

*A dictionary of Kwoma
a Papuan language of north-east New Guinea*

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A DICTIONARY OF KWOMA
A PAPUAN LANGUAGE OF NORTH-EAST
NEW GUINEA

Ross Bowden



Pacific Linguistics

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The Australian National University
Canberra

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by **Yabudimi** of **Nowiy** clan,
Bangwis village. The checkerboard
pattern represents the markings on the
animal's shell. 1972.

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PREFACE

This dictionary is based on data collected during anthropological field research among the Kwoma of the East Sepik Province of Papua New Guinea principally between October 1972 and January 1974 but also several shorter trips since. As an anthropologist my field research in the Sepik has focused on art, ritual and social organisation and it was never part of my original field plan to produce a work such as this. The dictionary emerged quite by chance in the course of another project. In 1988 after my sixth trip to the Sepik the ethnographic data in my field notebooks and in the transcripts of several hundred hours of tape recordings had accumulated to the point where I often knew that I had information on a particular topic but could not locate it. By that time I had begun using a portable word processor and I decided that the only way I could manage this growing body of data was to put as much of it as possible on to the word processor and compile a detailed index. I began this task the same year while working at the Metropolitan Museum of Art in New York, in the Department of Primitive Art (as it was then known). The first index I compiled included a section headed 'vernacular words'. The words under that heading soon grew to the point where they required a file of their own, and in the course of the seven years since then they have grown into this dictionary.

Many Kwoma have contributed directly or indirectly to this work. In particular I owe a great debt of gratitude to my main Kwoma field assistants: **Wachiigow** of **Giley** clan and **Manegey** of **Nowiy Teeki** clan, both of **Bangwis** village, and **Ayaba** of **Rama** clan, **Yelogu** village.¹ I also owe a special thanks to Councillor **Paul Nowiyakwar** Martin of **Nowiy Teeki** clan, **Bangwis**, who spent five energy-sapping weeks reviewing the entire manuscript with me in Melbourne at the beginning of 1994.

My understanding of the structure of Kwoma has benefited greatly from the pioneering researches of the (then) Summer Institute of Linguistics missionaries **Orneal (Neal)** and **Martha Kooyers**. Without the benefit of their publications I would never have undertaken this project. Neal and Martha Kooyers lived among the Kwoma at **Melawei** village for the purpose of learning the language and translating the New Testament into Kwoma for four years from late 1961 to early 1966, and continued their research for several more years at **Ambunti**, the local administrative centre. **Ambunti** is located at the southern end of the **Washkuk Hills**, the mountain chain the Kwoma occupy (Kooyers et al. 1971:37). According to the people at **Bangwis** village, my field base, both of the Kooyers spoke Kwoma well and **Martha Kooyers** in particular had a good idiomatic command of the language.

When I began fieldwork in late 1972 the Kooyers had published a number of short primers in Kwoma for use in village schools as well as several bilingual texts in Kwoma

¹ All bolded words, including proper names (of persons, clans, villages etc.), are spelt according to the orthography used for Kwoma words generally in this dictionary. For a guide to the pronunciation of the Kwoma orthography see 'Orthography and pronunciation' at the end of the Introduction. The spelling of unbolded village and language names, e.g. **Bangwis**, **Tongwinjamb** and **Manambu**, follows that of Laycock's *Sepik languages: checklist and preliminary classification*. Tok Pisin words are italicised.

and English dealing with the growing of cash crops (see References) but only one paper on the language: 'Phonemes of Washkuk (Kwoma)' (Kooyers et al. 1971). After I left the field in early 1974 they brought out their translation of the New Testament: *God Riiti Maji Kepi* ('God's Good News'), and Neal Kooyers produced a seventy-four page analysis of Kwoma grammar: 'Washkuk grammar sketch'. The following year Neal Kooyers published his paper 'Hierarchy of Washkuk (Kwoma) clauses' (1975). The Kooyers have since left the Summer Institute of Linguistics but they still live at Ambunti where they are engaged in general missionary work in the upper half of the Sepik.

