Maletaranggu ta kana pua ula.
89. Na nia kala sangsang aliu ania, na kala sung tan ia ta mang vuk i rangama. Na kala ngou singina.
90. Na Maletaranggu kala po ratung kana mang sikei a vut kuluna, na kala sung tan ia ta mang palpal i rangama.
91. Na kala so ia ta mang sikei a tuan kone.
92. Na kana kauvek kate tung ti angan ani pakangatina.
93. Na Taugui kala arakus, "Nungai lik ang aning ku me la raung ani Taugui vo angan ke!"
94. Na Maletaranggu kala kun arakus, "Lenginang a vo vil punuk anim kate la ago e naim!"
95. "Au nei neke kam si?"
96. Masan na tavo arai nia ti ka palak?"
97. Nang kute kapau nang!"
98. Kauvek lik ang kala ngut a pakangat i Taugui. Na Taugui kala kating.
99. Na Maletaranggu kala luk kana vokove, na kala tou a patuna, na kala baos a patuna.
100. Na kila angkukupai nei volo rina, "Pu! Maletaranggu pala kala vasup a Taugui, vo te angan anira ke!"
101. Kauvek ka siang lenei Taugui, na kan la angan a kana ngono kavulik na rinarilong.

74. *"But fragrance from what kind of hat roast then, father?"*
75. *That is the smell of our husband."*
76. *"But how can it be your husband, my two little ones?"*
77. *What shall I do with him?"*
78. *He is indeed related to me by marriage, I shall live together with him."*
79. *Their father looked into the men's house and spoke, "But whom have you chosen then?"*
80. *That is indeed my grandchild, Maletaranggu!"*
81. *Taugui went further into his house, and fetched fish and a piece of thigh from Maletaranggu's younger brother, and offered it to him.*
82. *"Ah! You bring me a piece of my brother's thigh!"*
83. *Just take your thing away again!"*
84. *Do you think I am hungry and that I have gone away from home hungry?"*
85. *And he heard in the men's house that the other was chattering with his teeth (with eagerness).*
86. *And he spoke to his dog, "Do you know your victim? He is chattering with his teeth over there."*
87. *And the men's house again stood in flames, and Maletaranggu again struck out the flames.*
88. *And Taugui came back into the men's house and snapped with his teeth at Maletaranggu.*
89. *But the latter avoided him and tore off a part of the house and threw it upon Taugui, and he sank under it.*
90. *But Maletaranggu threw a spear at him, and tore off another piece of the house and threw it at him.*
91. *Then he pierced him with an enchanted spear.*
92. *And his dog sprang up to eat his liver.*
93. *Taugui spoke now, "You little one, do you perhaps want to kill Taugui, the man-eater?"*
94. *But Maletaranggu replied, "The one who wants to kill you is already in your belly."*
95. *"But who is this one then, your somebody?"*
96. *How is it that I have not seen him come in?"*
97. *Now you are lying."*
98. *The little dog now gnawed his liver and Taugui fell down.*
99. *Maletaranggu took his battle axe and smashed his head, and this cracked loudly.*
100. *And on all the farmsteads people cried loudly, "Maletaranggu alone has dared to approach Taugui, the man-eater."*
101. *His dog leapt out of the inside of the Taugui and ate the two girls and their mother.*

102. Kala songo na tasina, na ritol kala palak, palak, palak, na tasina kala dun, dun, dun, na ka me la dun asiang ane vunep.
103. Na rilong kala aungaunga karilong pagang vut, na rilong kan la ago.
104. Na ri vap inei volorina kila serei ta vongo na kite asuai ani inangun kuluna. Na nia kate kun avulang.
105. Na mang sikei a anutun kala serei ta kanta vongo na inangun, na kala asuai nia. Na nia kala kun polpol ia.



102. *Maletaranggu called his brother and they stretched themselves up for the third time, high, high and higher, and his brother then sank back again onto the earth.*
103. *Then they took their bundle of spears and lived at home.*
104. *But from all parts people came to him with pigs and threw shell money on top, and he did the same for them.*
105. *And one man came with pig and shell money, and to this one too he made a return gift.*

# TEXTS IN LAVONGAI

collected by  
Tamsin Donaldson

## 1. INTRODUCTION

In January 1971 I spent three weeks in Kavieng as the guest of Lindia Yamalana Semy. She was training as a primary school teacher at Gaulim Teachers' College out from Rabaul, and I was about to start coursework towards an M.A. in linguistics in the School of General Studies at the Australian National University. I had just completed a year as a research assistant there, transcribing tape-recordings of Calabrian dialects on the strength of a first degree in Italian. We had got to know one another through the Village Scheme. Under this scheme, tertiary students from the then Territory of Papua New Guinea were paired with tertiary students from Australia. After writing to each other through the academic year, they met during the long vacation, with the Australian students sharing the T.P.N.G. students' lives in their home villages for a few weeks. Lindia's home was Noipuos on the northern coast of Lavongai. It turned out that the copra boat which occasionally circumnavigated Lavongai would not do so twice before I was due to return to Australia. So I remained in Kavieng with my six- and eight-year old children, staying with Lindia Semy's wantok Naomi Las Pasingan from Kung and her husband Simeon Sorong, and meeting other Lavongai speakers living there or similarly held up. The copra boat made the trip round Lavongai once, bringing back with it to Kavieng Lindia, her mother Ruby, and her father Semy Pasingandau, a former United Church mission teacher.

I had been lent a Uher tape-recorder, and this was part of our resources for entertaining one another. Lindia's taped greeting to my husband back in Australia ended, 'Gee, Ian, you are missing a lot ... dancing, and laughing, and languages'. I promised to send back typed copies of the Lavongai transcriptions and English translations in book form one day if possible. Here at last is a book containing them, as typed out by my mother Phoebe Procter and sent to Noipuos in 1972.

All the material I have brought together here, including the Lavongai lessons in the next section, relates to tape-recordings. The transcriptions and translations of traditional tales are presented in the order in which the tales were related on tape. Copies of the tape-recordings are deposited at the Department of Linguistics, R.S.Pac.S., and the Menzies Library at the Australian National University, at the library of the University of Papua New Guinea and the sound archive of the Institute of Papua New Guinea Studies and at Vunapope Library, Noipuos school, and the Summer Institute of Linguistics library at Ukarumpa. Though the Lavongai transcriptions often match what is on the tapes verbatim, this is not always the case, because of the various methods used to create them. The way in which each transcription or translation was obtained is indicated below its title. 'Dictate' in these explanations is shorthand for a process which included my asking the people 'dictating' to repeat what had just been

said on stretches of tape that I played back to them. I would then write this down and try to check it by reading it aloud. This procedure could evidently result in my being given paraphrases as naturally as verbatim repetitions. It is worth noting that the tape-recordings are very clear and could easily be transcribed verbatim by a knowledgeable linguist and/or speaker of the language. 'Translate' in the explanations beneath the titles is also sometimes shorthand for a process which could involve discussion, and some rephrasing of the English I was offered, or translation of Tok Pisin into English - usually with Lindia Semy as judge of the final result.

The general opinion of those I spoke to about who could speak what was that all Lavongai people spoke Lavongai, except that those who had left the island for a long time tended to forget a bit; that all of them also spoke Tok Pisin, except for a few very old people and the few who were too poor to have ever attended school or left the island; but that only young people who had been at school after 1959 or 1960 could speak English. I include some information given by the younger contributors about their ages and occupations which will help to fill out this picture.

In 1971 Lindia Yamalana Semy was 18, and, as already mentioned, about to become a primary teacher. Isaiah Tanglik Semmy was 19, and a soldier on leave. Akim Lailai was a 14-year-old secondary schoolboy. Jonathan Sialo Pasingan was then about 20 and working at Burns Philp Store in Kavieng, hoping to train as a pastor. And Mane Salatiel, the student who in the same year translated and tape-recorded the Lavongai version of the story of the north wind and the sun at the University of Papua New Guinea, was then 17. (Thanks to Dr Patricia Denham for making his contribution available.)

The phonological and morphological status of my Lavongai transcriptions is unfortunately quite unexplored, though they are obviously in need of testing and rationalisation. Some phonetic detail was lost when they were typed out in 1972. [β] was typed as v; [ɣ] as g; [χ] as k; and [ʃ], which I only heard in Akim Lailai's Lavongai, as s. ŋ too became ng. I have not interfered with either the segmental representation or the morphological boundaries of the original transcriptions, even when apparently identical stretches of tape suggest that different treatments should be made consistent with one another (as for instance where Akus i Okas 37 ends '... kan la i toi ton' while 38 starts 'kan la iteiton'). This is partly because I do not know Lavongai any better now than I did then (my linguistic work since then has involved Australian, not Austro-nesian, languages), and partly because I might sometimes be ironing out a genuine difference between a 'dictated' paraphrase and the taped version. It seemed better to leave some glaring probable mishearings and misinterpretations than to confound the issue by piecemeal meddling. A valuable check on my transcriptions is provided by the three Lavongai speakers' intuitions in their own pieces of writing (and by those of the fourth whose version of *Pakau na Ralai* was collected by Pater Stamm).

## 2. TAPE-RECORDED TEXTS

### 2.1 *AINAN VAKAPA* related by Lindia Yamalana Semy from Noipuos

Lindia Semy dictated the story, then recorded it utterance by utterance, prompted by what I had written.

1. Akus kekana kata pasal le Tingwon.
2. Kapo akus ta mang sikei a aina kana asan ta Ainan Vakapa.
3. Si taun ke na Ainan Vakapa katapo aling kana nimun na kana kavulik kata po sinong ngerena.
4. Rinana kila aling na imun ke na mang iat kala pasal na kan la wauk ngerena.
5. Na kan la sangtuk e ngusingus ina na kavulik ke kala sumang na kala pasal ane ngerelo.
6. Kon lo sinong lak at kuli at na mang sikei a igenen kapa liu na kanla antok ia.
7. "Au kwo sinong sa kana kuli at ke sing a at ke kana kopo at io suai.
8. Man kwo buk me sinong kuli na kua amus tapai nia le na kusingong kulina vo ku pasal tan maiak."
9. Na aina ke o kavulikke kala kamus tai niat ke na kala pasal na kala maiat le.
10. Na kata papok ve man sikei ien na kasingong ia kuli at ke.
11. Kala kamus.

### 2.2 *VONGO PUKPUKIS* related by Isaiah Tanglik Semmy from Noipuos

Then Isaiah Semmy listened to what he had taped with Lindia Semy. They dictated what I should write down, utterance by utterance.

1. Sitaun aino man sikei at katapo korok nei matang.
2. Katapo korok nei matang lena kolo pasiangan e ne laman livus sian inum.
3. Leno kolo papuk ane nei matang anang la pangwan koro kan.
4. Na kanlo kuruk kuruk kuruk na kolo nana sai ani kala ko tangat kolo kolo po asukang val at.
5. Na asi atang kapo ato kon matana nang wuruna na isuna.
6. Man rivap kilapo arai nia nia matang a kipo arai vangani sunana matanga inum nguruna.
7. Lena tene vung pu kolo asuvang pu val vongo.
8. Na si kanaring ipo pasal kapo pasal kapo pasal na kanaring kapa su kang ta vongo.
9. Sitaun koto vo pasal na rivap kipo sabonai nia na kipo soia tasula na kapo sopitulai palau.

AINAN VAKAPA, A STORY FROM TINGWON

Lindia translated each utterance of the taped story into English, and I wrote down the translations.

1. *This story comes from Tingwon.*
2. *The story is about a woman called Ainan Vakapa.*
3. *Ainan Vakapa was trying to take the stones out of the mumu-oven and her daughter was sitting beside her near the oven.*
4. *While she was taking the stones out of the oven, one of the stones fell on her daughter.*
5. *She was upset, she went crying down to the beach.*
6. *She went and sat on a stone and a man came along and asked her:*
7. *"Goodness me, why are you sitting on that stone? You should be respecting that stone.*
8. *If you want to sit on that stone you should wash it first before you go fishing."*
9. *This girl washed that stone and then she went fishing.*
10. *When she came back she took a big fish with her and put it by that stone.*
11. *That's the end.*

THE STONE-PIG AT UMBUKUL

Isaiah Semmy and Lindia Semy gave me this translation, utterance by utterance.

1. *Long long ago this stone used to eat all the fruits in the garden.*
2. *After having all the fruit in the garden this stone-pig went down to the fresh water to have a drink.*
3. *And then it went back to the garden for more fruit.*
4. *He kept on eating and eating and eating and when daybreak came the stone-pig turned into a stone.*
5. *And on that stone there are two eyes and a nose and a mouth.*
6. *If people come and see the stone they see the eyes the ears the nose and mouth.*
7. *When night comes it turns itself back into a pig.*
8. *In the place where it walks it leaves foot-prints like a pig.*
9. *At that time as it was walking the people saw that stone-pig and they tried to spear it and it bounced back.*

10. Kuli ... kuli at si vongo ke parik tau vongo kopo vongo pukpukis vongo pukpukis tasala.
11. Na kana kitala luk na at ke ane Rabaul kala aulevang.

*AT VONGO KOROK - THE STONE PIG*

Written version of *Vongo Pukpukis* by Isaiah Tanglik Semmy from Noipuos

At lekabangle si taun aino katapo korok matang katapo korok matang katapo angan le nakala po pasiang ane laman livus si kanan inum. Au le kapo palak puk anei matang kan lapo sinong val iat. Iat ke kata po atogon matana na isuna na kapo pasal asukang val vongo si taun kapo korok kata po vongo. Tenei vauk kalapo, at man ri vap kipo sabonai nia si vongo ana kipo soia na kang lapo sang tuk kuli at. Na kilapo nas a vongo ke ni kapo pukpukis na at ang keru mani ta at na at ke kitala kia ane Rabaul.

2.3 *AKUS I OKAS* related by Semy Pasingandau from Noipuos

He then listened to the tape, utterance by utterance, and dictated what I should write down.

1. Na akus ke kana asan ta okas.
2. Na tuta pongai ina vang kana.
3. Mangsikea aina kata po puna.
4. Na sitaun kala kamus, tak puna e matang, na kala pasiang ane laman.
5. Na kan lapo galui na kana kavi, kuvul ve kana gules.
6. Na mangsikei a tuna, kala pakasang asi kana me angan ania, na kala tapping ania, na kala lakau ala ane ring kolo.
7. Na tunang, kala konem na kaviang ve gules ang.
8. Na imung aina ang kala pasal.
9. Ane rina na kanla antok na rivap.
10. Na kime la pasal, ve ni naip na nganig, na kiserei, na ainang kame la akalit eria, ta matang tuna kata talak singina.
11. Na kime la tanga asu, na ki kel ia, ki kel amatang na ainang kame lapo tung asung singiria, si o kel.
12. Na kila kel sabonai ani mangsikei na tuna, si liwan i matang, na kila sua ta ninia vang kana?
13. Na ainang kala antok ta parik.
14. Na kila ngapunuk ia, na kala matung enang.
15. Na aimung na kila angwan kelan.
16. Na kela sabonai ani manganu, na kela sui ia kapa.
17. Na nia kala antok ta parik.
18. Na kila ngapunuk ia kapa.
19. Na aimung ki angwan kelan.

10. *The pig was not a real one but it was a masalai (pukpukis) taking the shape of a pig.*
11. *Now the stone has been taken to Rabaul.*

#### THE STORY OF SPLEEN

Semy Pasingandau did not speak English. His daughter Lindia Yamalana Semy listened to the tape, utterance by utterance, and dictated this translation.

1. *The name of this story is Okas (spleen).*
2. *And this is the start of it.*
3. *One woman was weeding.*
4. *And that time she was finishing weeding in the garden, and she went down to the river.*
5. *And she was cleaning a coconut shell and her necklace.*
6. *And one of the eels came to eat her, and she got a surprise and jumped up to the bank of the river.*
7. *And the eel swallowed the coconut and the necklace.*
8. *And then the woman went to the village,*
9. *and told the people.*
10. *Then the people came with knives and axes, and when they arrived the woman showed them the hole which the eel went into.*
11. *Then they sharpened some sticks and dug the hole. When they were digging the hole the old woman was close to them.*
12. *Then they found one of the eels, in the middle of the hole, and they asked her "was this the one?"*
13. *And the woman said no.*
14. *And they killed it and put it on one side.*
15. *And then they started digging again.*
16. *And they found another one and they asked again.*
17. *And she said no.*
18. *And they killed it.*
19. *And then they started digging again.*

20. Na kila sabonai ani mang tuna kapa, na kean la angwan sui an ania ta ninia vang kana?
21. Na ninia kapo antok ta parik.
22. Na kila ngapunuk ia na kila sinung tapai nia.
23. Na kel an kapo.
24. Na kela sabonai ani mang anu, na kela suaia ta ninia kana?
25. Na ninia kapo antok ta parik.
26. Ia aimung kila ngapunuk tapai nia, na kila angwan kel an kapa.
27. Aimung na kila sabonai nia, na kela ke kavak na lamanang, e ringang e kana po ago ninia na tuna.
28. Na kike kavak ia na molong taverimok kala serei, na kala rap rap un asiang ane ne uten na kala saling asiang ane laman.
29. Io na kila sabonei ania, na kila suaia, na kala antok ta io ninia vanang.
30. Io kiluk na mamain ta vut, na nganig, asi kari raung ania, io na kila raung raung na kila raung punuk ia.
31. Na aimung, ki mela, asalak asiang ane laman, na ki sasoi ia.
32. Na kila luk suai ane kas ena, na kela asuai nia e laman.
33. Na aimung, kila lamlamut ia, lamlampu tuk ia, na riria aungos, va vang erinang kitaun ania na riri aungos kela napta uk ina.
34. Na kela taun ania na ken la angan ia, kela anan ta vuk ina, na kela angan aungos ia.
35. Na si kas ang kita asuai nia e laman, kala woko asiang e laman.
36. Na kala pasal pasal, na kan la serei si mang sikei a laman, lava kana asan ka Vakalngang.
37. Na kan la sinung euwang, na kan la i toi ton.
38. Kan la iteiton lewang, na aimung kala tapasuk.
39. Kala tapasuk, na kala palak aterei si mang sikei a laman kana asan ta Uli.
40. Na kala palak aterei singina, na sikana ta pasuk, si kana pasal ane si rinang kala po pasal asu kang ta igenen.
41. Ko pasal pasal pasal na kala serei, si rinang kita angan ia singina, ka serei na rina vau vau.
42. Na ri aungos e matang.
43. Na aimung ka serei ka luk a uwe, na ka tiring a rangamut.
44. Na rivap kila longong e matang, na kila pausing na rangamutang erina.
45. Na kio serei, na ninia kapo tiring.
46. Na mang matan poap kipo longong na kipo serei kapa.
47. Na ninia ana wak sipo tiring ani rangamut ang.
48. Na ka tiring tiring tiring ta rangamut, na rivap ki mela serei aungos.
49. Rivap ki mela serei aungos, o ang vap lak kipo, pasal avunga vunga lak si kari keve matang lak e ring vunga, na kame po sui na vap nang ta mila kamus?



20. *And they found another eel, and they asked her again, "Is it this one?"*
21. *And she said no.*
22. *And they killed it and put it aside.*
23. *And they dug again.*
24. *And they found another one, and they asked her, "Is it this one?"*
25. *And she said no.*
26. *Then they killed it and started digging again.*
27. *And then they found it, then they made a drain for the water the eel was in.*
28. *And a big flood came, and a big flood came.*
29. *Then they asked the old woman and she said, "Yes, that's the one."*
30. *Then they took all the spears axes and knives to kill it, and then they really killed it.*
31. *And they carried it down to the river.*
32. *And they took out the spleen of it and they threw it in the river.*
33. *And then they cut it into pieces and all the people in the village cooked the meat.*
34. *And they ate it, and they ate it all.*
35. *And the spleen they threw in the river floated down the river.*
36. *And it went on and on and it came to a big river that was called Vakalngang.*
37. *And then it formed into a man.*
38. *It formed into a man and then it stood up.*
39. *He stood up and followed up the river which is called Uli.*
40. *He followed up the river and when he was walking he was walking like a man.*
41. *He walked and walked and walked up to the village where the people had eaten him. When he arrived there, there were no people.*
42. *All the people were in the gardens.*
43. *And then he took the cane and beat the drum.*
44. *And all the people heard him and came.*
45. *And when they came he was still beating.*
46. *And some more people heard him and they came.*
47. *And his job was to beat the drum.*
48. *He beat, beat the drum and all of the people arrived.*
49. *All the people came, but some were still walking in their gardens, and he asked all the people who came first, "Is that all of you?"*

50. Na kipo antok ta parik lak.
51. Io nia kapo tiring a rangamut.
52. Na sikana tiring na tiring laman ang kala kal po arere e kak ina, e suka ng ta laman ang gese ina.
53. Na ko tiring a rangamut ang na gese ang kapo saling e pukun ina, na lu duk a lak wal bus, na kapo talak.
54. Pasal pasal pasal pasal kila serei aungos.
55. Na laman ang i gese ina ko mela tung engono.
56. Na aimung kala sui ta rivap kila serei aungos?
57. Io kala antok, kala antok ia ta io.
58. Aimung kala nas ani kala kovek.
59. Io laman ang kala kara pu nai ani kapa tuna kuwul ve rivap, ni aungos kala lum veria.
60. Io va ma ma in ta vap aungos vap angan ang ania kila lum ku wul ve nia riri aungos kila lum.
61. Na sukana na laman ina kata la po saling na kala po tuluk kuli rangamut ang kala po tiring kuluna.
62. Na kana na rangamut ang sitaun ke kalopo bang nang palau.
63. Kala kamus.

*AKUS I OKAS - THE STORY OF SPLEEN*

Written version of the opening part by Lindia Yamalana Semy from Noipuos

Si mang sikei a taun a aina katapo abis e matang na tenei ias na ainang kata pasiang asikanan galui ani kungana na kana. Kavisi sangauli na ponguana vuktaun na kanlapo tupil si galui ani kungana ana tuna lavang ka serei na ka konem kana kavi na ainang ka tapasuk na kala tangis puk ane rina asi kanan antok na ka songo iria asimeraung anituna lavang na kimela pasal serei si laman ang na aina ang kala akalit iria ta mata, ang natuna ang katapalak nei na nakila tutapong ai ani kel, kel kel na kinla sabonai ani mang tuna na kila suina ainang nia vang kana? Na ainang kala antok ta parik nia kapo taviri mok kipo anguan kel an na kipo sabonai ni mang sikei na ki po sui na ainang na kang po antok ta parik.

50. *And they said not yet.*
51. *And he beat the drum.*
52. *And when he was beating and beating the water was up to his leg, and the water was the sweat of his body.*
53. *And he was beating the drum and the sweat from his body was rising like high tide and it came up and up.*
54. *All the people kept coming and coming until they were all there.*
55. *And the water from his sweat was up to his neck.*
56. *And then he asked "Have all the people arrived?"*
57. *And they said yes.*
58. *Then he knew they were all there.*
59. *Then the water from his body drowned himself and all of the people that were in the village and the village sank with the eel-spleen man.*
60. *And all of the people that ate him, with him, all disappeared.*
  
61. *And there's a river from his sweat sliding down to the drum that he was beating.*
62. *And the drum that he was beating is now a stone to this day.*
63. *That is the end.*

2.4 PAKAU NA RALAI<sup>1</sup> related by Akim Lailai from Noipuos

He then listened to the tape, utterance by utterance, and dictated what is written in the left-hand column below. What he dictated sometimes varied considerably from what he said on the tape.

To help make it possible to understand the differences, I also asked Semy Pasingandau to listen to the tape, utterance by utterance. What I took down from him is written in the right-hand column. His version shows some differences from the taped one too.

AKIM LAILAI	SEMY PASINGANDAU
1. si mang sikei na taun pakau ve ralai rilung ta po ago ve tivu-rilung.	1. Si mang sikei na taun pakau ve ralai rilung kapa ago ve tivu rilung.
2. le na kilung la ang lomlomon ai asi karilung an amus.	2. Le na rilung la lomlomon ai si pasalan amus.
3. Kilung la tapangun vauk na rilung la pala aterei simang lamanlik.	3. Rilung la tapangun le tenei vauk, rilung la palak ma mang lamanlik.
4. Kilung la pasal pasal na pakau kala antok a ralai, "I lui arai ta atlik"	4. Pasal pasal pasal a pakau kala arai ani mang atlik.
6. na ralai kala antok ia, "luk aroia na ku asinung aro io."	5. Na kala antok na kana tungana "ilui tungak ta iat roron lik ke vala roron si angso."
7. na pakau kon po luk ai at ang na kon po asinung aroia.	6. Na ralai kala antok ia "nug ia napo asinung aroron ia."
8. Na kilung wuak wuak wuak wuak na karilung keve at kala duk.	7. Na pakau kan po luk na at na kan po asinung aroron ia.
9. Le na kilung mela sere si mang wuk puos lik.	8. Rilung bil, bil, bil, bil asukang parilung ke ve at kaladuk. [S.P. corrects taped Tok Pisin wuak (wok-) to Tungak bil - T.D.]
10. na pakau kala antok "au, kag boi tarung ang so vang eke."	9. Le na rilung mela serei si mang wuk puos u puoslik.
11. na ralai kala antok ta "koro."	10. Pakau kala antok "au tungag tarung ang so vang eke." [S.P. corrects taped Tok Pisin boi to Tungak tung <i>brother</i> - T.D.]
12. le na ralai kala so na pakau. kala so so so so na kopo ke kapia.	11. Na ralai kala antok ta "koro."
13. Le na pakau ka kala antok koro kag vanang ta kun tawun si kag so.	12. Le na ralai kala so na pakau. Kala so so so so na koke kap ia.
14. Na kala luk kana keve iat na kala so na ralai.	13. Le na pakau kala antok ia "kakag ta kun taun vanang asi kag ta kun so."
	14. Na kala luk kana keve at na kala so na ralai.

<sup>1</sup>This version should be compared with Vosapsuinak's in 2.1 (p.48).

*THE FROG AND THE SNAKE*

Akim Lailai and Lindia Yamalana Semy listened to the tape, utterance by utterance, and dictated this translation.

1. *One day a frog and a snake were staying with their grandmother.*
2. *And then they decided to go fishing.*
3. *They woke up early in the morning and followed the creek.*
4. *They walked and walked and walked and the frog saw a small stone.*
5. *And he said to the snake, "Hey! treasure trove, this small stone is good for throwing at each other."*
6. *Then the snake said "Take it and keep it safely."*
7. *And the frog picked up the small stone and kept it safely.*
8. *And they got plenty and plenty of stones.*
9. *And then they came across a sandy shoal at the side of the river.*
10. *And the frog said to the snake "It's a good place for us to throw stones at one another."*
11. *And the snake said to the frog "Alright."*
12. *And the snake started to throw and throw and throw stones at the frog.*
13. *And the frog said "Now it's my turn to throw stones at you."*
14. *And the frog picked up all his stones and threw them all at the snake.*

## AKIM LAILAI

15. so so so na ka la li pu liputuk na vangang i ralai. le na kala unguan soan.
16. so so so sono na kala liputuk vik vik ina i ralai.
17. na ralai ka la mat.
19. le pakau kala, kit kit kit kit ngaun na kala kaut a ralai.
20. le na kala luk ala alak ia ne si tivu rilung.
21. na kala alis a tiwun rilung ta tinim i ralai.
22. na ninia kala an i na tin ien tutumon i karilong amus.
23. Le na kala muso na kilong lapo angan.
24. kilong lo sinong si ka rilong angan na ralai kala tangan ta [A.L. said ralai instead of pakau here by mistake - T.D.]
25. nang a si ko kopo angan a ton tiwun taralai taralai
26. na aina la pan an konpo longong tapai a kon po sui ia ta.
27. Au, kua tangan nang a sa parik no tangan nang a karung poan karunga.
28. na aina lapan kon po antok ta kanat tangan ia kilung po angan angan na pakau konpo tangan.
29. nang a si ka po angan a ton tiwun taralai taralai
30. na aina lapan kanpo suia ta au kopo tangan nang asa
31. na aina lapan konpo antok ta korotangam ia.
32. le na ka tangam tangam ia na kala longong korong ia. Nga kala sui ia ta.

## SEMY PASINGANDAU

15. So so so na kala liputuk na vangang ina i ralai. Le na kapo so lak.
16. So so so so na kala liputuk na vik vik ina i ralai.
17. Le na kapo so so so so so na kala liputuk ia nei liwan.
18. Na ralai kala mat.
19. Le pakau kala kit kit ngaun na kala kaut na ralai.
20. Le na kala luk a lak ia ene si tivu rilung.
21. Na kala alis na tivu rilung ta tinim i ralai.
22. Na ninia kala ani na tinim ien tutuman i kerilung amus.
23. Le na kala moso na rilung lapo angan.
24. Rilung lapo tutopong asi karilung angan na pakau rilung ve ralai. [S.P. corrects taped ralai to pakau - T.D.]
25. "Nang asi kapo angan na ton tivum ta ralai ta ralai."
26. Na aina lapan kan po longong tapai na kan po antok ia "kupo tangam nang asa?"
27. Na ninia kan po antok "parik napo tangam na karung pan karunga."
28. Na aina lapan kan po antok ta kala ro tangam ia rilung po angan angan na pakau kan lapo tangam.
29. "Nang asi ka po angan na ton tivum ta ralai ta ralai."
30. Na aina lapan kan po suia kapa na kan po antok ia ta napo tangam karung pan karunga.
31. Na aina lapan kan po antok ia ta kapo ro tangam ia.
32. Le na ka tangam tangam tangam na aina lapan kala longong korong ia na kala antok.

15. *He kept on throwing and throwing and one of the stones cut off the snake's head.*
16. *He kept on throwing and throwing and throwing and cut off the snake's tail.*
17. *He kept on throwing and throwing and throwing and cut off the middle of the snake.*
18. *And the snake died.*
19. *And then the frog cut some leaves to wrap up the snake.*
20. *Then he took the wrapped up snake to their grandmother.*
21. *And the frog gave the wrapped up snake to their granny.*
22. *And kept a wrapped up fish for himself.*
23. *When they were cooked they ate them.*
24. *As they were eating the frog started to sing:*
25. *"Who is eating her grandson, snake, snake?"*
26. *And the grandmother ate it and asked "What are you singing?"*
27. *And the frog said "I'm singing about a leaf-bag."*
28. *And the old granny said "Keep on singing." They went on eating and the frog sang:*
29. *"Who is eating her grandson, snake, snake?"*
30. *And the old granny asked the frog again and the frog said again "I'm singing about a leaf-bag."*
31. *And the old granny told him to keep on singing.*
32. *And he kept on singing and singing and singing and the old granny heard what the frog was saying, the granny had found out what the words were about.*

## AKIM LAILAI

33. "a nungai vang kana uta apupu iau na nala angan a ralai. na kukuai na naka luk le kag wuk ei. na nake lua. na kala luk le kana vuk ei na kala luk na pakau."
34. Lu lu lu lu lu lu lu na pakau kala sip asiang anei mata.
35. na kanavang man kara sa bonai ni pakau na kala po sip asiang anei mata.
36. tukulai ina si aina lapan kata luia.
37. Kala kamus.

## SEMY PASINGANDAU

33. "A, nungai vang kana kuta a pu pu iau na me la angan a ralai ko kwai va anang na naka lugle kag vuk ei na kala luk le kana vuk ei kala lu na pakau."
34. Lu lu lu lu lu lu lu na pakau kala si pasiang ane nei mata.
35. Na kana vang ta ra la po arai ani pakau vo man tara arai ani pakau eoi, na pakau kala po si pasiang ane nei mata.
36. Tu ku lai ina si aina lapan ang kata lu ia.
37. Kala kamus.

2.5 *TUKIMULANG* related by Jonathan Sialo Pasingan from Metakabil

He then listened to the tape, utterance by utterance, and dictated what I should write down.

1. Tenei ngelik ro rinat ve ri kavulik, si vuk tenei ngelik ke napo buk akus ta Tukimulang.
2. Tukimulang a mang sikei a mulang lava, kapo tung e Lavongai.
3. Io no buk akus a su kang ge.
4. Simang ngono ang taun an rilang tapo ago si mang rina.
5. Na sirinang a rina si ngono tama rilung na ngono rina rilung.
6. An si mang sikei a taun rilung kita pasal sin gus ani tau rilung.
7. Using a tau rilung kata pasal sin ane laman na kan la gus a selen na kala pasal e mang pal pal petekai.
8. Io taun rilung ta pasal rilung an la gus tapai na rilung mela papok.
9. Tung rilung mela serei nei lu erina rilung mela rot nasi tenei vauk rilung na ta pasal pok sin gus ani tasi rilung. Io mang sikea taun tenei vauk lik rilung ta po ang sinung mete karilong lu rilung ralai ni bung.
10. Na si bung ang a bung i ta taun si igenen ang kana asan ta Tukimulang.
11. Io si Tukimulang a mang sikei igenen lava i mang sikei a mulang kana asan ta Tukimulang.
12. Io rilung ta pasal na rilung pasal na rilung pasal na rilung an la serei a korong si Tukimulang ko sinong si kana lu.
13. Na luang na parik ta lu tutuman. A lu a vakil.
14. Na vakil tara po nas aring eneite bang.
15. Io taun rilong ta serei na Tukimulang ko ta taun.
16. Na Tukimulang kala ta pasal na kala antok.



33. *"Why did you trick me, and I'm eating my grandson? Wait and I'll fetch my stick, and I'll chase you, frog."*
34. *She chased and chased and chased and the frog went into a hole.*
35. *And now if we see a frog somewhere it will always run away into a hole.*
36. *That's because the granny chased it.*
37. *That's the end.*

#### THE STORY OF TUKIMULANG MOUNTAIN

Jonathan Sialo also gave me this translation, utterance by utterance.

1. *Good afternoon, boys and girls, at this very moment I would like to tell the story about Tukimulang.*
2. *Tukimulang is a big mountain which is on Lavongai.*
3. *The story is like this.*
4. *A girl and a boy were staying in a village (Patikirak).*
5. *And that place belonged to their old grandfather and grandmother.*
6. *One day they both went to look for their sister.*
7. *Because when their sister went to the river (Boi river) she went and found a different village (Patirina) and she went another way.*
8. *After they went looking for the girl they came back home.*
9. *And when they reached the house they slept the night, and early in the morning when they were sitting outside the house then they saw smoke coming from the far distance across the mountain.*
10. *And that smoke was the smoke from a man whose name was Tukimulang.*
11. *And Tukimulang was a big man from a mountain called Tukimulang.*
12. *When they went and went and went they reached the place and found Tukimulang sitting in his house.*
13. *And that house is not a real house. It's a cave.*
14. *And that cave is a place under rocks.*
15. *When they reached the place they saw Tukimulang sitting making his mumu-oven.*
16. *And Tukimulang got up and said to them:*

17. "Voi voi ka mat kana. Milong mela serei.
18. Leke bang leke bang leke bang le parik a rivap kita pa sabonai anig. Ring milong papalik kana milong mela serei, na milong mela sabonai korong anig nau, anig Tukimulang."
19. Io sitaun rilong mela serei Tukimulang asok i rilung.
20. "Milong sinong na naka ali pok ani milung."
21. Na Tukimulang kala ali pok ani rilung, au rilung la angan, angan sip na Tukimulang kala antok i rilung:
22. "Man milung buk pasal na nan ataturung i milung." Na sitaun ang rilung la buk pasal Tukimulang kala usausa na momain ta pok na kala pasal sin ataturung ani rilung.
23. Io taun rilung an la serei erina na Tukimulang kala antok i rilung:
24. "Milong ago eke na milong alal a potol a ulen. Na man milong ul pokai ani kag ataturung ani milong milong mat."
25. Na ngono ang taun an ang rilung la longong kana mengon a Tukimulang.
26. Tukimulang kala mara mara arikek.
27. Na kala antok ta sikei ve taun "na ka sabonai ani milong."
28. Na kana na akus ke kala tung eke Tukimulang.

### 3. OTHER TEXT MATERIAL

#### 3.1 *THE NORTH WIND AND THE SUN*

Translation into Lavongai written and tape-recorded by Mane Salatiel from Umbukul.

1. Malu na Makarap kilong tapo ang gegelai, ani sikapo dual irilong? Akorong si taun a mang igenen paspasal katapo pakasang. Katapo pakut ia ta vakup imulak.
2. Kilong ainak ta mang sikei irilong ka mal suai ani vakup imulak ang.
3. Malu kala aunai i malu - kala malu na igenen paspasal ang kala pakut ia ta vakup ang. Malu kala lomom suai ma.
4. Makarap kala sinang a igenen ang paspasal, na sumausuma kala ulak a vakup ang.
5. Malu kala ainak wang ta makarap kapo dual.

17. *"Oh dear, oh dear, this is the first time you have found me.*
18. *For a long long time people haven't found me. But this time you two came and really found me, me Tukimulang."*
19. *When they came Tukimulang said to them:*
20. *"Sit down and I'll give you some food."*
21. *And Tukimulang gave them some food and they ate it. When they had finished the food Tukimulang said to them:*
22. *"When you want to go (back) I will say goodbye to the two of you." Then when they were ready to go Tukimulang prepared their food, then they went.*
23. *When they reached home Tukimulang said to them:*
24. *"When you are staying in here you must stay for three months without going anywhere in the bush. And if you break my promise (command) you are going to die."*
25. *Then they obeyed the command of Tukimulang.*
26. *And Tukimulang was really happy about them.*
27. *And he said to them "I am going to visit you often."*
28. *And the story of Tukimulang is at an end.*

#### THE NORTH WIND AND THE SUN

1. *The north wind and the sun were disputing which was the stronger, when a traveller came along wrapped in a warm cloak.*
2. *They agreed that the one who first succeeded in making the traveller take his cloak off should be considered stronger than the other.*
3. *Then the north wind blew with all his might, but the more he blew the more closely did the traveller fold his cloak around him, and at last the north wind gave up the attempt.*
4. *Then the sun shone out warmly and immediately the traveller took off his cloak.*
5. *And so the north wind was obliged to confess that the sun was the stronger of the two.*

### 3.2 CHILDREN'S SONG AND GAME

Recorded by Ruby, translation by her daughter Lindia Yamalana Semy from Noipuos.

#### FINGER GAME

Hook second finger over forefinger, third over second and little finger over third on both hands. Hold them up, palms forward in front of the child to be amused, then suddenly release them into a splayed position, saying at the same time, with the release on the explosive last word:

Kang men tu kang kalo pe  
Ta puring KENG!