In addition to benefiting greatly from their analyses of the language I draw on the Kooyers' work in this dictionary in three specific ways. First, I use Neal Kooyers' analysis of Kwoma grammar as the framework for my own, limited, comments on the structure of the language. Second, on the advice given many years ago of the late Donald Laycock I follow the Kooyers' orthography for Kwoma. Third, I have used the Kooyers' published Kwoma texts as a guide to spelling. Using their work as a guide to spelling, however, is not without its problems. Like other field linguists engaged in a long-term study of a previously unwritten language, the Kooyers' changed their minds over time as to how best to spell words. Their publications reflect this for they commonly spell the same word in different ways in different publications, and occasionally even in the same publication. For instance, they spell the Kwoma word for surprised or startled in five different ways: **negarabo** (the form I adopt here), **negiirabo** (Kooyers 1975:12), **nyegiirabo** (Mark 1:22),² **nyegarabo** (Mark 7:37) and **nyegerabo** (Acts 7:31). They similarly spell the word for cloud, mist or fog in five ways: **hejagwayap** (Luke 9:34, the form I follow here), **hejakwayap** (Luke 12:54), **hejakwoyapo** (Mark 13:26), **hejagwaya apo** (Rev. 1:7), and **hejagwoya apo** (Rev. 14:14). Again, they spell the term for hill in at least three ways: **kwow** (Kooyers 1974:21, the form I adopt), **kwowo** (1974:39) and **kwowu** (Luke 19:29).

In places the Kooyers also adopt the curious practice of splitting words into two parts; this suggests misleadingly that the second part is either a distinct word or a distinct suffix. (They also occasionally spell suffixes as separate words but this is a different matter; see Kooyers 1974:73.) For instance, their translation of Acts 15:29 includes the word **yopowu**, collect or bring together, which they spell **yopo wu**: **Kwo sikiyawasen yaya /yopo wu/ tawa aboboy kwo opoche atanakech** (You shouldn't eat food that has been collected for the spirits). The same word, used in the sense of come together or assemble, is similarly spelt in two parts in their translation of Acts 23:12: **Niy siirek, niyegak Ju ma kaw ye ya /yopo wuchi/ yicharek maji apodiigiitar** (The next morning some of the Jews met and came to a decision). In this second sentence what they write as a separate word, **wuchi**, consists of the second half of their spelling of **yopowu** plus the 'completive' suffix **-chi**. In this dictionary I spell the same word, with the same suffix, **yopowuchi**.³

Given the variations in the Kooyers' spellings of Kwoma words I have decided to adopt those they use most commonly, and especially those they use most commonly in their later publications.

² The biblical references are to the Kooyers' Kwoma translation of the New Testament: *God Riiti Maji Kepi*.

³ Bangwis informants, incidentally, objected to the Kooyers' use of **yopowu** in this last sentence to mean come together or assemble as distinct from bring together. The term **yopowu** can be used in this sense but a preferable expression is **duwu**, a term which the Kooyers use rarely if at all in their translations. According to my informants a preferable form of the sentence in question would be: **Niy siirek, niyegak Ju ma kaw ye ya /duwuchi/ yicharek maji apodiigiitar**.

The majority of the specimen Kwoma sentences in this dictionary derive from my own field data. The remainder derive from the Kooyers' publications, principally Neal Kooyers' 'Washkuk grammar sketch' (1974). A few are based on passages in the Kooyers' translation of the New Testament. Specimen sentences of biblical origin have only been included if my informants independently judged them to be acceptable examples of Kwoma speech. In some of the sentences quoted from the Kooyers' publications I have amended either or both the spelling and punctuation to bring them into line with that adopted in this dictionary. To avoid making these sentences impossibly cumbersome I have not marked these changes in the text but the Kooyers' spellings and punctuation can easily be determined by consulting the original publications; these are readily available from the Summer Institute of Linguistics, Ukarumpa, Papua New Guinea. Some specimen sentences that derive from the Kooyers' work have been modified, at the insistence of Bangwis villagers, in ways other than just spelling and punctuation to make them acceptable examples of Kwoma speech. Since the Kooyers cannot be held responsible for any changes that I have made to their texts I do not attribute these sentences to them or identify the material on which they are based.

As noted above, Bangwis villagers did not regard all of the Kooyers' published Kwoma texts as acceptable examples of their language. Some they rejected as ungrammatical, i.e. as incorrect ways of speaking. Others they described as grammatical but unacceptable for other reasons, such as their vagueness, ambiguity or social inappropriateness. These included a number of the specimen sentences in Neal Kooyers' 'Washkuk grammar sketch'. Kooyers' monograph also contains some incomplete or potentially misleading translations as well as a number of relatively minor editorial slips: some Kwoma words are not glossed in English or are glossed in slightly different ways in different sentences, and some specimen sentences have no free English translations. A detailed review of the Kooyers' published Kwoma texts is beyond the scope of this work but the examples given below illustrate some of the criticisms my informants made. The examples all derive from Kooyers' 'Washkuk grammar sketch'. Unless otherwise indicated the spelling is Kooyers'.