#### SONG: QUESTION FOR A FLYING FOX

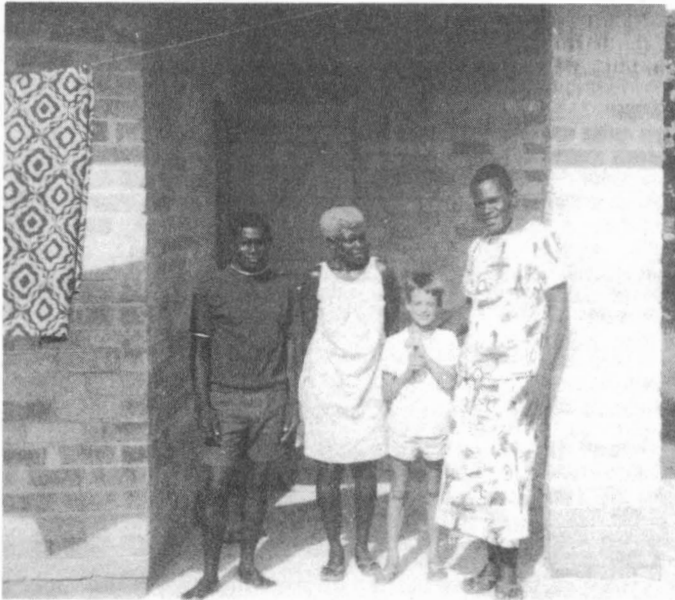
malikom, malikom, ku te vil sa,  
ta kupil a ta kupil a ta kupil?

*Flying fox, flying fox, what are you doing,  
Hanging down, hanging down, hanging down?*

### 4. PHOTOGRAPHS



Right to left: Naomi Laspasingan, Ben Donaldson,  
Lindia Yamalana Semy and other churchgoers,  
Kavieng, January 1971



Left to right: Isaiah  
Tanglik Semmy, Naomi  
Laspasingan, Ben Donaldson  
and Simeon Sorong outside  
Simeon and Naomi's home in  
Kavieng, January 1971

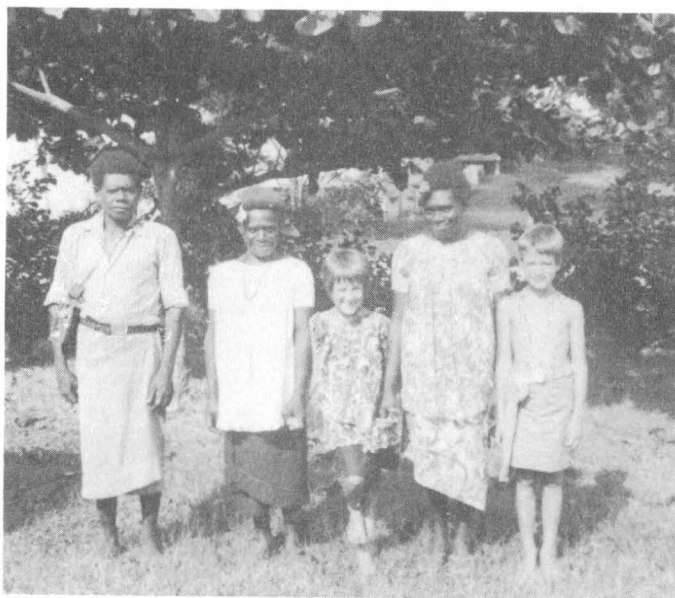


Left to right: Ruby, Ben  
Donaldson, Lindia Semy,  
Sadie Donaldson and Semy  
Pasingandau, January 1971



Semy Pasingandau,  
Kavieng, January 1971

Left to right: Semy  
Pasingandau, his wife  
Ruby, Sadie Donaldson,  
their daughter Lindia  
Yamalana Semy, Ben  
Donaldson, Kavieng,  
January 1971



# LAVONGAI LANGUAGE LEARNING LESSONS

collected by  
Tamsin Donaldson

## 1. INTRODUCTION

These lessons, tape-recorded at Clive Beaumont's suggestion, are based on lessons F and 1 to 3 in the *Tolai language course* by Franklin, Kerr and Beaumont (1974). Semy Pasingandau of Noipuos provided the Lavongai equivalents, after discussion with Lindia Semy, who interpreted the English. To make the tape, I read my transcription of each sentence back to Semy Pasingandau so that he knew what to record. Copies of the tape are held at the Linguistics Department, Research School of Pacific Studies at the A.N.U. in Canberra, and the other places listed on p.62.

## 2. LANGUAGE LESSONS

### 2.1 Lesson 1: Everyday conversation

- |   |  |
|---|--|
| 1. Saka bil an?                                 | <i>What is that?</i>                     |
| 2. Angwan kinle ania.                           | <i>Say it again.</i>                     |
| 3. Pege alik.                                   | <i>Speak slowly.</i>                     |
| 4. Angwan antak an.                             | <i>Say it again in Lavongai.</i>         |
| 5. Napo antok a korong ia?                      | <i>Did I say it correctly?</i>           |
| 6. Sa kupo anas kag pege?                       | <i>Do you understand my language?</i>    |
| 7. Parik kapo anas kam pege.                    | <i>I don't speak your language.</i>      |
| 8. Pege kapo kitmat.                            | <i>It is very hard.</i>                  |
| 9. Kam pege kapo kitmat?                        | <i>Is your language hard?</i>            |
| 10. Aimung napa pege.                           | <i>I will be able to speak it later.</i> |
| 11. Aimung naka anas atutuman.                  | <i>Later I will really understand.</i>   |
| 12. Na nala po nas lik.                         | <i>I understand a little.</i>            |
| 13. Kupo pege abis.                             | <i>You speak too fast.</i>               |
| 14. Nala po lomon taun.                         | <i>I have forgotten.</i>                 |
| 15. Kipo saka kinle ane "pig" ta pege i Tungak? | <i>How do you say "pig" in Lavongai?</i> |
| 16. Asa kupo pege a tana?                       | <i>What are you saying?</i>              |
| 17. Ku akalit iau ta kam pege.                  | <i>You must teach me your language.</i>  |

- |  |  |
|--|--|
| 18. Antok iau ta sikei akus.               | <i>Tell me a story.</i>  |
| 19. Kago ku pege ta pege i si rivap posok. | <i>Don't speak Pidgin (i.e. language of the white people).</i> |
| 20. Longong kag pege.                      | <i>Listen to me.</i>   |
| 21. Kupo pege atutuman.                    | <i>You speak very fluently.</i>                                |
| 22. Napo buk antok anim ta sikei a bil.    | <i>I want to tell you something.</i>                           |
| 23. Napo buk antok anim ta mang matan bil. | <i>I want to tell you several things.</i>                      |

## 2.2 Lesson 2: Greetings and location phrases

- |  |                                     |
|--|-------------------------------------|
| 1. Tenei vaik.                           | <i>Good morning.</i>                |
| 2. Kala ro.                              | <i>Thank you.</i>                   |
| 3. Tenei vaik. Palak.                    | <i>Good morning. Come in.</i>       |
| 4. Sinung eke.                           | <i>Sit down here.</i>               |
| 5. Naka sinung eoi?                      | <i>Where shall I sit?</i>           |
| 6. Sinung kuli sia ke.                   | <i>Sit down on this chair.</i>      |
| 7. Kupo buk asa?                         | <i>What do you want?</i>            |
| 8. Natala lomon taun na mang matan moni. | <i>I lost some money.</i>           |
| 9. Kutala lomon taun ia eoi?             | <i>Where did you lose it?</i>       |
| 10. A, parik napa anas.                  | <i>Ah, I don't know.</i>            |
| 11. Kuta lomon taun ia e nei uten iko?   | <i>Did you lose it in the bush?</i> |
| 12. A, natala lomon taun ia e nei uten.  | <i>Yes, I lost it in the bush.</i>  |
| 13. Naka papuk kana.                     | <i>I am going home now.</i>         |
| 14. Io ko.                               | <i>Goodbye.</i>                     |

## 2.3 Lesson 3: Time

- |                                  |                                     |
|----------------------------------|-------------------------------------|
| 1. Tenei ngelik, tungag.         | <i>Good afternoon, brother.</i>     |
| 2. Kutala serei si saka taun an? | <i>When did you (sg.) arrive?</i>   |
| 3. Natala serei a nongo.         | <i>I came yesterday.</i>            |
| 4. Kuta serei tenei vung?        | <i>Did you arrive in the night?</i> |
| 5. A, katala vung.               | <i>Yes, it was night.</i>           |
| 6. Kuta rut eoi?                 | <i>Where did you sleep?</i>         |
| 7. Nata rut nei kag lu.          | <i>I slept at my house.</i>         |
| 8. Na ku papuk si saka taun an?  | <i>When will you return?</i>        |
| 9. Naka papuk iles vaik.         | <i>I will return tomorrow.</i>      |



10. Ku ago na sikei a taun, iko?
11. Parik, naka ago na pongwa na taun.
12. Kuta ago eke anang?
13. A, menlik ei taun.
14. Io ko. Nala pasal.

*Will you stay one day?*  
*No, I will stay two days.*  
*Were you here before?*  
*Yes, for a short time.*  
*Goodbye. I must go.*

#### 2.4 Lesson 4: Question and equation

1. Tenei vong.
2. Palak, napo sinung eke.
3. Na kana kapo saka bil an?
4. Kana kapo vongo.
5. Kana kapo mani.
6. Kana kapo ei.
7. Kana na laman.
8. Kana kapo kuku an.
9. Saka bil an kana?
10. Kana kapo kauvek.
11. Kana saka mengen an?
12. Kana kapo kauvek.
13. Kauvek, napo pege a korong ia?
14. A, kapo antok atutuman ia.
15. Saka bil an kana?
16. Kana na ulen.
17. Kana na makarap.
18. Kana na igenen.
19. Kana kapo aina.
20. Kana kapo kauvek lava.
21. A, kana kapo kauvek lava.
22. Kana kapo pusi lava.
23. Kana na igenen lava.
24. Kana na kapo ei lava.
25. Kana na igenen lik.
26. Kana na nat lik.

*Good evening.*  
*Come in. Sit down here.*  
*What is that?*  
*That is a pig.*  
*It is a bird.*  
*It is a tree.*  
*It is a river.*  
*It is a cloud.*  
*What is this?*  
*It is a dog.*  
*What did you say?*  
*It is a dog.*  
*Dog, did I say it right?*  
*Yes, that is right.*  
*What is this?*  
*It is the moon.*  
*It is the sun.*  
*It is a man.*  
*It is a woman.*  
*That is a big dog.*  
*Yes, it is a big dog.*  
*It is a big cat.*  
*It is a big man.*  
*It is a big tree.*  
*It is a little man.*  
*It is a little boy.*

- |  |                                 |
|--|---------------------------------|
| 27. Kana kapo <sup>1</sup> kauvek lik.       | <i>It is a little dog.</i>      |
| 28. Kana kapo pusi lik.                      | <i>It is a little cat.</i>      |
| 29. Kana na ei lik.                          | <i>It is a little tree.</i>     |
| 30. Kauvek kapo ago eoi?                     | <i>Where is the dog?</i>        |
| 31. Kauvek kapo ago eoi palpal suke?         | <i>Where is the dog?</i>        |
| 32. Kauvek lava kapo ago eoi?                | <i>Where is the big dog?</i>    |
| 33. Kauvek lava kapo ago eoi palpal<br>suke? | <i>Where is the big dog?</i>    |
| 34. Kauvek lik kapo ago eoi?                 | <i>Where is the little dog?</i> |
| 35. Kauvek lik kana.                         | <i>The little dog is here.</i>  |
| 36. Kala kamus eke.                          | <i>This is the end.</i>         |

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<sup>1</sup>Semy Pasingandau said that kapo and na are the same.

# TIGAK LANGUAGE LEARNING LESSONS

Clive H. Beaumont

## 1. INTRODUCTION

Tigak is the language spoken adjacent to the Lavongai language (see map, p.xi). The languages are closely related according to lexicostatistics (66% - Beaumont 1976:388) and are both members of the Northern New Ireland Subgroup. The lessons have been included here so that comparisons can be made between the two languages which as can easily be seen are not particularly close grammatically. It is also possible to compare both with Tolai, the language with the most speakers in the larger New Ireland-Tolai Group to which all three belong.

The first four lessons like those for the Lavongai language are based on Lessons F and 1 to 3 in the *Tolai language course* (Franklin, Kerr and Beaumont 1974). Lessons 5 to 10 are based on Lessons 4 to 9, Lessons 11 and 12 on Lessons 11 and 12 and Lesson 13 on Lesson 14.

The lessons were first written down in 1969. My informants were Enok Tamasegai, Natanaiel Makeo and William Watlugan, all of Kaselok Village. Enok Tamasegai was earlier from Nusa Island near Kavieng. The Tolai renderings were mainly used in eliciting the lessons. Pidgin was also used during the informant sessions. My later study of the language has been used in revising some of the spelling. I would like to thank the men who helped me and also the Tigak people with whom I used the phrases. For further information on the language including phonology, grammar and wordlists see Beaumont 1979.

## 2. PRONUNCIATION GUIDE

As these lessons have not been recorded on tape the following guide will give some indication of the pronunciation.

### 2.1 Vowels

- a is pronounced like a in 'father'
- e is pronounced like e in 'egg'
- i is pronounced like i in 'hit'
- o is pronounced like o in 'for'
- u is pronounced like u in 'put'

In vowel combinations each vowel retains its own sound.

## 2.2 Consonants

g is pronounced like g in 'good' but it is pronounced further back in the throat

k is pronounced like k in 'kill' but it is pronounced further back in the throat

l is pronounced like l in 'little' but with some friction

m is pronounced like m in 'mat'

n is pronounced like n in 'no'

ng is pronounced like ng in 'sing'

p is pronounced like p in 'put'

r is pronounced like r in 'rat' but with the tongue striking the palate

s is pronounced like s in 'soup'

t is pronounced like t in 'tap'

v is pronounced like v in 'even' but with both lips together

## 3. LESSONS

### 3.1 Lesson 1: Everyday conversation

- |   |   |
|---|---|
| 1. So tara?   | <i>What is that?</i>                      |
| 2. Pisingi alu.   | <i>Say it again.</i>                      |
| 3. Etok ananap.   | <i>Speak slowly.</i>                      |
| 4. Pisingi alu lo etok siva.                              | <i>Say it again in Tigak.</i>             |
| 5. Ga nanos? OR Ga nanos kak pispising?                   | <i>Did I say it correctly?</i>            |
| 6. Nuk kalapang etok tatanik?                             | <i>Do you understand my language?</i>     |
| 7. Naga vagai.  | <i>I don't speak your language.</i>       |
| 8. Ga takteak eul.  | <i>It is very hard.</i>                   |
| 9. Ga so kam etok ga takteak?                             | <i>Is your language hard?</i>             |
| 10. Vo nak kalapang vakang aimuk.                         | <i>I will be able to speak it later.</i>  |
| 11. Aimuk nak kalapang eul.                               | <i>Later I will really understand.</i>    |
| 12. Nak kalapang a lakliak.                               | <i>I understand a little.</i>             |
| 13. Nuk etok papais eul.                                  | <i>You speak too fast.</i>                |
| 14. Naga po lamalua.                                      | <i>I have forgotten.</i>                  |
| 15. Rik pising asoso ani tang etok 'pig' tana etok Tigak? | <i>How do you say 'pig' in Tigak?</i>     |
| 16. Nuk etok pana so?                                     | <i>What are you saying?</i>               |
| 17. Nuk akalkalit au pana kam etok.                       | <i>You must teach me your language.</i>   |
| 18. Kus au pana ta kuskus.                                | <i>Tell me a story.</i>                   |
| 19. Giminang tang etok Pisin.                             | <i>Don't speak Pidgin.</i>                |
| 20. Nuk palong-anau.                                      | <i>Listen to me.</i>                      |
| 21. Nuk etok malan tana teteng ina.                       | <i>You speak very fluently.</i>           |
| 22. Nak vuvok kus uam pana sakai ot.                      | <i>I want to tell you something.</i>      |
| 23. Nak vuvok kus uam pana ta kematan ot.                 | <i>I want to tell you several things.</i> |

### 3.2 Lesson 2: Greetings and location phrases

- |                                     |                                     |
|-------------------------------------|-------------------------------------|
| 1. Lo maua (ro).                    | <i>Good morning.</i>                |
| 2. Gi ro.                           | <i>Thank you.</i>                   |
| 3. Lo maua (ro). Nuk lak lo lui.    | <i>Good morning. Come in.</i>       |
| 4. Nuk sinuk egeng.                 | <i>Sit down here.</i>               |
| 5. Nak sinuk eve?                   | <i>Where shall I sit?</i>           |
| 6. Nuk sinuk lo sinsinuk gara.      | <i>Sit down on this chair.</i>      |
| 7. Nuk vuvok so?                    | <i>What do you (sg.) want?</i>      |
| 8. Kak ve mani ga po mun.           | <i>I lost some money.</i>           |
| 9. Ga po mun eve?                   | <i>Where did you lose it?</i>       |
| 10. Inak, gaveak nak kalapang.      | <i>Ah, I don't know.</i>            |
| 11. Gasigai, ve ga po mun lo masut? | <i>Did you lose it in the bush?</i> |
| 12. Ong, ga po mun lo masut.        | <i>Yes, I lost it in the bush.</i>  |
| 13. Nak tapuok gara.                | <i>I am going home now.</i>         |
| 14. Le gi ro.                       | <i>Goodbye.</i>                     |

### 3.3 Lesson 3: Time

- |                                       |  |
|---------------------------------------|--|
| 1. Lo ge ro.                          | <i>Good afternoon, brother.</i>              |
| 2. Lo ge. Nuga sang loso?             | <i>Afternoon. When did you (sg.) arrive?</i> |
| 3. Naga ima nenogo.                   | <i>I came yesterday.</i>                     |
| 4. Nuga sang lo vung?                 | <i>Did you arrive in the night?</i>          |
| 5. Ong, ga po vung.                   | <i>Yes, it was night.</i>                    |
| 6. Nuga mo matai eve?                 | <i>Where did you sleep?</i>                  |
| 7. Naga mon matai lo lui tatanik.     | <i>I slept at my house.</i>                  |
| 8. Nuga tapuok lo so ta gan?          | <i>When did you return?</i>                  |
| 9. Nak tapuok amaua.                  | <i>I will return tomorrow.</i>               |
| 10. Nuk minang sakai a gan?           | <i>Will you stay one day?</i>                |
| 11. Gaveak, nak minang pauak a gan.   | <i>No, I will stay two days.</i>             |
| 12. Nuga po sang egeng aino?          | <i>Were you here before?</i>                 |
| 13. Ong, nak veak lo minang a mangon. | <i>Yes, for a short time.</i>                |
| 14. Le gi ro.                         | <i>Goodbye.</i>                              |

## 3.4 Lesson 4: Question and equation

1. Lo vung ro.
2. So gara?
3. So tara?
4. Tang vogo.
5. Tang manui tara.
6. Tang iai.
7. Tang ruruh salik.
8. Tang vata.
9. So gara?
10. Tang piu.
11. Nuk etok aso?
12. Tang piu.
13. 'Piu' - ga nanos (kak pispising)?
14. Ong, ga nanos.
15. So tara?
16. Tang piu lavu.
17. Tang piu evang? (OR eve)
18. Piu lakliak gara.

*Good evening.*

*What is that? (very close)*

*What is that? (further away)*

*That is a pig. (lit. A pig)*

*That is a bird.*

*A tree.*

*A river.*

*It is a cloud.*

*What is this?*

*It is a dog.*

*What did you say?*

*A dog.*

*'Dog', did I say it right?*

*Yes, that is right.*

*What is that?*

*A big dog.*

*Where is the dog?*

*The little dog is here.*

## 3.5 Lesson 5: Question and negation

1. Lo maua ro. Miga pon ima ul eve?
2. Mema sang ule Putput.
3. Putput eve?
4. Putput tara etang.
5. Kam siva eve (OR evang)?
6. Mem veak lo pe minang evang gara.
7. Mik po minang eve gara?
8. Mem minang e Kaselok.
9. Mik inang eve gara?
10. Mem inang e Kavieng.
11. Nak veak lo inang e Kavieng.
12. Vo nak tarai om alu.

*Good morning. Where did you(pl.) come from?*

*We(pl.) came from Putput.*

*Where is Putput?*

*Putput is over there.*

*Do you(pl.) live there? (lit. Where is your village?)*

*We don't live there now.*

*Where do you(pl.) live now?*

*We live at Kaselok.*

*Where are you(pl.) going now?*

*We(pl.incl.) are going to Kavieng.*

*I am not going to Kavieng.*

*I will see you(sg.) later.*

## 3.6 Lesson 6: Village scene

- |   |  |
|---|--|
| 1. Pisingi asan ina siva gara?                                      | <i>What is the name of this village?</i> |
| 2. Na Kaselok.  | <i>It is called Kaselok.</i>             |
| 3. Poisan a lui gara egeng?   | <i>How many houses are there here?</i>   |
| 4. A sangaulung a lui.  | <i>There are ten houses.</i>             |
| 5. A poisan a vap rik minang egeng?                                 | <i>How many people stay here?</i>        |
| 6. A vap akurul.  | <i>Plenty of people.</i>                 |
| 7. Kam lui eve?   | <i>Where is your(sg.) house?</i>         |
| 8. Gura tang lui lavu.  | <i>It is the big house.</i>              |
| 9. Tesi gura tang lui?  | <i>Whose is that house?</i>              |
| 10. A lui gura tana maimai.   | <i>It is the house of the chief.</i>     |
| 11. A maimai eve?   | <i>Where is the chief?</i>               |
| 12. A maimai ga po inang e Kavieng.                                 | <i>The chief has gone to Kavieng.</i>    |
| 13. Angisan gi tapuok?  | <i>When will he come back?</i>           |
| 14. Vo vakan.   | <i>Later.</i>                            |
| 15. Vo gi tapuok angina, la?  | <i>Will he return today?</i>             |
| 16. Naga vagai. OR Gaveak nak kalapang.<br>OR Nak veak lo kalapang. | <i>I don't know.</i>                     |
| 17. Aso ta ot gura?   | <i>What is that?</i>                     |
| 18. A manui gura.   | <i>It is a bird.</i>                     |
| 19. Tang mamana manui gura. OR Ta<br>kematan manui gura.            | <i>Those are birds.</i>                  |
| 20. Gara a lui tatanik.   | <i>That is my house.</i>                 |
| 21. Gara a piu tatanik.   | <i>That is my dog.</i>                   |
| 22. Gara ri kasingak.   | <i>This is my wife.</i>                  |
| 23. Gara lakeak tesuguk.  | <i>This is my child.</i>                 |
| 24. Gara na tamak.  | <i>This is my father.</i>                |
| 25. Gara lui tatam?   | <i>Is that your(sg.) house?</i>          |
| 26. Gara lui tesuna?  | <i>Is that his house?</i>                |
| 27. Gaveak.   | <i>No.</i>                               |
| 28. Kana lui eve?   | <i>Where is his house?</i>               |
| 29. Kana lui tara.  | <i>His house is over there.</i>          |
| 30. Nak inang lava. OR Nak pasal lava.                              | <i>I'm going now.</i>                    |

## 3.7 Lesson 7: Location and indirect object

- |  |   |
|--|---|
| 1. Nak lasnugi a kau eve?                          | <i>Where shall I put the kaukau?</i>        |
| 2. Nuk lasnugi lo lui lavu.                        | <i>Put it in the big house.</i>             |
| 3. Nuk pata lasnugi lo lui lakliak.                | <i>Don't put it in the little house.</i>    |
| 4. Nuk soka iai.                                   | <i>Bring me the wood.</i>                   |
| 5. Gaveak, nuk pata soka iai kokolai.              | <i>No, don't bring me the crooked wood.</i> |
| 6. Nuk sok lisani a iai nanos suguk.               | <i>Bring me the straight wood.</i>          |
| 7. So gura nuk vuvoki? OR Aso nuk vuvoki?          | <i>What do you(sg.) want?</i>               |
| 8. Nak vuvoki a tapega lavu.                       | <i>I want a big pawpaw.</i>                 |
| 9. Naga togon ta kematan tapega lakliak lakos.     | <i>I have only little pawpaws.</i>          |
| 10. Nuk e vuvokani kas?                            | <i>Do you(sg.) want them?</i>               |
| 11. Gaveak, nak veak ko vuvoki.                    | <i>No, I don't.</i>                         |
| 12. Nuk tavai au pana tapega mirmir-angun.         | <i>Give me a sweet pawpaw.</i>              |
| 13. Giso angan lavu gara gi etong (OR kaskas)?     | <i>Here. Is this big enough?</i>            |
| 14. Nak vuvokani ta potul a kau vuru.              | <i>Give me three potatoes too.</i>          |
| 15. Poisan a marmarai ina? OR Poisan a pulpul ina? | <i>How much is that?</i>                    |
| 16. Ga potul a mani.                               | <i>That is three shillings.</i>             |

## 3.8 Lesson 8: Review

- |   |   |
|---|---|
| 1. A manui gi po lelang asan ve gi po sinuk lo masut. | <i>The bird has landed in the bush.</i>     |
| 2. Lo so ga sang evang?                               | <i>When did it land there?</i>              |
| 3. Gaveak lo kavai.                                   | <i>Just a little while ago.</i>             |
| 4. Nuk kaskas tarai angina?                           | <i>Can you(sg.) see it now?</i>             |
| 5. Ong, nak kaskas.                                   | <i>Yes, I can.</i>                          |
| 6. Nane va eve?                                       | <i>Where is it?</i>                         |
| 7. Kula iai lavu.                                     | <i>On that big tree.</i>                    |
| 8. Tavai au pana vut ve nak gava punuki.              | <i>Bring me a spear and I will kill it.</i> |
| 9. Kola nuk pata punuki. Ga tap.                      | <i>Don't shoot it. It's illegal.</i>        |
| 10. Aso potona?                                       | <i>Why not?</i>                             |
| 11. Ga taktogon tapega?                               | <i>Do you have any pawpaw?</i>              |
| 12. Ong, nuk vuvokani a poisan?                       | <i>Yes, how many would you like?</i>        |



13. Nak vuvokani ta palmit sakai.
14. Nak lasinuk ri eve?
15. Nuk lasinuk ri kula kak kar.
16. Kula kar lavu tara?
17. Gaveak, kula kar lakliak gura.
18. Nak veak ko utok kalapang tana kam etok.
19. Na ot pana kar lakliak.
20. Nuk etok ananap.
21. Naga po veak ta mani. Naga po lamuni.

*Give me six please.*  
*Where shall I put them?*  
*Put them in my car.*  
*In that big car?*  
*No, the little car.*  
*I didn't understand you.*  
*I said the little car.*  
*Please speak slowly.*  
*I have no money. I lost it.*

### 3.9 Lesson 9: Adjectives

1. Tang liang tiptip eve?
2. Nasi tang anu takteak? OR Tang anu takteak nasi?
3. Lo so nuga tarai (OR kalumi) tang vul ga put atakteak?
4. Asoso gura tang lakliak teteng ga po sang?
5. Gura tang vavalang (OR valang) ina anu ga vuvoki so ta ot?
6. Naga pon mosongani tang saman ga masmasang leo.
7. Eve tang ur lavu? OR Tang ur lavu eve?
8. Muga pon luga vosopi tang rorum salik mamailei.
9. Gura tang iai kokolai (OR lolokai).
10. Nuk vili tatanik ta vul kalkalong.
11. So, ritula pon vosopi ta laman kasui lavu?
12. Gura tang muli ga tuktuk.
13. Naga pon gagat lo kono ga marmaragan.
14. Nari akamus riga po lak kula tang put katu ga ras.
15. Namem akamus mema pon tarai (OR kalumi) tang kusia koi.
16. Karaga pon pasal lo tang salan ga nanos.

*Where is a heavy stone?*  
*Who is a strong man?*  
*When did you see the fast canoe?*  
*Did the clever boy come?*  
*What did the stupid man want?*  
*I smelled the sweet flower.*  
*Where is the big banana?*  
*You(2) found a beautiful river.*  
*That is a crooked stick.*  
*Make me a light canoe.*  
*Did they(3) reach the big sea?*  
*This is a bitter lemon.*  
*I walked along the beautiful beach.*  
*They all climbed the steep hill.*  
*We(pl.excl.) all saw the black rat.*  
*We(incl.2) walked along the straight road.*

## 3.10 Lesson 10: Transformations

- |                               |                                      |
|-------------------------------|--------------------------------------|
| 1. Gura tang lui ga tap.      | <i>That house is sacred.</i>         |
| 2. A lui tap.                 | <i>It is a sacred house.</i>         |
| 3. A lakeak leakul e Baining. | <i>The boy is from the Bainings.</i> |
| 4. A lakeak Baining.          | <i>He is a Baining boy.</i>          |
| 5. Tang ot ga tap.            | <i>The thing is sacred.</i>          |
| 6. Tang ot tap.               | <i>It is a sacred thing.</i>         |
| 7. Tang lakeak ga teteng.     | <i>The boy is clever.</i>            |
| 8. Tang lakeak teteng.        | <i>He is a clever boy.</i>           |

## 3.11 Lesson 11: Adverbial forms

- |   |  |  |
|---|--|--|
| 1. Nak put.<br><i>I run.</i>                              | 1. Nak papais.<br><i>I am quick.</i>         | 1. Nak put papais.<br><i>I run quickly.</i>                            |
| 2. Mek etok.<br><i>We(excl.2) talk.</i>                   | 2. Mek maralai.<br><i>We are angry.</i>      | 2. Mek etok pana maralai.<br><i>We talk angrily.</i>                   |
| 3. Riga po mat.<br><i>They(pl.) died.</i>                 | 3. Riga viakon.<br><i>They were afraid.</i>  | 3. Riga mat tana viakon.<br><i>They died fearfully.</i>                |
| 4. Ga kup.<br><i>He shouted.</i>                          | 4. Ga nangas.<br><i>He is joyful.</i>        | 4. Ga kup nangas.<br><i>He shouted joyfully.</i>                       |
| 5. Vo muk aisok.<br><i>You(2) will work.</i>              | 5. Muga ro.<br><i>You are good.</i>          | 5. Muk aisok aro.<br><i>You work well.</i>                             |
| 6. Karatul kakas.<br><i>We(incl.3) swim.</i>              | 6. Karatul palavien.<br><i>We are bad.</i>   | 6. Karatul kakas apalavien.<br><i>We swim badly.</i>                   |
| 7. Nuga po etok.<br><i>You(sg.) talked.</i>               | 7. Nuga vavalang.<br><i>You are foolish.</i> | 7. Nuga po etok malan tana vavalang.<br><i>You talked foolishly.</i>   |
| 8. Gi pasal.<br><i>He walks.</i>                          | 8. Gi ananap.<br><i>He is slow.</i>          | 8. Gi pasal ananap.<br><i>He walks slowly.</i>                         |
| 9. Ga put asiak epakal.<br><i>He ran down (the hill).</i> | 9. Gi papais.<br><i>He is quick.</i>         | 9. Ga put asiak papais epakal.<br><i>He ran quickly down the hill.</i> |
| 10. Ga po visi anu.<br><i>He fought the man.</i>          | 10. Ga takteak.<br><i>He is strong.</i>      | 10. Ga po vis ataktare anu.<br><i>He fought the man strongly.</i>      |

## 3.12 Lesson 12: Negatives

- |   |  |
|---|--|
| <p>1. A vap vo rik pasal.<br/><i>The people will go.</i></p> <p>2. Tang anu gi los.<br/><i>The man is laughing.</i></p> <p>3. Nak vili.<br/><i>I am going to do it.</i></p> <p>4. Vo nak vili.<br/><i>I shall do it.</i></p> <p>5. Gara a lui tatanik.<br/><i>This is my house.</i></p> <p>6. Vili gura, gi ro.<br/><i>Do that, it is good.</i></p> <p>7. Nuk voresi a ot.<br/><i>You steal something.</i></p> <p>8. Anu gura.<br/><i>That is a man.</i></p> <p>9. Ta kematan rik ottauni a manmanuk.<br/><i>Some love the animals.</i></p> <p>10. Kari lui gura.<br/><i>That is their(pl.) house.</i></p> <p>11. Gi inang. OR Nane gi inang.<br/><i>He (or she) is going.</i></p> <p>12. Mitula po ngan.<br/><i>You(3) have eaten.</i></p> <p>13. Naga po sang.<br/><i>I came.</i></p> <p>14. Katula po etok.<br/><i>We(incl.3) have spoken.</i></p> <p>15. Mega po ngan.<br/><i>We(excl.2) ate.</i></p> <p>16. Nuk ima egeng.<br/><i>You(sg.) come here.</i></p> <p>17. Kara po kail.<br/><i>We(pl.incl.) called.</i></p> | <p>1. A vap vo rik veak lo pasal.<br/><i>The people will not go.</i></p> <p>2. Tang anu gi veak lo los.<br/><i>The man is not laughing.</i></p> <p>3. Nak veak lo vili. OR Gaveak nak vili.<br/><i>I am not going to do it.</i></p> <p>4. Vo nak veak lo vili.<br/><i>I shall not do it.</i></p> <p>5. Gara gaveak a lui tatanik.<br/><i>This is not my house.</i></p> <p>6. Pan ta vili gura, ga veak lo ro.<br/><i>Don't do that, it is not good.</i></p> <p>7. Nuk pan ta voresi a ot.<br/><i>Don't steal anything.</i></p> <p>8. Gaveak lo anu gura.<br/><i>That is not a man.</i></p> <p>9. Gaveak ta anu gi ottauni a manmanuk.<br/><i>No one loves the animals.</i></p> <p>10. Gaveak kari lui gura. OR Gaveak ta lui tatari gura.<br/><i>That is not their(pl.) house.</i></p> <p>11. Ga veak lo inang.<br/><i>He is not going.</i></p> <p>12. Mitula veak lo utok ngan.<br/><i>You(3) have not eaten.</i></p> <p>13. Naga veak lo sang.<br/><i>I did not come.</i></p> <p>14. Gaveak katul utok etok.<br/><i>We have not yet spoken.</i></p> <p>15. Mega veak lo ngan longunai.<br/><i>We have not yet eaten.</i></p> <p>16. Nuk pan ta ima egeng. OR Pan ta ima egeng.<br/><i>Don't (you) come here.</i></p> <p>17. Kara veak lo utok kail.<br/><i>We did not call. (lit. We have not yet called.)</i></p> |
|---|--|

## 3.13 Lesson 13: Possessive pronoun forms

- |                                     |  |
|-------------------------------------|--|
| 1. Anu gara lavak tesuguk.          | <i>That man is my uncle (on mother's side).</i>              |
| 2. Anu gara tigana i tamak tesuguk. | <i>That man is my uncle (on father's side).</i>              |
| 3. Lakeak tigari tesuna.            | <i>This child is his son.</i>                                |
| 4. Lakeak kapul tesugum.            | <i>This girl is your(sg.) daughter.</i>                      |
| 5. Anu gara na tamak.               | <i>That man is my father.</i>                                |
| 6. Kapul tara ri nam.               | <i>This woman is your mother.</i>                            |
| 7. Kapul pakik tara ri vasana.      | <i>That girl (teenage) is his sister.</i>                    |
| 8. Gara patuk.                      | <i>This is my head.</i>                                      |
| 9. Gara mitim.                      | <i>This is your arm.</i>                                     |
| 10. Tara kar tesuna.                | <i>That is his car.</i>                                      |
| 11. Tara pura tesuguk.              | <i>That is my chicken.</i>                                   |
| 12. Gara un tesugum.                | <i>This is your(sg.) turtle.</i>                             |
| 13. Gara katiluk tesuna.            | <i>That is his egg.</i>                                      |
| 14. Takteak tesuguk ga lavu.        | <i>My strength is great.</i>                                 |
| 15. Kam vivilai ga ro.              | <i>Your(sg.) character is straight.</i>                      |
| 16. Lingina ga gogos.               | <i>His voice is hoarse.</i>                                  |
| 17. Kak nonol ga paga.              | <i>My thoughts are clear.</i>                                |
| 18. Patumuk ga lavu.                | <i>Your(2) heads are big.</i>                                |
| 19. Mitirek. Mitiritul. Mitiri.     | <i>Their(2) hands. Their(3) hands.<br/>Their(pl.) hands.</i> |
| 20. Lavarak egeng.                  | <i>Our(incl.2) uncle is here.</i>                            |
| 21. Tamarak ve ri narak nari egeng. | <i>Our(incl.2) parents are here.</i>                         |
| 22. Lisi ien suritul.               | <i>Bring me their fish.</i>                                  |

# LAVONGAI-GERMAN DICTIONARY - A FRAGMENT

Father Josef Stamm. M.S.C.

## 1. INTRODUCTION BY CLIVE H. BEAUMONT

David Lithgow and Oren Claassen in their survey of the New Ireland languages (1968:21) referred to a Lavongai Dictionary by Father Stamm but did not actually sight it. I was not able to find any trace of this on New Hanover on my visit in 1971. However during a brief visit to the Catholic Mission at Vunapope, East New Britain in October 1972 I found a few pages of a Lavongai-German Dictionary, presumably by Father Stamm (n.d.a) and photocopied them. This covers A-E and was part of a full dictionary, the remainder of which is unfortunately lost.

While including this in this volume it should be stressed that this section is archival as is the grammar and has its limitations. We have made the change in the orthography of q to g and g to ng to conform to the rest of the volume (except for the grammar which uses η instead of ng). The order of words in the original has been revised to allow for this and the fact that some other words were out of order. The German glosses are retained including the abbreviations used with English translations of these glosses in square brackets. A few notes are also added and treated in the same way. A number of examples and a few headwords were not translated in the original and where possible we have included translations of these but placed them within brackets [...] to distinguish them. Cross references in the original are retained even where the words referred to are not in this fragment.

Two prefixes, ang- and a-, occur in a number of words and it is worth pointing out that these are respectively the reciprocal and causative derivational prefixes. In some examples the suffixes -g, -m and -na are added to words. These are the possessive suffixes *my*, *thy* and *his/her/its*.

I am indebted to Lois Carrington for retyping the fragment with the orthography changes, making the initial translations of the German and of many of the untranslated Lavongai examples, for suggestions on the presentation and for generally seeing it through. I am grateful too to Malcolm and Ingrid Ross and Don Laycock for checking the translations from German and for comments relating to this section. In some cases a choice has had to be made between different suggestions, so none of these can be held responsible for any errors. I have translated as many as possible of the remaining Lavongai examples myself and checked and revised the other direct translations from Lavongai.

The fragment is very different in scope from the wordlist also included in this volume. The latter does not include examples though the words have in many cases been drawn from examples in the grammar. The dictionary fragment also includes much more of the vocabulary of the language, limited regrettably by the fact that it is only part of the dictionary.