(i) Kooyers (p.12) translates **mowoy** (which he spells **mowey**) as sister, **yaka** as older brother, and **kumwoy** as younger brother. All three translations are potentially misleading. The term **mowoy** does not mean sister, but a male speaker's sister; a female speaker's sister is either **yaka**, elder sister, or **kumwoy**, younger sister. The term **yaka** similarly does not mean older brother but older same-sex sibling, i.e. a woman's older sister or a man's older brother. Again, **kumwoy** does not mean younger brother but younger same-sex sibling, i.e. a woman's younger sister or a man's younger brother.⁴

⁴ Kwoma use Tok Pisin kinship terms in ways that closely parallel the structure of the indigenous kinship terminology but contrast radically with the way in which English kin terms are used, even though many of the Tok Pisin terms derive from English. Failure to understand this possibly misled Kooyers, and certainly misled John Whiting and Stephen Reed, the first ethnographers of the Kwoma, who mistranslated, or imperfectly translated, the majority of Kwoma relationship terms (Whiting and Reed 1938-39:199-202). For instance, the Tok Pisin equivalents of the three Kwoma terms **mowoy**, **yaka** and **kumwoy** are *susa*, *bikpela brada* (from English big brother) and *liklik brada* (from English little brother) respectively. Kwoma use the Tok Pisin term *susa* for an opposite-sex sibling, i.e. a man's sister or a woman's brother, not simply a female sibling as with English 'sister'. Kwoma use only one basic Tok Pisin category for opposite-sex siblings (notably *susa*), but Kwoma has two: **mowoy** (see above) and **medaya**, female speaker's brother. In Tok Pisin a woman's brother can be distinguished from a man's sister by qualifying the term *susa* with that for male or female. Thus a woman's brother is distinguished from a man's sister as *susa man*; a man's sister is *susa meri*. Again, the Tok Pisin term *bikpela brada*, like its Kwoma equivalent

(ii) Kooyers translates the term **toko** as both buy and sell. The word **toko** can be translated as buy, and Kwoma today use the term in this sense for buying goods in a store. More accurately the term means to acquire in exchange for shell valuables (or, today, cash). In this sense Kwoma men talk about buying wives, since in this society a man only acquires a wife if he gives shell valuables in exchange for her, in the form of a bridewealth payment. In this society a bridewealth payment for a never-married woman is customarily made to the woman's natal clan; for a previously-married woman it is made to her former husband's clan. The word **toko**, however, cannot be translated as sell. The Kwoma term for sell is **ha**, which also means give. By defining **toko** incorrectly as sell, Kooyers mistranslates the specimen sentence: **Eeta kapasek rii /tokor/** as It was not good that he sold it, or He shouldn't have sold it (p.69). This sentence actually means: He shouldn't have bought it, or It was not good that he bought it. The Kwoma equivalent of Kooyers' English sentence: It was not good that he sold it, would be: **Eeta kapasek rii akar man /har/ wochi rii yan yar** (lit. It was wrong that he gave [it] to another man and received shell valuables [in exchange]).

(iii) **Mima upurus otiito**. Two women are working (p.20). This sentence is unacceptable because it is (unintentionally) obscene. Contrary to what Kooyers' translation implies, this sentence does not state that the two women are 'working'; it merely indicates that they are 'doing' (**otiito**) something, where what they are doing is left unspecified. The Kwoma word **otii**, do, like its English counterpart, can have obscene connotations and Kooyers' Kwoma sentence, phrased in the way it is, implies that the women are engaged in (illicit) sexual activity: that they are individually 'doing' it (with men). To speak publicly in this way would be highly offensive to the women concerned and would lead to a demand by the women for a payment of shell valuables or money in compensation. To avoid causing offence the sentence needs to specify more precisely what the two women are doing, notably 'work' (**yo**). An acceptable form of the sentence would be: **Mima upurus piir /yo otiito/**. The two women are working (lit. doing work).