## 2. WÖRTERBUCH: LAVONGAI-DEUTSCH : LAVONGAI-GERMAN DICTIONARY

- abangai ani kite abangai ani ngavia legen die Sakasakpäckchen in d.Kochgrube  
[they place sago bundles (i.e. leaf-wrapped parcels of sago) in  
the cooking pit; note saksak 'sago' Tok Pisin]
- abekai = along hineingießen [pour into]  
ku abekai a laman nei ese [pour water into ...]  
bekei fortgießen [pour away, pour out]
- abis = sumssuma (lit. = sumasuma) Anruf:schnell! [Call: Quick!]  
Pasal abis schnell gehen [to go quickly]
- abui hineintauchen [dip into]  
kate abui a kungana nei laman [he dips his hand into the water]
- abuluk = avuluk anfeuchten [moisten, wet]
- adangaian blutig machen [to make bloody, make bleed]  
vil adangaian blutig machen [to make bloody]
- aduk anfüllen, voll machen [to fill up, make full]
- aem auseinanderschieben [to push apart, to separate]  
na Kiu nang kala aem galang tapai ani pua vongo Kiu schob d.Schw.  
auseinander, sich dazwischen drängend (Kikiu) [shoved the pigs  
apart, pushing between them, in order to separate them]
- aemung nachfolgen, nachkommen [to succeed, follow]
- aevenen aufpassen, hüten [to watch over, to take care of]
- agil jemd durch Zeichen anrühren etc zu verstehen geben mitzukommen [to signal  
s.o. to follow; to give s.o. a sign that he should come with the  
speaker]
- ago Verbotform [form of prohibition]: ku ago ta kapauan Do sollst nicht lügen  
[you shouldn't tell lies]  
ku ago ta tainuan ani mani [you shouldn't steal money]
- ago, go dasein, bleiben [to be present, to stay]  
Kana ago sein Verweilen [his presence, his staying]
- agon auf etwas legen [to place stg on stg]  
kate agon a kungana kuli patuna er legte s.Hand auf d.Kopf [he  
placed his hand on his head]  
kite agon a ungan Firstbalken legen [put the ridge pole in place:  
i.e. lay it down on supports]  
agongon acht haben auf etwas, versorgen [attend to something;  
supply, provide]
- agongon sich um etwas bemühen, pflegen, auf etw. achten, hüten [take pains  
about stg, take care of, respect, watch over]
- aina Frau [woman] ri aina die Weiber [women]

- ainainak den Kopf hin und her (von rechts nach links) wiegen, Zeichen  
d.Zustimmung [to rock the head to and fro (from right to left),  
as a sign of assent]  
kate ainainak ta patuna, ainak zustimmen, jem.Glauben [to agree,  
to believe s.o.] [he shakes his head, nods agreement]
- ainak ani zustimmend nicken.zustimmen, jem.glauben [to nod agreement, to  
agree, to believe s.o.]
- ainasai etwas vorherverkünden [to announce stg in advance]  
na kate ainasai imi tatana [and he announces it to you in  
advance]
- aingik kriechen [to crawl, to creep]
- aingo kate ararai aingo sich überall umschaue(n) (zB.Dieb) [to look around  
everywhere (as a thief would)]
- aino vorangehen, zeitl.u.örtl. [to precede, temporally and spatially]  
a anutun tasang aino der erste Mensch [the first man]  
ku pasal aino geh voran [go ahead!]
- ais tr. Saksak decken [to cover with sago]  
kite ais a lu, kite ais a ati kuli lu [they thatch the house  
(with sago), they thatch the sago on the house]
- aisai sich schneuzen [to blow one's nose]  
ku aisai a rongorongonei isum wisch d.Rotz v. deiner Nase [wipe  
the snot from your nose]
- aisok Arbeit, arbeiten [work, to work]
- aites auf dem Kopf tragen [to carry stg on the head]
- akalat mit Hunden jagen [to hunt with dogs]  
ta kauvek [with dogs]  
kalat beißen [to bite]
- akalit, akalkalit zeigen, offenbaren [to point at/out, to reveal, disclose]  
kute akalit iau tatana zeige es mir [show it to me]
- akamus alle, alles, ganz [all, total, whole]  
a ri vap akamus [all of these men]  
kamus fertig sein [ready, completed]  
kala kamus [it was completed]
- akang schließen [to close, shut]  
ku akang a takaman mach d.Tür zu [close the door]
- akasang pasal akasang herankommen [to approach]  
herbei bringen [to bring hither]  
ku suguk akasang a kirak [bring the taro here to me]
- akating hinwerfen [to throw down]  
kite akating a kito e vunep warfen die Pfosten auf d.E. [they

throw the posts on the ground]  
kating fallen [to fall, to drop]

akavakava a nat i te akavakava Lieblingskind [favourite child]

akatak akatakatak - kate akatak a nat weiht ihn ein in geschlechtl. Dinge  
[initiates him into sexual matters]

akeke kite akeke iau jem.anfassen, stoßen etc Händespiel! [to take hold of  
s.o., to push against s.o. etc, hand game]

ak<sup>↑</sup>k ku akik a nat ti kana pasal aufrichten, aufrechtstellen [to lift up,  
to set stg upright] [you'll pick up the child (to set him going  
again)]

àkik hinunterspringen [to jump down]

akilai alikai für sich selbst behalten, geizen mit [to keep stg for oneself,  
to be miserly with]  
kate akilai aniria ta kana loli er gibt von s.Loli den and.nichts  
[he gives the others none of his lollies] [loli = Tok Pisin  
'lollies, sweets']

akipai alipai fortgehen von [to go away from]  
mi ka pasal akipai ni siva ke [you(pl.) will go away from this  
place]

akipang betrügen [to deceive, to trick]

akirikai ni wegschicken, wegjagen [to send away, to drive away]

akit fest, stark machen [to make fast, to make strong]

akoi Zuruf als Gruß, grüßen [a shout of greeting, to greet]

akokolis jem auf e. fernen Platz etwas zukommen lassen [to send stg to s.o.  
in a distant place]  
ku akokolis ia ta vakup; ku dang akokolis ia [you will send him  
a laplap; you will talk of sending him it]

akokong für eine neue Taropflanzung alles kleine Zeug, das nicht verbrannt ist,  
zusammenscharren, und so zum Pflanzen klären [to scrape together,  
for a new taro garden, all the small rubbish that isn't burnt,  
thus clearing for planting]

akolengai laufenlassen [to let go, to let things go]

akolomot hören machen, zurufen [to make s.o. hear, to shout to]  
ku akolomot a ri vap ti kari nas ania [you will shout to the  
people to let them know it]

akonkon tr. Kranz aufsetzen [to set up a wreath]  
kite akonkon a patuna [they place a wreath on his head]



akonto kite akonto tragen d. Sagoschrot (a oto) zur Waschrinne (pakamese) [to carry the sago grains/pith (a oto) to the washing trough (pakamese) (a split palm log)]

akorong gerade machen [to make stg straight/to set stg upright]  
vil akorong [make straight]

akorongai die Augen auf etwas werfen, um es später zu kaufen [to cast one's eye on stg, so as to buy it later]

akos hineinheben ins Kanu [to lift into a canoe]  
kokos einsteigen [to get into]

akoto Sklavendienst tun, Sklave [to work as a slave, a slave]

akotong jem befreien, frei machen von e.Zwang [to set s.o. free, to free s.o. from a constraint]  
ku akotong iau vai ue mach mich los vom Kanda [free me from the rattan]  
kotong frei sein [to be free]

akubin lekubin vorgestern, vor nicht zu langer Zeit [the day before yesterday, not too long a time ago]

alag kala alag a vangana er erhob seinem Arm [he raised his arm]

alak anziehen, hineinbringen [to draw in, to tighten, to take in]  
ku alak a klos, ku alak ia anei lu [tighten your clothes, bring it into the house]

alak kite kalip alak rudern herauf, herzu [to row up to]

alal fasten, sich gewisser Speisen enthalten [to fast, to abstain from certain meals]  
kite alal ta kirak [they are denying themselves any taro]

alali ani - kate alali ani vul steuert das Kanu [steers the canoe] = sau ani

alapin = nus Feuer reiben [to rub sticks and make fire] cf. nus

alang ku tung alang anig auf e.schmalen Weg jem vorbeilassen (cf. alele)  
[to let s.o. pass on a narrow path]

alang sich freuen?, protzen mit etwas, stolz sein [to take delight in, to show off with stg, to be proud]

alei Ausruf des Staunens [a cry of astonishment]

alele ausweichen, beiseitetreten [to make way for, to step to one side]  
mi ka alele anig, mi ka alele nia [make way for me, make way for him]

alemlem ausprobieren, in Versuchung führen [to try, to test, to lead into temptation]

- aleng Furcht einjagen [to alarm, to frighten] = vil aleng
- alikai ta = akilai etwas für sich allein behalten [keep stg for oneself alone]
- aliko<sup>pe</sup> kate liko<sup>pe</sup> ia hat gewonnen über ihn beim Spiel [has beaten him in a game]
- aling kite aling sie werfen die erhitzten Steine in der Kochgrube aus einander, um Platz zu machen, für das zu kochende Essen [they throw the heated stones from the cooking pit away from each other, to make room for the food (which is) to be cooked]
- a alingin Beispeise, Habus [snack, side-dish] [abus = Tok Pisin 'side-dish' (of meat only)]
- alipai von weg, Platz machen für [make way, make place for]  
kite akirikai nia alipaini rina [they drive it away to make a place for a village]  
mi ka pasal alipaining weicht von mir [make way for me]
- alis geben, schenken [to give, to bestow]  
kite alis iau ta mani man hat mir Geld gegeben [s.o. has given me some money]  
auch wohl: kite alis a mani singig- [also correct: s.o. has given some money to me]
- aliu sang aliu herbeieilen [to come here quickly]
- aliualiu allmählich, nach und nach [gradually, little by little]
- aloi Ausruf des Schmerzes und der Angst, laut weinen [cry of pain and anguish; to weep loudly]
- alok vil alok krumm biegen, kreisförmig zusammenbiegen [to bend crooked, to bend stg into a circle]
- along abekai hineingießen [to pour into]  
ku along (abekai) a laman nei botol [you will pour the water into the bottle]
- aluai besänftigen [to calm down, to soothe]  
luai friedlich sein [to be peaceful]
- alungan fortsenden, gehenlassen [to send away, to let go]
- amaimaip amaimaip jem.aussöhnen [to reconcile s.o.]  
ku pasal ti kam amaimaip ani tungam geh und versöhne dich mit seinem Bruder [go and make it up with your brother]
- amalak schnell [fast]  
kite pasal amalak [they walk fast]  
a nat kate gak amalak d.Kind wird schnell groß ... [the child is growing up quickly]
- amalangas erleuchten [to illuminate]

- amangkamus ani loben, preisen [to praise, to glorify]
- amangmangui tr. beschatten [to shade, to shadow]
- amasung satt machen [to satisfy (with food)]  
 masung satt sein [to be replete (satisfied)]
- amatun e.großer Fisch mit e.Höcker auf d.Nase [large fish with a protruberance  
 on its nose]
- amatung legen, hinlegen [to lay down, to put down] cf. matung [sleep]
- amilamila überreden, *grisim man* [Tok Pisin] [to persuade, to talk into (doing  
 stg)]
- aminang toroi sich albern anstellen mit etw., Bocksprünge machen mit  
 Tanzschmuck um die Aufmerksamkeit auf sich zu ziehen [to behave  
 idiotically with stg, to act in a silly manner with stg, to cut  
 capers with dancing-adornments to draw attention to oneself]
- aming bestrafen, zur Vernunft bringen durch Prügel, etc [to punish, to bring  
 to reason by beating, etc]
- aminok bettelnd zuschauen [to look at as if begging]  
 kate aminok iau ti kag te angan er setzt sich zu mir um Essen  
 zu erbetteln [he sits down beside me to beg food from me]
- amokmok anoknokop trösten, beschwichtigen [to console, to comfort, to pacify]
- ane di Richtung auf etwas hin [the direction towards stg]  
 ane pangkul nach oben [upwards]  
 Personennamen haben dann si vor sich: [personal names take 'si'  
 in front of them:] ane si Jesus [towards Jesus], anesingig zu mir  
 [to me]
- aneineiki zornig machen [to enrage]
- aneke dort (wo man noch hinsehen kann) [there, yonder, in sight]  
 sonst: eteke [otherwise: eteke yonder (out of sight)]
- ang- einem Verbum vorgesetzt, deutet die Gegenseitigkeit einer Handlung an das  
 Verbum wird meist verdoppelt und durch die Endsilbe 'ai' verlängert  
 [when preposed to a verb, indicates reciprocity of an action. The  
 verb is usually reduplicated, and lengthened by adding the final  
 syllable 'ai']  
 kite angarakusai sie reden miteinander [they are speaking  
 together]
- ang = nang jener, entfernter als 'neke, ke' [that one, further away than 'neke,  
 ke' this]; beide Formen angehängt an d.Substant[iv] vorausgesetzt  
 nur 'nang' [both forms occur with a noun, but only 'nang' is pre-  
 posed]  
 ti tan ang an jenem Tage [on that day]  
 nang a nem ke dieses Ding [this thing]  
 nang a nem ang jenes Ding [that thing]

- angalisai sich gegenseitig beschenken [to exchange gifts]  
 alis geben, schenken [to give, to present]
- angamamaipai = angamaimaipai sich einander versöhnen [to be reconciled with  
 one another]  
 amamaipai jem. versöhnen [to reconcile]
- angan essen [to eat]
- angarakusai miteinanderreden [to speak together]
- angasanai Namensvetter zu einandersein [to be each other's namesake]  
 asag, asam, asana Namensvetter [(my, thy, his) namesake]
- angasangai asungai nahe sein [to be near]
- angbis miteinanderkämpfen, Kampf [to fight one another; fight]
- angdikutai ni = dikut 2 Stricke zusammenknüpfen [to knot two cords together]
- angduai einander begegnen [to meet, encounter one another]  
 ruduai entgegengehen [to go to meet s.o.]
- angging aneinander lehnen [to lean against one another]  
 a taniaangging Ringfinger [ring finger]
- angguleguleai kite dang angguleguleai sie machen Ausflüchte, schwindeln sich  
 heraus [they make excuses, lie their way out]
- ang-ia rilong kate angia die beiden sind verschwägert [the two of them are  
 related by marriage]  
 jag, jam, jana mein Schwager [my, thy, his brother-in-law]
- angisan? wann? [when?] ngisan
- angkatitai ku angkatitai ni ngisan beiß die Zähne aufeinander [bite the teeth  
 together]
- angkem = angvulai Speerwurfspiel mit Saksakrippen [spearthrowing game with  
 sago palm midribs]
- angkiki einanderzürnen [to be angry with one another]
- angkisnganan Eheleute [married couple]  
 a kisngana sein Gatte, Gattin [her husband, his wife]
- angkolai-angkolai gegenseitig ablösen [alternate, take turns at]  
 lomontagis angkolai einander lieben [to love one another]
- angkonongai zu einander passen, Brettergleich [to suit one another, to fit  
 together like planks (to dovetail?)]  
 angkorongai von Eheleuten, die zu einander passen [of a married  
 couple: they suit one another]

- angkorongai von Eheleuten, sonst angkonongai [of a married couple, also:  
angkonongai]
- angkotai Gericht halten [to hold a court]
- angkum ve = kuvul ve zusammen mit [together with]
- anglinai ani umarmen [to embrace, hug]  
kate anglinai ani kungana e ngone schlingt s.Arme um s.Hals [he  
flung his arms around his neck]
- angliuliuanaai kite angliuliuanaai sie zusammen gingen sehr weit [together they  
went far away]  
kate liuliuanaai kari pasal ihr Weg war weit [her journey was long]
- angososongon a ngono angkisnganan rilong kate angosongon die beiden Eheleute  
verkehren geschlechtlich [the two marriage partners have sexual  
intercourse]  
sak a aina verkehrt unerlaubterweise [has illicit sexual inter-  
course]
- angpal zu beiden Seiten, gegenüber [on both sides, opposite]  
kite angpalai [they are opposite]
- angpalai rilong kate angpalai Verhältnis von 2 Frauen eines Mannes zu einander  
[relationship to each other of a man's two wives]  
rilong kate angpalai [they(2) are wives of the same man]
- angpangpangun kila angpangpangun sie weckten sich gegenseitig [they woke  
each other up]
- angpeles kite angpeles sie suchen sich gegenseitig Läuse [they are searching  
one another for lice]
- angpolekai kate angpolekai ni kana naep hat sein Messer verloren [has lost  
his knife]
- angradangai Ein Gerede machen [to make a speech, hold a conversation]  
kite angradangai machen Toktok [they have a talk]  
[Tok Pisin toktok 'talk, conversation, chat']
- angrisung immer, stets, oft [always, continually, frequently]  
nau ta arakus angrisung imi tatana ich habe es euch oft  
gesprochen [I've often said it to you]
- angrokorokot gut zusammenleben (ohne Furcht u. Kampf) [to live well together  
(without fear and fighting)]
- angromai ni verschleudern [to waste, to throw away]  
kute angromai kag mamain ta nem [you're throwing away everything  
of mine]
- angsasangai miteinander laufen, zusammenlaufen [to run together, to flow  
together]

- angsongingsongingai mit den Zähnen knirschen [to grind one's teeth]  
ni ngisaria [with their teeth]
- angtalingai kite papa angtalingai sie gehen auseinander [they part, go their  
separate ways]  
taling verlassen [to leave]
- angtama Verhältnis vom Vater und Sohn [relationship between father and son]  
rilong angtama ve [they(2) are father and son]
- angtangis Kasuarine [casuarina]
- angtankanan rilong kate angtankanan sind von der selben Totemgruppe [they are  
of the same Totem group]
- angtok sich gegenseitig die Haare schneiden [to cut one another's hair]  
rilong kate angtok, eftok [they(2) are cutting each other's hair]
- angtonlu sie machen einen Kontrakt [they make a bargain, contract] cf. tonlu
- angtunganan sie sind Brüder (Auch Freunde) zu einander [they are brothers to  
each other (also friends)]
- angtun ve zusammenkommen mit jem. [to come together with s.o.]
- angu Goldlip u. Blacklip [Goldlip and Blacklip (shells)]  
a angu ti kalkal ani kirak Blacklip z. Taroschä[len] [blacklip  
shell for peeling taro] [kirak, taro]
- anguan nochmals, fürderhin, mit 'ani' [once more, henceforth; with 'ani']  
kite anguan suinia sie fragen noch einmal [they ask once again]  
das leitende Verbum kann nach 'anguan' auch die Endung 'an'  
erhalten: [the main verb can, after 'anguan', also take the ending  
'an']: kite anguan suian ania [they ask about it once again]
- angus Liane, Bindfaden [vine, rope for tying]  
a angus silo Dornenranke [thorny creeper]
- angvilivili angvilivili rokorokot = angrokorokot
- angvulai angkem spielen mit kleinen Speeren aus Saksakrippen [play with  
little spears made of sago midribs]  
a vul das Innere des Saksakstengels als Ziel [the inside of a  
sago stem as a target]
- ani Zweckbestimmung, wozu, auch Grund: weshalb [purpose, for what; also reason,  
why] = kuli sa, using sa?
- anī heiß machen, backen, verbrennen (tr.) [to heat, cook, to scorch stg]  
= anini
- aning heute (aber im Augenblick noch nicht) cf. ginang (today (but not yet  
right at this minute))

- anini anini kut Feuer anzünden, Feuer unterhalten [to light a fire, to keep a fire going]
- anitun anutun, anu Mann [man]  
mang anu, mang anutun irgend einer [someone, anyone]
- anoknok bitten, anflehen, mit lautem Rufen etwas fordern [to ask for, to intercede for, to implore, to demand something with loud cries]  
na ka anoknok ua ta pepa [I will ask you for some paper]
- anoknokop amomok beschwichtigen, trösten [to calm, to console]
- anu = anutun Mann [man]  
mang anu irgendeiner [somebody]
- aongos = akamus alle [all]  
ri vap aongos alle Menschen [all people]
- aororokolai asesepolngai verändern, vertauschen (Kind vertauschen) [to alter, to exchange (to exchange a child)]
- aoros = amatung hinlegen [to put down, to lay down]
- aot wachsen lassen [to cause to grow]  
a vunep kate vil aot a iruiru na ei [the earth causes the grass and trees to grow]  
ot gut gewachsen [to grow well]
- apanga aufmachen [to open]  
kute apanga a ngurum mach den Wund auf [open the wound]
- apapasa ku dang apapasa sprich leise [speak softly]
- apapasim einschläfern [to put to sleep]
- apapating überzeugen, auf jem einreden, um ihn zu überreden [to convince, to urge s.o. in order to persuade him]
- apek arbeiten in der Pflanzung [to work in the garden]  
a apek Pflanzungsarbeit [garden work]  
aisok arbeiten ist ein eingeführtes Wort [aisok 'work' is an introduced word]
- apetekai-ni kate asinong apetekai ni kana naip er hat sein Messer verlegt [he has mislaid his knife]  
petekai anderswo sein [to be elsewhere]
- apang a kati kate oro apang das Boot liegt auf der Seite (bei Wind) [the boat is heeling over (in the wind)]
- apikai kala angan a tua na kate apikai nai amangana zerkaute vun u.steckte es in d.Mund s. Kindes [he chewed up vun and put it in the mouth of his child]

- aping jem überraschen, Schreck einjagen [to surprise s.o., scare s.o. stiff]  
 kila aping ia.ku kopong abis! [they hurried him along: Get a  
 move on!]
- apingping aping jem zur Eile antreiben, Beine machen: [to get s.o. to hurry,  
 to get a move on]  
 kila aping ia [they hurried him along]  
 ku kopong abis! [hurry along quickly!]
- apini tr. mit ta, belehren mit [with ta, to instruct in]
- apolok pflanzen [to plant]  
 polok a uvene [plant the ...]
- apongo überdrüssig werden [to grow weary of]
- apuang ani widersprechen [to contradict]
- apuang die Haut abtrocknen [to dry off the skin]
- apung bedecken [to cover]  
 a ulang apung a vunep Nebel bedeckte die Erde [a mist covers the  
 earth]  
 kate apung a matana [he covers his eyes]  
 kite apung a patuna i lu [they cover the roof of the house]
- apus füttern [to feed]  
 ku apus vongo, pura [feed the pigs, the hens]
- aradang anreden [to speak to, to address]  
 kila aradang ruak ania [they spoke to him ...]
- arai-ni sehen [to see]  
 na ka arainim ich sehe dich [I see you]  
 ararai behüten, aufpassen auf [to guard, to watch over]
- arakus arakrakus sagen, sprechen, Sprache Rede. [to say, to speak, speech,  
 talk]  
 ku arakus iau tatana [talk to me about it]  
 kala kamus kag arakus anim das ist alles was ich zu sagen habe  
 [that is all I have to say]
- aran Pandanus [pandanus]
- ararai behüten, aufpassen auf [to guard, to watch over]  
 na ka arainim ich behüte dich [I (will) guard you]  
 arai sehen [to see]
- ararangis rein, rein machen [clean; to clean]  
 dap arangrangis rein wischen [to wipe clean]
- arokot festmachen, anheften [to secure, to fasten]  
 dokot fest kleben [to stick fast]



aroron ku te vil aroron ia mach es gut [do it well]  
 aber: ku te vil aro ia [but: do it well]

arukruk schütteln, rütteln [to shake, to jolt]

asag, asam, asana Namensvetter [(my, thy, his) namesake]  
 rilong kate agasanai [the two of them have the same name]

asaig asaim, asaina Kinn [(my, thy, his) chin]

asaisai kila asaisai ani konoria holten Fische für ihren Bruder [they caught  
 fish for their brother]

asakolai-nia stellvertreten [to substitute]  
 nau sa asakolainia e.falsches Kind unterschieben [to substitute  
 (sneak in) a false (changeling) child]  
 = asesepolngai = aororokolai

asalak herbeibringen, tragen, hinaufheben [to fetch, bring here, to carry,  
 to lift up]

asan Name [name]  
 kag asan, ku posong kam asan, kite posong ia ta kana asan Namen  
 geben [to give names: my name, give your name, they give him his  
 name]  
 rilong kate angasanai Namensvettern [namesakes]

asang asangai zur Kenntnis bringen, etwas verraten, ausplaudern [to bring to  
 s.o.'s knowledge, to disclose stg, to divulge]  
 asangai-ni-asi neke kate asangainia wer hat es ausgeplaudert [who  
 has divulged it]

asarakai = tarak aufblicken, um jem. anzuschauen [to look up, to look at s.o.,  
 to watch s.o.]  
 de asarakai [look at]

asasain tr. riechen [to smell]

asasangai-ani kite asasangai ani vul probieren d.Kanu aus (eigtl:machen es  
 eilen) [they try the canoe out (literally: make it go fast)]

asasasai-ni jem. Nachricht schicken, benachrichtigen [to send s.o. news, to  
 send word to, to inform]

asaul tr. rollen [to roll]  
 asaul pokai ni umwenden [to turn over, round]

asavang kak jem. ein Bein stellen [to trip s.o. up]  
 kite asavang kak iau [they tripped me up]  
 savang fallen [to fall]

asel anreichen [to hand to]  
 sel in Empfang nehmen [to accept]  
 kate asel arikek ia gibt ihm Gift [give him poison]

- asesel kate asesel a niu er bringt Kokosnüsse zum Verkauf [he brings coconuts to sell]
- asesepolngai = aororokolai vertauschen, verändern [to exchange, to alter]
- asiang ku asiang aduk a tepe fülle d.Korb voll [fill the basket full]
- asikei für immer [for ever]
- asinakai = asioi niesen [to sneeze]
- asinong hinlegen, schaffen [to lay down, to create]
- asioi niesen [to sneeze]
- asising = asing baden [to bath, to bathe]  
 asing dap nach dem Baden d.Haut frottieren [to rub the skin after a bath]
- asòk senden, befehlen [to send, to order]  
 a asok der Auftrag, das Gebot [task, command]
- asu Stock zum Taro Löcher machen [stick for making holes to plant taro in]
- asuai ni fortwerfen, wegjagen [to throw out/away, to drive away]
- asukang bilangang, avulang gleichwie, gleichsein, ta mit [just as, to resemble, with ta]
- asung sich nähern [to draw near]  
 kate pasal asung a tanguna näherte sich ihm von hinten [he approached him from the rear]
- asungai angasungai nahe bei, in der Nähe [close by, close at hand]  
 takam asung herbei schleppen [to carry/drag stg hither]
- asusuk anini anzünden [to light, to set fire to], a kut
- atadut aufrichten [to lift up]  
 ku tak atadut a nat [lift up the boy]
- atakun herbeiführen, herbeirufen [to cause, to summon s.o. hither]
- atalipai-ni fortgehen von, verlassen [to go away from, to leave]
- ataltalai amalangas dang ataltalai deutlich sprechen [to speak distinctly]
- atalungan frei lassen, aufhören mit etw. [to set free, to stop doing stg]
- atapaitai hervorbringen [to produce, to bring forth]  
 deo kate vil atapaitai ni ei [God causes the trees to produce fruit]
- ataping plötzlich [suddenly]  
 kata tung ataping e matag er stand plötzlich vor mir [suddenly]

there he was before me]  
 tapping erschrecken [to startle]

atattung jem. herbeiholen [to fetch s.o.]

atdangai Herz [heart]  
 a atdangaiig, kag atdangai mein Herz [my heart]

aterei in die Höhe schauen machen, d.h. töten [to make gaze upwards, i.e. to  
 kill]  
 terei in die Höhe schauen [to look upwards]

ati Saksakblatt (einzelblatt) [sago leaf - a single leaf]  
 a kereng Palmwedel von Saksak [sago palm frond]

ati = ti dass, damit (hat Substantiv mit Possessivpronomen nach sich [that, so  
 that, in order that (is followed by a noun plus possessive pronoun)]  
 si ta asok ua ati kam tainau ani kag nem [who sent you to steal  
 my things]

atikok atakuk etw.aufhängen (an e.Nagel) [to hang stg up (on a nail)]

atinai ni wegschütten, ausschütten [to pour away, to pour out]

atipadot drängen zu etw. [to push against stg]

atogon atoron beanspruchen, zu eigen haben [to claim, to take into one's  
 possession, to have as one's own]

atoron atogon beanspruchen, zu eigen haben [to claim, to take into one's  
 possession, to have as one's own]

atos verkaufen [to sell]  
 a vap te atos Händler [traders]

atukulai Grund, Ursache [reason, cause]

atukus immer stets [always, forever]

atung bis [until]  
 atung ti tan [until the day]

atung hinstellen [to stand stg up]

atutuk fragen [to ask]  
 kite atutuk iau [they asked me]

atutuman schwören, beteuern [to swear, to assert]  
 ku atutuman ti schwören bei [to swear by]

atutunan Gestalt, Gesicht von einem andern annehmen [form, shape; to take on  
 the face or appearance of another]

atutus einem Kind die Brust geben [give a child the breast]  
 kate atutus a nat [she is feeding the child]

- auai venia zusammengehen mit, begleiten [to go together with, to accompany]
- aulitai ni umgeben, rund herum machen [to surround, to put around]  
kite omo aulitai ni matang [they ... around the garden] cf. ulit
- aungaaunga fortziehen (für immer von e.Platz) [to leave a place forever]
- aungan mi ka aungan holt Blätter zum Saksakkochen [fetch leaves for cooking sago]
- auraurakai ni ku ago ta auraurakaian anig stoß mich nicht, laß mich in Ruhe  
[don't shove me, leave me in peace]
- aus atmen [breathe], sinong aus ausruhen [to rest]  
sinong ausai müßig sitzen [to sit idle]
- ausai [idle]  
sinong ausai müßig sitzen [to sit idle]
- ausingai ni anführen, andern vorangehen [to lead, to go at the head of others]  
ku ausingai ni vap anesingig [lead the people to me]
- avam Keule [club (or thigh)]
- avilok bat um e.Sache herum reden (ohne sie klar zu stellen) [to talk around a matter (without putting it clearly)]
- avulang bilang-bilangang ta wie [like]  
avulang ke wie dieses [like this thing]
- avuluk abuluk anfeuchten [to moisten, to wet]
- ba a matana ba er ist blind [he is blind]  
kite la ba ani kuku kuli rina ang kila pasal lesingina sie  
konnten nicht mehr die Wolken, sehen ... [they could no longer  
see the clouds over this village as they walked away from it]
- babanan tu babanan stand wie eine Wand cf. Alt.Test, p.20 [stand like a wall  
cf. Old Testament, p.20] [editor's note: this Old Testament is not  
extant, to our knowledge]
- bakang knallen [to fire, to explode]  
a masket kate bakang [a rifle fires]  
a gulung kate bakang
- bakum taro anhäufeln [to heap up taro]
- bala Berg (nicht allzuhoch) [hill, mountain (not overly high)]; mulang Fels  
[cliff]; mi ka ngat nei bala schlägt Gras auf dem Berge [to  
slash grass on the hill]  
nanang hoher Berg [high hill]
- banam Messer, Buschmesser [knife, bush knife]

bang Fels [cliff]

bangang Riff [reef]

bangang a bangang kumut Schweinskopf [pig's head]

bangat e bangat in der Nähe des Hauses, vor dem Haus [near to the house, in front of the house]  
 kate sinong e bangat i lu [she sits in front of the house]  
 Der Platz des Dorfes, für d.Weiber reserv. [the village square, reserved for the women]

bas bellen [to bark]

a kauvek kate la bas kukuna der Hund bellte es an [the dog barked at it]

bas ani schelten, poltern [to abuse, to scold]

a ve te bas Poltron [a noisy fellow]  
 a manga papan Großmaul [a braggart, a boaster]

bat hindern, verbieten, wird andern Verben angehängt [to prohibit, is attached to other verbs]

tu bat verbieten [to prohibit, forbid]  
 pukabat sterben, um andere zu retten [to die, in order to save others]  
 kite ki bat mit Schlüssel verschließen oder etw. im Zorn verbieten [to lock with a key or to forbid stg in anger]

be Schmetterling [butterfly], a be [the butterfly]

bebe Blattscheide von Limbum [leaf sheath of limbum palm] [*limbum* = Tok Pisin, palm, arecoid palm]  
 laka e.Gefäß daraus [a container made therefrom]

bekai ni ausgießen [to pour out]

ku bekai ni laman [you pour out the water]  
 a bekai ni hineingießen [to pour into]

bengebenge vengevenge Nashornvogel [hornbill]

bien köder (zur Angel) [bait (for fishing)]

bil vil tun, machen [to do, to make]

bil akorong gerade machen [to make upright]  
 bil sip beendigen [to finish]

bilangang avulang gleich sein, ähnlich sein [to be alike, to be similar]  
 bilanganke, bilanke so wie dies [like this]

bis bis lu, vil lu Haus bauen [to build a house]

kite bis pul Gras holen [to fetch grass]

bis, vis bekämpfen [to fight]

angbis, angvis mit einander kämpfen [to fight one another]

- bisok Das Plätschern [splashing]  
 voi kate longong a bisok i ose hörte das Plätschern des Ruders  
 [he heard the splashing of the oars]
- bivo Heuschrecke [grasshopper]
- bokol aus dem Wasser auftauchen [to pop up out of the water]  
 kate bokol lenei laman [he pops up from the water]
- bolo volo Bündel [a bundle]  
 a bolo kut [tie up a bundle]
- bolobolo a bolobolomal Bündel [bundle]  
 a bolobolomal i ngavia-e Paket Saksak [a sago bundle]  
 sonst Bolo [usually Bolo] a bolo kut (ohne i) [without i]
- bolok kite angan kirak bolok  
 kite angan kirak kamak  
 kite angan kirak takinok  
 kite angan kirak sokinok sie essen Taro ohne Zuspeise [they eat  
 taro without any side dishes, meat]
- bolo-puka-ban Ausruf des Staunens, etwa alle Wetter, Potz tausend [exclamation  
 of astonishment, something like My word! The devil!]  
 haipua!
- bonai ani de bonai sehen, um sich zu vergewissern, nachschauen [to see, in  
 order to make sure of stg, to inspect, to have a look]  
 longobonai hören [to hear]
- boro a siva boro, a siva boro palau ein Platz, wo nichts wächst [a place  
 where nothing grows]
- bot taub [deaf]  
 a talingam kate bot? kute talinga-bot bist du taub [are you deaf?]  
 longo bot ungehorsam sein, nicht hören [to be disobedient, not  
 to obey]
- buas emportauchen zur Oberfläche [to dive upwards to the surface]
- bubuk, buk wollen - ohne Zwischenpartikel mit andern Verben verbunden [to  
 want - joined to other verbs without an intervening particle]  
 kate buk mat will sterben, ist Todkrank [wants to die, is mortally  
 ill]  
 kate buk angan ist hungrig [is hungry] Objekt steht mit ania:  
 [the object is expressed with ania]:  
 kate buk raung ania [he wants to kill him]
- bubut a malu kate bubur der Wind weht [the wind is blowing]
- bubutlun Weiße Ameise [white ant]
- buk bubuk wollen [to want]  
 kate buk mat [he wants to die]  
 objekt mit ani [the object with ani] kate buk raung ania [he wants  
 to kill him]

- bukak Fremdwort [loan word] = sovusulai niederknien [to kneel down]
- bukbuk weiß [white]
- bunepan erdig, voll Erde [earthy, full of earth]  
a pukunina kate bunepan [this body is full of earth]
- bung Rauch [smoke]
- bungas rauchig, trüb [smoky, cloudy]
- burume Pandanus art mit langer roter Frucht [pandanus sp. with long red fruit]
- bus Hochwasser, Flut [high water, high tide, flood tide]  
a bangang kate bus = pusak ganz hohe Flut [very high water]
- bus a paip kate bus die Pfeife ist verstopft [the pipe is blocked up]
- buta Asche [ash]  
a buta i kut
- dadaumen dadausan rein, sauber, frisches Blatt am Baum [clean, neat; fresh  
leaf on a tree]  
dadaumen rein zart [clean and fresh]
- dadausan dadaumen rein, sauber [clean, neat]
- dal ziehen [to pull]  
kite dal alak a kati e ngerelo ziehen d.Boot ans Ufer [to pull  
the boat onto the shore]
- dang sprechen, reden [speak, talk]  
dang akorong richtig sprechen [speak truly]  
dang using nachsprechen [to repeat what is said]
- dang Rede, Sprache [talk, speech]  
dang akit daut sprechen, drohen [speak, threaten]
- dangdang kusil jem. nachsprechen, nachahmen (Spott) [to repeat s.o.'s words,  
to imitate s.o. (in mockery)]  
dang using nachsprechen, um zu lernen [to repeat, so as to learn]
- dap kala teng dap a sikei a vingo na kala saul asiang er griff nicht gut  
e.Kapiaka d.h. sie entglitt ihm [he didn't grasp the breadfruit  
properly, i.e. it slipped away from him]
- dap reiben, abreiben [to grate, to rub down]  
asing dap nach dem Baden die Haut abreiben, frottieren [to rub  
down the skin after bathing, to rub]  
auch: ki asing dap a natpopo [also: they will rub down the baby's  
skin after bathing]
- daung kämpfen, Kampf [to fight, a fight]

- daus raus waschen [to wash]  
ku daus a matam na kungam [wash your face and your hands]
- de ni sehen [to see]  
kute denia siehst du ihn? [can you see him?]  
ia de sieh mal da! [look here!]  
de korong = kinlai erkennen [to realise, to recognise]
- dek dek a kariu Bambus spleißen [to split bamboo]  
part.perf. tadek [past participle tadek]  
tak dek a vakup Kleid zerreißen [to tear one's clothing] = tak  
ding a vakup
- difil dipil ohne Fische vom Fang heimkommen [to come home without a catch of  
fish]
- dikut zusammenknupfen [to tie together]
- dinau = a kope Schuld [debt]  
a dinau singina seine Schuld, d.Schulden, die er gemacht [his  
debt, the debts he incurred]
- ding pe Haut abziehen [to strip off skin, to skin]  
kite ding a me e.Ziege abziehen [to skin a goat]  
tak ding a vakup d.Kleid zerreißen [to tear one's clothing]
- dok kleine Muschel, dient zum Anfertigen von Tanzrasseln [a little shell,  
which is used for making dance-rattles]
- dokot intr. festkleben [to cause to stick fast]  
adokot tr.
- dong hinunter anfüllen [to fill (fill up from the bottom)]  
kite pongos dong a bebe [they wash and fill up the leaf sheath]  
kite ngumut dong a kap ta vua pflücken einzelne Betelnüsse, und  
füllen damit den Kalkbeutel [they pick individual betelnuts, one  
by one, and fill the limepouch with them]  
ri matan Kipang kita tanga dong iau d.Kipang hauten Bäume ab,  
sodaß sie auf mich fielen [the Kipang felled trees so that they  
fell on me]
- dong kite dong bat a laman e.Zaun durch den Bach machen, um treibende  
Kokosnüsse aufzuhalten [to make a weir across a stream, to catch  
drifting coconuts]
- dot einbohren [to bore into]  
a dokte kate dot a ri vap Spritzen geben [to give an injection]
- dual stark, Stärke [strong, strength]
- duduai ruduai entgegengehen [to go to meet, to face]  
kate duduai a tamana, kate pasal ruduai [he meets his father, he  
goes to meet]
- dudum Schwamm [sponge]



duik ug duik naßhaarig [wet-haired]

duk ta = pam voll, zahlreich [full, numerous]  
kite duk tuman sie sind zahlreich [they are numerous]

dul Schlamm [mud]  
a selen kate dulan (dul) [the path is muddy]

dulan schlammig [muddy]

dup ni dup ganz verbrennen [burn up completely]

dup Zigarrenstumel [cigar butt, cigar end] cf. tuk u. [&] tukang

dut aufstehen [to get up]

e in, an (nur bei einigen Wörtern, e ngerelo, am Ufer, e rina, im Dorf) [in,  
on (only before certain words ... on the shore ... in the village)]  
eke usw [eke etc]

eb Lianenart in kleine Stücke zerschnitten und auf d. Feuer erhitzt, dient sie  
zusammen mit mal zur Vergiftung von Flußfischen cf. mal [a kind of  
vine, cut into tiny pieces and heated on the fire, it is used  
together with 'mal' as a poison for river fish, cf. mal]

eng [rummage]  
ku eng gule tokoi nei keve beg krame u. suche nach in d. Säcken  
[to rummage and search in the bag]

ei Baum [tree]

eke hier [here]  
aneke hierher [hither]

emung nachher, nach, hinter [afterwards, after, behind]  
kate emung singina, kate aemung ia folgt ihm [follows it]

epengina leerer Behälter, Messerscheide [empty container, knife sheath]

eres ausbreiten, flach hinlegen [to spread out, to lay out flat]  
kite eres a pepa [they open a paper]  
eres a buk Buch öffnen [to open a book]

# LAVONGAI TO ENGLISH WORDLIST AND ENGLISH TO LAVONGAI INDEX

Clive H. Beaumont and M.J. Lloyd

## 1. INTRODUCTORY REMARKS

This wordlist has been compiled mainly from Father Stamm's grammar. Number references are to paragraphs in the grammar. Words from other sources are all marked SIL for Lithgow and Claassen 1968, or TD for Tamsin Donaldson's field notes. Lithgow and Claassen's lists are in phonetics but items used have been adapted to a practical orthography. This wordlist does not include all the text vocabulary.