(iv) **Gworo kehapa veyi hisaw mayaka siin tato**. (They) are carving the very large, long, black canoe (p.24). According to Bangwis informants this sentence is nonsensical since none of the trees from which Kwoma make canoes have black wood; it is not possible therefore to carve a 'black' canoe. (There are palms with black wood but these are not used for making canoes.) To make the sentence acceptable the word **kehapa** (which I spell **keyihapa**) must be deleted.⁵ Bangwis informants also criticised this sentence for its use of the female pronoun **siin** with reference to the canoe. The female singular third person pronoun **sii** (objective form, **siin**) is used for any grammatically female entity, including human females. Kwoma classify only a few entities regularly as either male or female

yaka, does not refer exclusively to a male sibling, as in the case of English 'big brother', but an older sibling of the same sex as the speaker; similarly *liklik brada*, like its Kwoma equivalent **kumwoy**, does not refer exclusively to a younger male sibling, like English 'younger brother', but to a younger same-sex sibling, such as a woman's younger sister. Today younger Kwoma are increasingly using Tok Pisin sibling terms in ways that parallel their English rather than their Kwoma counterparts; thus younger Kwoma exclusively use *susa*, like English 'sister', for a female sibling rather than an opposite-sex sibling. Older Kwoma, however, still use the Tok Pisin sibling terms in the way described above, which can lead to confusion unless it is understood that different members of the same community can use Tok Pisin kinship terms in different ways.

⁵ **Keyihapa** is one of the very few words I spell differently from the Kooyers. I adopt this form since the word can alternatively be pronounced **kelihapa**, [l] often being substitutable for [y] (Kooyers et al. 1971:39). This alternative pronunciation cannot easily be accommodated to the Kooyers' spelling.

grammatically; how an entity is classified is either optional or is determined by the context. For example, small objects are classified as grammatically female in contrast to large objects which are classified as male. Thus, small canoes, of the kind that women in river communities use, are female grammatically in contrast to the larger canoes that men use, which are grammatically male. In Kooyers' sentence the canoe is explicitly said to be large and hence is of the type that men use. To be acceptable, therefore, the sentence requires the use of the masculine singular third person pronoun **riin** (rather than **siin**). Alternatively the pronoun could be omitted altogether. An acceptable form of this sentence, which omits the pronoun, would be: **Veyi hisaw mayaka gworo eena tato**. (They) are carving a very large, long canoe.

(v) **Siiti nokwapa, eeta karakada apokosaba mima, sii otii ato**. Her mother, the small old woman, is cooking food (p.28). This sentence is grammatical but not idiomatic since it is not appropriate to refer to an adult person as **karakada**, little or small, however diminutive they might be in stature. The term small may acceptably be used for a small fully-grown non-human entity, such as a dog, but not an adult person.

(vi) **Eeji apokosaba apoko riiti hi, Jon**. My father is old and his name is John (p.43). This sentence, like the previous one, is grammatical but not an acceptable example of Kwoma speech. In this society it would be offensive for a person to refer to his or her own father as **apokosaba**, old. One may, however, use this term for an unrelated person.

(vii) **Sii nobok siirek, noku atar**. She ate the sago while on the path (p.45). This sentence is unacceptable because the ethnographic situation it alludes to, albeit vaguely, is not found in Kwoma society. To my Bangwis field assistants this sentence implies that the woman has stopped on a forest track to eat sago while she is travelling somewhere on her own. (If Kwoma wish to eat a substantial quantity of food when they are travelling they always stop and sit down first.) In this society, however, a woman would never stop on a forest track to eat unless she was in the company of others. The sentence alternatively could be taken to mean that the woman is travelling in the company of others but has stopped to eat while the others continue on their way. Since this situation would not occur either, this is not the kind of statement a Kwoma would make.

(viii) **Apa sii kepi**. She's well now (p.49). This sentence is unacceptably vague. If it is intended to mean what Kooyers' English translation states, that the woman was sick but has now recovered, it requires the addition of the word **tawa** or **sowa** (both of which mean is or be). It should thus read: **Apa sii kepi tawa**, or **Apa sii kepi sowa**. She is better now.

(ix) **Ambunti yatar ma rii kata mima siina eeche woher, 'Niji emiyep kapo tokok?'** The man who came from Ambunti asked that woman, 'Will you sell your fish?' (p.59). This sentence is unacceptable because of the unidiomatic and awkward way in which the question is constructed. In its present form Bangwis informants described the question as meaningless. To be idiomatic the question **Niji emiyep kapo tokok?** needs to be recast as an assertion, such as: **An niji emiyep tokok**. I would like to buy your fish. (The Tok Pisin equivalent of this assertion would be, *Mi laik baim pis bilong yu*.) The Kwoma sentence also provides a second example of Kooyers' incorrect use of the term **toko** for sell.