## 2. LAVONGAI TO ENGLISH WORDLIST

### A

a	1. (def.art.) <i>the, a</i>	an-	<i>go, go to</i>
	2. <i>yes</i>	ane	<i>to</i>
a-	1. (adverb prefix 5.8)	aneoi	<i>go where?</i>
	2. (transitive prefix 7.5)	ang	1. <i>but</i>
abis	<i>quick, quickly</i>		2. <i>that</i>
ago	<i>do not, stop</i>	ang-	(reciprocal prefix 7.6)
aina	<i>woman</i>	angalisai	<i>give presents to each other</i>
aino	<i>first, precede, go ahead, preceding thing or person</i>	angan	<i>eat</i>
akalit	<i>show</i>	angdikutai	<i>tie two ends of string together</i>
akamus	<i>all</i>	angduai	<i>meet each other</i>
akit, akitan	<i>strongly</i>	angis	<i>vine</i> SIL
akopong	<i>chase away</i>	angisa	<i>when?</i> SIL
akororongai	<i>choose a girl for a bride, buy a bride</i>	angkatitai	<i>gnashes (his teeth)</i>
akus	<i>story</i> TD	angradangai	<i>speak</i>
alak	<i>aloud</i>	angsasangai	<i>run together</i>
alava	<i>enlarge, long, loudly</i>	angsusui	<i>ask</i>
alek	<i>upright</i>	angtangis	<i>cry together</i>
aleng	<i>frighten</i>	angua	<i>two</i>
alik	<i>make smaller</i>	anguan	<i>again and again, once again</i>
alipai	<i>make room for</i>	angvis	<i>fight each other</i>
alis	<i>give</i>	ani	<i>for</i>
amalak	<i>at once, immediately</i>	ania	<i>for it, for him, with him</i>
amangkamus	<i>praise</i>	ani sa	<i>what for?</i>
amatan, raung amatan	<i>kill</i>	anongo	<i>yesterday</i> SIL
amatung	<i>lay</i>	anti	<i>cut, cutting</i>
aming	<i>punish</i>	anu	<i>man</i>
amunai	<i>hide, hiding</i>	aongos	<i>all</i>
		aopos	<i>surprised</i>
		apek	<i>work</i>

apuat *four*  
 arai, ararai *see, watch, look out for*  
 arakus *say*  
 arikek *spoilt*  
 aro *make better, improve*  
 asa *what?*  
 asai *jawbone, chin* SIL  
 asalak *bring, carry*  
 asan *name*  
 asiang *roll down*  
 asinong *put*  
 asok *send*  
 asuai ni *throw away*  
 at *stone* TD  
 atdangai *heart*  
 ati (conjunction 8.7)  
 ato *redeem*  
 atol *three*  
 atung *make stand up, erect, lift*  
   *up, put*  
 au *what?, where?*  
 auliulitai *round* SIL, *go around* TD  
 ave *where?*

B  
 ba *not see, be blind*  
 bas *explode*  
 be *butterfly* TD  
 bengebenge *hornbill*  
 bil *do, action*  
 bilan *how?*  
 bin *bean* SIL (< English)  
 bis *fight*  
 bubuk, buk *want*  
 buk *book* (< English)  
 bung *smoke* SIL  
 buta *ashes* SIL

D  
 dang *words, speak, say*  
 dap *rub*  
 de *see*  
 dek *smash, cut lengthwise*  
 difil, dipil *come back from fishing*  
   *without result*  
 dikut *tie together*  
 dinang *yellow* TD  
 ding *v. tear*  
 duai *meet somebody*  
 dual *stronger*  
 duk *full* SIL  
 dul *mud*  
 dulan *muddy*

E  
 e *on, at, in*  
 ei *tree*  
 eian *stick (of tree)*  
 eke *here*  
 eloi *dear me*  
 emung *then*  
 enei *in*  
 eng *that*  
 eoi *where?*  
 evang *there*

F  
 figol *have hiccoughs*

G  
 -g *my*  
 gal *bush*  
 gulang *play, playing*  
 galgal *dry* SIL  
 go *wait, live*

H  
 haina *woman* SIL  
 hat *stone*  
 higenen *man* SIL  
 his *nose* SIL  
 hula *tusk* SIL  
 hungui *feather* SIL

I  
 i *of*  
 ia *him, her, it*  
 iai *tree* SIL  
 iam *you*(sg.)  
 iat *stone* SIL  
 iau *me*  
 ien *n. fish*  
 ienan *fishing*  
 ilesvak, ilesvauk *tomorrow*  
 ilua *no*  
 imem *us*(excl.)  
 imi *you*(pl.)  
 imilong *you*(du.)  
 imitol *you*(tr.)  
 imlong *us*(du.excl.)  
 imtol *us*(tr.excl.)  
 inei *of*  
 ingainga *mosquito* TD  
 inongos *food*  
 inum *drink* TD  
 io *yes, it is as you suggest*  
 io ko *goodbye* TD  
 ira *us*(pl.incl.)  
 iria *them*(pl.)

irilong *them(du.)*  
 iritol *them(tr.)*  
 irong *us(du.incl.)*  
 irotol *us(tr.incl.)*  
 iruiru *grass, low shrub*  
 iruirun *covered with grass*  
 is(-u-) *nose TD*  
 K  
 ka *he will*  
 kafil, kapil *headgear of the women*  
 kag *my*  
 kak(-i-) *foot, leg*  
 kala *light (not heavy)*  
 kala *he (past)*  
 kalakala *shoulder SIL*  
 kalip *paddle*  
 kalkalama *tongue SIL*  
 kalto *star SIL*  
 kam *your(sg.)*  
 kamem *our(pl.excl.)*  
 kami *your(pl)*  
 kamilong *your(du.)*  
 kamitol *your(tr.)*  
 kamlong *our(du.excl.)*  
 kamong *our(tr.excl.)*  
 kana 1. *his*  
     2. *this TD*  
 kane 1. *snake SIL*  
     2. *this SIL*  
 kanta *his*  
 kapau *lie(i la kapau be cheated)*  
 kara *our(pl.incl.)*  
 kari *their(pl.)*  
 karilong *their(du.)*  
 karitol *their(tr.)*  
 karong *our(du.incl.)*  
 karotol *our(tr.incl.)*  
 kate *he, she, it (with present tense)*  
 katela *(past tense particle)*  
 katu *egg SIL*  
 katui *seed TD*  
 katuvul *round TD*  
 kau *yam*  
 kaukau *sweet potato, mock yam*  
 kauvek *dog SIL*  
 kavang *old SIL*  
 kavong *old TD*  
 kavul *girl, daughter, small woman*  
 kavulik *girl*  
 ke *this, of*  
 kebkeb *down*  
 kedik *where?, what?*  
 keke *of*  
 kel *dig*

kesi *whose*  
 keve *some*  
 ki *they (fut.)*  
 kiki *be angry*  
 kila *they (fut., narrative)*  
 kirak *taro*  
 kiskis *yellow SIL*  
 kisngana *wife*  
 kit *hard TD*  
 kite *they (present)*  
 kitela *they*  
 ko *(negative 7.14)*  
 koko *rain*  
 kolo *dry TD*  
 kone *sand*  
 konen *sandy*  
 kong *catch*  
 kono *earth SIL*  
 kono posok *sand SIL*  
 kono- *brother*  
 kopon *run away*  
 kotol *our(tr.incl.)*  
 kotong ina *coast watcher*  
 kovek *not*  
 ku *you (sg.fut.)*  
 kuan n. *stack, heap*  
 kudik *short SIL*  
 kui 1. *blow*  
     2. *pain*  
 kuku *cloud*  
 kula *you (fut., narrative)*  
 kuli *on*  
 kuli sa *what for?*  
 kulit *skin SIL*  
 kunga- *hand*  
 kupkup *seed SIL, seedling TD*  
 kute *you(sg., present)*  
 L  
 lak *ascend*  
 laman *water*  
 lamlamon *heart SIL*  
 lang n. *fly TD*  
 langit *rain SIL*  
 lapan, lapun *old woman, old man*  
 lavongai *sandy beach*  
 le *(moving away) from*  
 leat *nine*  
 leng *afraid*  
 lengua *seven*  
 leoi *from where?*  
 lesikei *six*  
 letol *eight*  
 lik *small, little*  
 liklik *small*  
 lima *five*

limalolet *eight*  
 livus *adj. cold* SIL  
 lomon *think*  
 lomlomonai *think*  
 lomontangia *love*  
 longobot *disobedient*  
 longong *hear*  
 looo *hullo*  
 lu *house*  
 luk *v. catch (fish), take (medicine),  
 find*  
 lukan *catch, keep on catching*  
 luk ien *catch fish*

## M

-m *your(sg.)*  
 maiten *heavy* SIL  
 makan (denotes plural in folklore,  
 people or animals)  
 makan valuka *wallaby people*  
 makanga *green* SIL  
 makarap *sun* SIL  
 makas *wound*  
 malek *red* SIL  
 malikom *flying fox*  
 malila *the smooth sea*  
 malu *wind*  
 mamai *father (south coast)*  
 mamain, a mamain ta *all*  
 man *if, when*  
 mang *a, any, some, something, some-  
 body*  
 mang keve *some*  
 mang matan *some sort of, some kind  
 of*  
 mani 1. *bird* SIL  
 2. *money (< Pidgin)*  
 manus *warm* TD  
 marala *grown man, warrior, enemy*  
 maramarak *please, pleased*  
 masan *why not?*  
 mases *match, box of matches (<  
 English)*  
 mat *dead, die*  
 mata *eye, face*  
 matag *before*  
 matan *kind, time (a matan sikei  
 once; poisa matan how many times?  
 how often?)*  
 matang *garden*  
 matung *v. sleep* SIL  
 me *come* SIL  
 menlik *little bit*  
 mete *eye, face*  
 mik *urine* TD  
 mika *come here*

milong *you(du.)*  
 mingom *thirsty*  
 mis *root* SIL  
 misag *dislike*  
 miting *black* SIL  
 mitol *you(tr.)*  
 mo, moai ni *bury*  
 mol *hungry*  
 mulang *mountain*  
 mun *hide (intr.)*  
 mung *dirt*  
 mungan *dirty*  
 mutak *vomit*  
 mutakai ni *throw up something*

## N

na 1. *I*  
 2. *and*  
 3. (article 4.1)  
 -na *his*  
 naip *knife* SIL (< English)  
 namem *we(pl.excl.)*  
 nami *you(pl.)*  
 namlong, namong *we(du.excl.)*  
 namtol *we(tr.excl.)*  
 nang *that*  
 nas *know*  
 nat *son, boy*  
 natnatina *offspring of animals*  
 nau *I*  
 nauba *very much*  
 na uten *in the bush*  
 nei *where?, where is?*  
 nei, nai *in, into, the innermost part,  
 intestines*  
 neke *this*  
 nem *thing*  
 ngakan *n. stick* SIL  
 ngakum *crab* TD  
 ngan *leaf*  
 nganig *axe* SIL  
 nganvak, nganvauk *morning*  
 ngat, ngaut *cut grass*  
 ngaul *fishhook*  
 ngavia *sago*  
 ngelik *afternoon* TD  
 ngere *border, side*  
 ngerelo *beach*  
 ngisa- *tooth*  
 ngono *parent*  
 ngo *neck* SIL  
 ngur *mouth* SIL  
 ngut *louse* SIL  
 nia *he, she, it*  
 ninia *he, she, it*  
 nini *warm* SIL

niu *coconut* TD  
 no *bow of canoe*  
 no- *forehead* TD  
 numai, nungai *you*(sg.)

O  
 on *turtle*  
 onei *where is?*  
 ongo *galip tree*  
 onongo *cousin*  
 ororong *dream*

P  
 pa (plural 5.2)  
 paka *tail*  
 pakal *spear with a short point*  
 pakanga *liver* SIL  
 pakau *frog*  
 pala *bind*  
 palak *go, come, enter* TD  
 palpalimana *five*  
 pan *leaf* SIL, *tobacco* SIL  
 pangkul *above, higher up*  
 papa *outrigger gear*  
 papakangai *help*  
 papasimai *sleep, spend the night*  
 parik *no* (negative 7.8.1)  
 pasal *go, walk* SIL  
 pasianan *manage*  
 pasim *sleep, sleeping*  
 pasingan *lord*  
 pat *roof, head*  
 pata *bed*  
 patu- *head*  
 pauk *n. bark* SIL  
 pe *skin*  
 pei *that*  
 pepa *paper* (< English)  
 piupiu *finger, thumb* SIL  
 po (plural 5.2)  
 poisa *how many?*  
 pok *away*  
 pongos *wash*  
 pongua *two*  
 ponguapongua *two at a time*  
 popo *baby*  
 posok *white* SIL  
 potol *three*  
 potolpotul *three at a time*  
 pua (plural 5.2)  
 pua vap *the men*  
 puat *four* SIL  
 puka *death, killed*  
 pukun *body*  
 punuk *kill, murder* (tapunuk *killed*  
*(of animals killed for a feast)*)

pura *fowl, hen*  
 putput *mountain* SIL  
 putputuk *cut up*  
 putuk *break* (taputuk *broken*)

R  
 rai *storm*  
 ralai *snake* TD  
 rangai *blood*  
 rangaian, dangaian *bloody, soiled with*  
*blood*  
 raraung *to spear*  
 raung *to kill, the killing, spear*  
 raung amatan *to kill*  
 ravaim, ra vaim *pain, ache*  
 ri (specifier 5.2)  
 ria *they*(pl.)  
 rikek *bad, sick*  
 rilong *they*(du.)  
 rina *village, home*  
 rina- *mother*  
 ring *a very small piece*  
 riria *they*(pl.)  
 ritol *they*(tr.)  
 riuk *climb*  
 ro *good*  
 rokok *stick fast*  
 ruduai *meet*  
 rukun, rikun, lukun (plural with  
*relations* 5.2)  
 rukun tungag *my brothers*

S  
 sa *what?* SIL  
 sablai *smash*  
 saka *what kind, from what?*  
 salan *road, path* SIL  
 sande *Sunday* (< Pidgin)  
 sane *that* SIL  
 sang *what kind, from what?, which?*  
 sangauli *ten*  
 sap, saup *beat*  
 saul *roll*  
 saul asiang *roll down*  
 selen *road, path*  
 sep *drink*  
 serei *come*  
 si 1. *who?*  
 2. *of*  
 siang *descend*  
 sikei *one*  
 sikei a sangauli *ten*  
 sikeisikei *singly, one at a time*  
 silo *roast, roasting*  
 sin *meat* SIL  
 singai *to call somebody*

singi- (genitive and dative stem 6.1)  
 singig *to me, of mine*  
 singim *to you, of yours*(sg.)  
 singimem *to us, of ours*(pl.excl.)  
 singimentol *to us, of ours*(tr.excl.)  
 singimi *to you, of yours*(pl.)  
 singimilong *to you, of yours*(du.)  
 singimitol *to you, of yours*(tr.)  
 singimlong *to us, of ours*(du.excl.)  
 singimtol *to us, of ours*(tr.excl.)  
 singina *to him, of his*  
 singira *to us, of ours*(pl.incl.)  
 singiria *to them, of theirs*(pl.)  
 singirilong *to them, of theirs*(du.)  
 singiritol *to them, of theirs*(tr.)  
 singirong *to us, of ours*(du.incl.)  
 sinong *sit, alight, settle*  
 sinung *sit* TD  
 sip *all*  
 siva *place, spot*  
 siva lik *little bit, a short moment*  
 sivan *from where?*  
 sivani- *part of*  
 sokutai *stumble against something*  
 sol *jealous, envious*  
 solo *regale*  
 som *feed, fed*  
 soturungai *honour by bowing*  
 su *go as far as what place?*  
 sualai ni *hand over*  
 sui *ask*  
 suka *there*  
 sukana *that* TD  
 suke *other*  
 sula *spear* SIL

## T

ta 1. (indefinite article) *a*  
 2. *with*  
 3. (preposition for apposition with names of relatives)  
 4. *we*(pl.incl.)  
 ta, tan (preposition with intransitive verbs 7.15)  
 tab *omit, fail to do something* (7.8.3)  
 tabu *holy*  
 tading *torn*  
 tafak *lightning*  
 tainau *steal, rob*  
 takag *my*  
 takam *your*(sg.)  
 takaman *door*  
 takana *his, her*  
 tala (verbal particle 7.) *already*

taling *leave*  
 tama- *father*  
 talinga *ear* SIL  
 tan, taun *day*  
 tanei *surpassing* (5.7)  
 tangai *cut down*  
 tangam *sing, song, singing*  
 tangan *group, band*  
 tangin *new* SIL  
 tanginang *new* TD  
 tangis *crying*  
 tap *sweep*  
 tapai *for the present, first* (7.12)  
 tapak *leprosy*  
 tape *basket* SIL  
 tapping *surprised*  
 taptapai *sweep*  
 tara *we*(pl.incl.)  
 tasa *with what?*  
 tasang *before*  
 tasi *whose?*  
 tatag *my*  
 tatam *your*(sg.)  
 tatana *his, her*  
 tau- *sister* SIL  
 tau *not*  
 tauai *rich, powerful*  
 taun *to cook*  
 taungu *shell horn, horn*  
 taungun *blow the horn*  
 taviri *big* SIL  
 -te (present tense 6.1)  
 te, nei te *under*  
 tenei ngelik *good afternoon* TD  
 tenei vaik *good morning* TD  
 tenei vong *good evening* TD  
 teng *hold*  
 tepe *basket* TD  
 ti *of, on*  
 tinum, tinim *parcel with fried fish*  
 tipauk *claw* SIL  
 tisa *for what reason?, why?*  
 ti tan ang *today*  
 ti tan ang mansang *once upon a time*  
 tivu- *grandchild*  
 to *live*  
 tong-i- *back* TD  
 topong *begin*  
 toptopongai *take possession of*  
 torong *we*(du.incl.)  
 torotol *we*(tr.incl.)  
 tu *sugarcane* SIL  
 tuan *back* SIL, *bone* SIL  
 tuk *cut off*  
 tukul *base*

tuman *really*  
 tuna *eel* TD  
 tung *stand up*  
 tung alek *stand upright*  
 tunga- *friend, brother*  
 turung *to bow*  
 tus *breast*

## U

ua *you*(sg.)  
 uae *crocodile*  
 ue *cane*  
 ula *tusk* TD  
 ulen *moon* SIL  
 ung *hair*  
 ungan *fat* SIL  
 ungan *hairy*  
 ungui *feather* TD  
 usen *fall down (of rain)*  
 using *follow*  
 utan *bush*

## V

vai *lest*  
 vakal *thigh*  
 vaku *crabfishing trip*  
 vakup *cloth, laplap*  
 valuka *wallaby*  
 vanang *there*  
 vangang *head, ribs*  
 vap *people (males only), men*  
 vaik *morning* TD  
 vavau *wing* TD  
 ve *and* TD  
 vei *not*  
 venia *with him*  
 veua, veo *shark*

vikvik *tail* SIL  
 vil *do, make, cause*  
 villun *housebuilding*  
 vilua *killed*  
 vinga *belly* SIL  
 vingo *breadfruit trees*  
 vis *fight*  
 visa *do, doing* (6.8.5)  
 vitulava *big*  
 voi *rat*  
 voladuk *many* SIL  
 volo *bundle*  
 valorina *in all places, everywhere*  
 volo tan *all days, always*  
 volo uang *you people there*  
 vong *evening* TD  
 vongo *pig*  
 vongoiso *chunks of reef*  
 vou *victim*  
 vovos *float stunned*  
 vua *betelnut*  
 uang *the so and so, the one whose  
 name I do not know, or will not say*  
 vuk *little piece, elbow* SIL  
 vukei *stick* TD  
 vul *canoe*  
 vuluk *wet* SIL  
 vunep *earth, ground*  
 vunepan *soiled with earth*  
 vung *smoke* TD  
 vung *night* SIL  
 vungavunga *long* SIL  
 vusulai *knee* SIL, *joint* TD  
 vuta *ashes* TD  
 vutulava *big*  
 vuvui *grandparent*

## 3. ENGLISH TO LAVONGAI INDEX

## A

a ta, mang, a, na  
 above pangkul  
 action bil  
 (adverb prefix) a-  
 afraid leng  
 afternoon ngelik TD (*good afternoon*  
 tenei ngelik TD)  
 ahead, be aino  
 alight sinong  
 all akamus, aongos, mamain, a  
 mamain ta, sip  
 all days volo tan  
 all, in all places valorina

aloud alak  
 already tala  
 always volo tan  
 and na, ve TD  
 angry, be kiki  
 animals makan  
 any mang  
 around, go auliutai TD  
 (article, definite) a  
 ascend lak  
 ashes buta SIL, vuta TD  
 ask angsusui, sui  
 at e  
 away pok



*axe* nganig SIL

## B

*baby* popo  
*back* tongi TD, tuan SIL  
*bad* rikek  
*band* tangan  
*bark* n. pauk SIL  
*base* tukul  
*basket* tape SIL, tepe TD  
*beach* ngerelo  
*bean* bin SIL (< English)  
*beat* sap, saup  
*bed* pata  
*before* matag, tasang  
*begin* topong  
*belly* vinga SIL  
*betelnut* vua  
*better, make* aro  
*big* lava, taviri SIL, vitulava,  
 vutulava  
*bind* pala  
*bird* mani SIL, manu  
*bit, little* siva lik  
*black* miting SIL  
*blind, be* ba  
*blood* rangai  
*bloody, soiled with blood* rangaian  
*blow* kui  
*blow the horn* taungun  
*body* pukun  
*bone* tuan SIL  
*book* buk (< English)  
*border* ngere  
*bow* v. turung  
*bow (of canoe)* no  
*boy* nat  
*break* putuk  
*breast* tus  
*bride, choose or buy a bride* akoro-  
 rongai  
*bring* asalak  
*broken* taputuk  
*brother* kono-, tunga- (*my brothers*  
 rukun tungang)  
*bundle* volo  
*bury* mo, moai ni  
*bush* gal, utan (*in the bush* na  
 uten)  
*but* ang  
*butterfly* be TD

## C

*call somebody* singai  
*cane* ue  
*canoe* vul

*carry* asalak  
*catch* kong  
*catch (fish)* luk (ien)  
*catch, keep on catching* lukan  
*cause* vil  
*chase away* akopong  
*cheated, be* i la kapau  
*child* nat  
*chin* asai SIL  
*chunks of reef* vongoiso  
*claw* tipauk SIL  
*climb* riuk  
*cloth* vakup  
*cloud* kuku SIL  
*coast watcher* kotong ina  
*coconut* niu TD  
*cold* adj. livus SIL  
*come* me SIL, palak, serei  
*come back from fishing without result*  
 difil, dipil  
*come here* mika  
 (conjunction) ati (8.7)  
*cook* taun  
*cousin* onongo  
*covered with grass* iruirun  
*crab* ngakum TD  
*crabfishing trip* vaku  
*crocodile* uae  
*crying* tangis  
*cry together* angtangis  
*cut, cutting* anti  
*cut down* tangai  
*cut grass* ngat, ngaut  
*cut lengthwise* dek  
*cut off* tuk  
*cut up* putputuk

## D

*daughter* kavul  
*day* tan, taun  
*dead* mat  
*dear* me eloi  
*death* puka  
*deed* bil, vil  
*descend* siang  
*die* mat  
*dig* kel  
*dirt* mung (*dirty* mungan)  
*dislike* misag  
*disobedient* longobot  
*do* bil, vil, visa  
*dog* kauvek SIL  
*door* takaman  
*down* kebkeb  
*dream* ororong

*drink* sep, inum TD  
*dry* galgal SIL, kolo TD

## E

*ear* talinga SIL  
*earth* kono SIL, vunep  
*eat* angan  
*eel* tuna TD  
*egg* katu SIL, katui TD  
*eight* letol, limaletol  
*elbow* vuk SIL  
*enemy* marala  
*enlarge* alava  
*enter* palak TD  
*envious* sol  
*erect* atung  
*evening* vong TD, vung SIL (*good evening* tenei vong TD)  
*everywhere* volorina  
*explode* bas  
*eye* mata, mete

## F

*face* mete, mata  
*fail (to do something)* tab  
*fall down (of rain)* usen  
*fat* ungan SIL  
*father* tama-, mamai, mamem (south coast)  
*feather* hungui SIL, ungui TD  
*feed, fed* som  
*fight* bis, vis  
*fight each other* angvis  
*find* luk  
*finger* piupiu  
*finish* kamus  
*fire, firewood* kut  
*first* tapai  
*fish* ien  
*fishhook* ngaul  
*fishing* ienan  
*five* lima, palpalimana  
*float stunned* vovos  
*fly* n. lang TD  
*flying fox* malikom  
*follow* using  
*food* inongos  
*foot* kak(-i-)  
*for* ani  
*for it* ania  
*forehead* no TD  
*four* apuat, puat SIL  
*fowl* pura  
*fried fish, parcel of* tinum  
*friend* tunga-  
*frighten* aleng

*frog* pakau  
*from where* leoi  
*from (moving away)* le  
*full* duk SIL

## G

*galip tree* ongo  
*garden* matang  
*girl* kavul, kavulik  
*give* alis  
*give presents to each other* angalisai  
*gnash one's teeth* angkatitai  
*go* an, palak, pasal  
*go around* auliutai TD  
*go as far as what place?* su  
*go where?* aneoi  
*good* ro  
*goodbye* io ko TD  
*grandchild* tivu-  
*grandparent* vuvui  
*grass (or low shrub)* iruiru  
*green* makanga SIL  
*ground* vunep  
*group* tangan  
*grown man* marala

## H

*hair* ung  
*hairy* ungan  
*hand* kunga-  
*hand over* suailai ni  
*hard* kit TD  
*he* ninia, nia, (with present tense)  
     kate, (with future) ka, (with past)  
     kala  
*head* pat, patu-, vangang  
*headgear (of women)* kafil, kapil  
*heap* kuan  
*hear* longong, longo  
*heart* atdangai, lamlamon SIL  
*heavy* maiten SIL  
*help* papakangai  
*hen* pura  
*here* eke  
*her* ia  
*hiccoughs, have* figol  
*hide (intr.)* mun  
*hide, hiding* amunai  
*higher up* pangkul  
*him* ia  
*him, to* singina  
*him, with* venia  
*his* kana, kanta, takana, -na  
*his, of* singina  
*hold* teng  
*holy* tabu

*home* rina  
*honour (by bowing)* soturungai  
*horn* taungu  
*hornbill* bengebenge  
*house* lu  
*housebuilding* villun  
*how* bilan  
*how many?* poisa  
*how many times?* poisa matan  
*how often?* poisa matan  
*hullo* looo  
*hungry* mol

## I

*I* nau, na  
*if* man  
*immediately* amalak  
*improve* aro  
*in* e, enei, nei  
*innermost part* nei  
*into* nei  
*intestines* nei  
*it* ninia, nia, ia, (with present  
 tense) kate  
 (iterative) anguan

## J

*jawbone* asai  
*jealous* sol  
*joint* vusulai TD

## K

*kill* punuk, raung amatan, raung  
*killed* puka, vilua  
*killed (of animals killed for a  
 feast)* tapunuk  
*killing, the* raung  
*kind* matan  
*kind, some kind of* mang matan  
*knee* vusulai SIL  
*knife* naip SIL (< English)  
*know* nas

## L

*leaf* pan SIL, ngan  
*leave* taling  
*leg* kak(-i-)  
*leprosy* tapak  
*lest* vai  
*lie (= tell a lie)* kapau  
*lift up* atung  
*light (not heavy)* kala  
*lightning* tafak  
*little* lik  
*little bit* menlik, siva lik  
*little piece* vuk  
*live* to, go

*liver* pakanga SIL  
*long* adv. alava  
*long* adj. vungavunga SIL  
*look out for* arai, ararai  
*lord* pasingan  
*loudly* alava  
*louse* ngut SIL  
*love* lomontangia

## M

*make* vil  
*make better* aro  
*make room for* alipai  
*make stand up* atung  
*man* anu, anutan, higenen SIL (see  
 also men)  
*manage* pasianan  
*many* voladuk SIL  
*match, matches* mases (< English)  
*me* iau  
*me, to* singig  
*meat* sin SIL  
*meet* duai, ruduai  
*meet each other* angduai  
*men* vap, pua vap  
*mine, of* singig  
*moment, a short* siva lik  
*money* mani (< Pidgin)  
*moon* ulen SIL  
*morning* nganvak, nganvauk, vauk TD  
 (good morning tenei vauk TD)  
*mosquito* ingainga TD  
*mother* rina-  
*mountain* putput SIL, mulang  
*mouth* ngur SIL  
*mud* dul  
*muddy* dulan  
*murder* punuk  
*my* kag, singig, takag, tatag, -g

## N

*name* asan  
*neck* ngo SIL, engono TD  
*never mind* kantamem  
*new* tangin SIL, tanginang TD  
*night* vung SIL, vong TD  
*nine* leat  
*no* ilua, parik  
*nose* his SIL, is(-u-) TD  
*not* kovek, tau, vei

## O

*of* i, inei, si, ti, ke, keke  
*offspring (of animals)* natnatina  
*old* kavang SIL, kavong TD  
*old man, old woman* lapan, lapun  
*omit to do something* tab

*on e, ti, kuli*  
*once a matan sikei*  
*once, at amalak*  
*once upon a time ti tan ang mansang*  
*one sikei*  
*one at a time sikeisikei*  
*other (one) suke*  
*our(incl.) karong (du.), karotol*  
     (tr.), kotal (tr.), kara (pl.)  
*our(excl.) kamlong (du.), kamong*  
     (du.), kamtol (tr.), kamem (pl.)  
*ours, of (incl.) singirong (du.),*  
     singirotol (tr.), singira (pl.)  
*ours, of (excl.) singimlong (du.),*  
     singimtol (tr.), singimentol (tr.),  
     singimem (pl.)  
*outrigger gear papa*

## P

*paddle kalip*  
*pain kui, ra vaim, ravaim*  
*paper pepa (< English)*  
*parent ngono*  
*part of sivani-*  
*path salan SIL, selen*  
*people makan, vap*  
*piece, very small ring*  
*pig vongo*  
*play, playing gulang*  
*place siva*  
*please, pleased maramarak*  
     (plural) pua  
     (plural with relations) rukun, rikun,  
     lukun  
*potato, sweet kaukau*  
*powerful tauai*  
*praise amangkamus*  
*preceding aino*  
*present, for the tapai*  
     (prohibition) ago  
*punish aming*  
*put asinong, atung*

## Q

*quick, quickly abis*

## R

*rain koko, langit SIL*  
*rat voi*  
*really tuman*  
     (reciprocal) ang  
*red malek SIL, melek TD*  
*redeem ato*  
*regale solo*  
*ribs vangang*  
*rich tauai*  
*road salan SIL, selen*

*roast, roasting silo*  
*rob tainau*  
*roll saul*  
*roll down asiang, saul asiang*  
*roof pat*  
*root mis SIL*  
*round auliutai SIL*  
*round adj. katuvul TD*  
*rub dap*  
*run away kopon*  
*run together angasangai*

## S

*sago ngavia*  
*sand kone, kono posok SIL*  
*sandy konen*  
*sandy beach lavongai*  
*say arakus, dang*  
*sea, the smooth sea malila*  
*see arai, ararai, de (not see ba)*  
*seed katui TD, kupkup SIL*  
*seedling kupkup TD*  
*send asok*  
*settle sinong*  
*shark vaua, vao*  
*she ninia, nia, (with present tense)*  
     kate  
*shellhorn taungu*  
*short kudik SIL*  
*show akalit*  
*shrub, low iruiru*  
*sick rikek*  
*side, (my) ngere(-g)*  
*sing, singing tangam*  
*singly sikeisikei*  
*sister tau- SIL*  
*sit sinu SIL, sinong, sinung TD*  
*six lesikei*  
*skin kulit SIL, pe*  
*sleep matung SIL, papasimai, pasim*  
*small lik, liklik*  
*smaller, make alik*  
*smash dek, sablai*  
*smoke n. bung SIL, vung TD*  
*snake ralai TD*  
*so and so vuang*  
*soiled with earth vunepan*  
*some keve, mang keve, mang*  
*something, somebody mang*  
*son nat*  
*song tangam*  
*sort, some sort of mang matan*  
*speak dang, angradangai*  
*spear raung, sula SIL*  
*spear v. raraung*  
*spear with short point pakal*

(specifier) ri  
*spend the night* papasimai  
*spoilt* arikek  
*spot* siva  
*stack* n. kuan  
*stand up* tung  
*stand, make stand up* atung  
*star* kalto SIL  
*stay* ango  
*steal* tainau  
*stick (of tree)* eian, ngakan SIL,  
 vukei TD  
*stick fast* rokok  
*stone* hat, iat SIL, at TD  
*storm* rai  
*story* akus TD  
*stronger* dual  
*strongly* akit, akitan  
*stumble against something* sokutai  
*sugarcane* to TD, tu SIL  
*suggest, it is as you suggest* io  
*sun* makarap SIL  
*Sunday* sande (< Pidgin)  
*supporters* using  
*surpassing* tanei  
*surprised* aopos, taping  
*sweep* tap, taptapai  
*sweet potato* kaukau

## T

*tail* vikvik, paka  
*take (medicine)* luk  
*take possession of* toptopongai  
*taro* kirak  
*tear* v. ding  
*ten* sangauli, sikei a sangauli  
*that* nang, pei, ang, eng, sane SIL,  
 sukana TD  
*that man* voan  
*the* a, na  
*their* karilong (du.), karitol (tr.),  
 kari (pl.)  
*theirs, of* singirilong (du.),  
 singiritol (tr.), singiria (pl.)  
*them* irilong (du.), iritol (tr.),  
 iria (pl.)  
*them, to* singirilong (du.), singi-  
 ritol (tr.), singiria (pl.)  
*then* emung  
*there* suka, vanang, evang  
*they* rilong (du.), ritol (tr.),  
 riria, ria (pl.), kila, kita,  
 kitela, ki, kite  
*thigh* vakal  
*think* lomon, lomlomonai  
*thing* nem

*thirsty* mingom  
*this* neke, ke, kane SIL, kana TD  
*three* atol, potol  
*three at a time* potolpotul  
*throw away* asuai ni  
*throw up something* mutakai ni  
*thumb* piupiu SIL  
*tie together* dikut  
*tie two ends of string together* ang-  
 dikutai  
*time* matan  
*to* ane  
*tobacco* pan SIL  
*today* ti tan ang  
*tomorrow* ilesvauk  
*tongue* kalkalame SIL  
*tooth* ngisa-  
*torn* tading  
 (transitive prefix) a-  
*tree* ei, iai SIL  
*turtle* on  
*tusk* hula SIL, ula TD  
*two* angua, pongua  
*two at a time* ponguapongua

## U

*under* te, nei te  
*upright* alek  
*urine* mik TD  
*us*(incl.) irong (du.), irotol (tr.),  
 ira (pl.)  
*us*(excl.) imlong (du.), imtol (tr.),  
 imem (pl.)  
*us, to* (incl.) singirong (du.), singi-  
 rotol (tr.), singira (pl.)  
*us, to* (excl.) singimlong (du.),  
 singimentol, singimtol (tr.),  
 singimem (pl.)

## V

*very much* nauba  
*victim* vou  
*village* rina  
*vine* angis SIL  
*vomit* mutak

## W

*wait* go  
*walk* pasal SIL  
*wallaby* valuka  
*want* bubuk, buk  
*warm* manus TD, nini SIL  
*warrior* marala  
*watch* v. arai, ararai  
*wash* pongos  
*water* laman

*we* (incl.) torong (du.), torotol  
 (tr.), ta, tara (pl.)  
*we* (excl.) namong, namlong (du.),  
 namtol (tr.), namem (pl.)  
*wet* vuluk SIL  
*what?* asa, au, kedik, sa SIL  
*what, from?* saka, sang  
*what, for?* ani sa, kuli sa  
*what, for what reason?* tisa  
*what kind?* saka, sang  
*when* man  
*when?* angisa SIL  
*where?* tasi, ave, au, eoi, kedik,  
 nei  
*where is?* onei  
*where, where from?* sivan  
*which?* sang  
*white* posok SIL  
*who?* si  
*whose?* kesi  
*why?* tisa  
*why not?* masan  
*wife* kisngana  
*will, he will* ka  
*wind* malu  
*wing* vavau TD  
*with him* ania, venia

*with what?* tasa  
*woman* aina, haina SIL  
*words* dang  
*work* apek  
*wound* makas  
 Y  
*yam* kau  
*yellow* dinang TD, kiskis SIL  
*yes* a TD, io  
*yesterday* anongo SIL  
*you* (subject) nungai, numai (sg.),  
 milong (du.), mitol (tr.), nami, mi  
 (pl.)  
*you* (object) ua, iam (sg.), imilong  
 (du.), imitol (tr.), imi (pl.)  
*you* (with present tense) kute, (fut-  
 ure) ku, (past) kuta  
*you, to* singim (sg.), singimilong  
 (du.), singimitol (tr.), singimi  
 (pl.)  
*your* kam, takam, tatam, -m (sg.),  
 kamilong (du.), kamitol (tr.), kami  
 (pl.)  
*yours, of* singim (sg.), singimilong  
 (du.), singimitol (tr.), singimi  
 (pl.)  
*you fellows there* volo uang