(x) **Kata Mino ma riiti karakada asa eeka sakar**. (It) fell on that Mino man's small dog (p.30). This sentence does not mean what Kooyers' translation states. It actually states, The Mino man's dog fell there, though where the dog fell is left unspecified. For the

Kwoma sentence to mean what Kooyers' translation states the word **eeka**, there, needs to be replaced with **eeta hek**. on to (**eeta**, it; **he**, surface + **-k**, locative marker); an acceptable form would be: **Kata Mino ma riiti karakada asa /eeta hek/ sakar**.

(xi) **Madiwai mima ye noboyeerek nowo sagiin otii chichichibayega iyik diika kapo yakiita**. If the Madiwai [Melawei] women planted the garden for him too the day before yesterday, (they'll) probably come here tomorrow (p.61). This statement is awkwardly constructed and the expression **chichichibayega** (roughly, if had finished planting for him too) was said to 'contain far too many **chi**'s'. According to Kooyers, the word **chichichibayega** is composed of the verb **chi**⁷, to plant, suffixed by the benefactive sentence marker **-chi**¹; the completive marker **-chi**²; **-ba**², too; and **-yega**, if. According to Bangwis informants no Kwoma would make this type of statement. The type of statements people actually make with reference to yam planting are: **li boy miita kiiviri ri kow?** Did you plant his yams? to which the reply might be: **Ayo, ada kiiviri ri kow**. Yes, I planted his yams.

(xii) **Ada Madiwai akamak heechi diika yawa maka yo harapa eecha otiir**. I worked hard with the men who left Madiwai [Melawei village] and came here (p.65). This sentence is unacceptably vague for it does not specify clearly who the people are with whom the speaker worked hard. The sentence implies that the people belong to the speaker's own village and that they have just returned from a visit to Melawei village. If it is intended to mean, as Kooyers' translation suggests, that the people are actually from Melawei village the sentence must be recast along such as lines as: **Madiwai ma ye diika yar an yechaka eecha hisaw yon otiir**. I worked hard with the Melawei (village) men who came here. (In this dictionary the village name which Kooyers spells **Madiwai** is spelt **Mariyawaya**. The government spelling is Melawei.)

(xiii) **Adaka riitaka saka irek**. I did not go with him (p.15). This sentence is poorly constructed and unidiomatic. An acceptable form would be: **An saka riitaka irek**.

(xiv) **Rii eeka wato**. He's sleeping there (p.16). Kooyers' translation of this sentence is misleading. A better translation would be: That's where he sleeps, or He sleeps there. This statement might be made with reference to a bed or some other place in a house where a man (or other grammatically male entity, such as a dog) normally sleeps at night, but where that person (or other entity) is currently absent. The Kwoma equivalent of Kooyers' English translation would be: **Rii kata wato** or **Rii diita wato** (e.g. There he is asleep, or He's there sleeping).

(xv) **Kaka eecha wato**. It is lying over there. (p.16). As with the preceding example Kooyers' translation is misleading. The Kwoma sentence actually states that the entity in question is lying next to something else. The Kwoma equivalent of Kooyers' English sentence would be: **Kata wato**. (It's) lying there, or (It's) lying over there.

(xvi) **Na otiichichi yaya**. Finish it for him and bring it (p.17). This sentence is too vague to be meaningful. The Kwoma equivalent of Kooyers' English translation would be: **Na kiki otiichi yaya**.

(xvii) **Sii ya otii chichibataken yar**. She came to do some planting for (him) too (p.17). This sentence is awkward and unidiomatic. An acceptable form would be: **Sii otii chibak yar**.

(xviii) **Kiiw nowo chichu**. (He is) planting (the) yam garden (p.21). This sentence is unidiomatic. A simpler, more idiomatic, form would be: **Kiiw chichu**. (He) is planting yams. Kooyers' translation of the verb **chichu** as 'planting' (**chi**⁷, to plant + **-chu**, continuous present) is also potentially misleading. In the context of yam planting the verb **chi**⁷ does not refer primarily to the act of placing a seed tuber in a hole in the ground and covering it with earth but laying a tuber next to the hole in which it will later be placed. In yam planting, furthermore, these two acts are generally performed by different people. Anyone can lay out yams in a garden next to the holes in which they will be placed but only men of the highest ritual status (traditionally, men who had killed members of enemy tribes in warfare) customarily placed them in the holes and covered them with earth. Until recently Kwoma believed that if anyone else were to do this the tubers would not germinate but rot. The act of placing a yam tuber in a hole and covering it with earth is termed **kiivii**. A more accurate translation of Kooyers' sentence, therefore, would be: (He) is laying out the yam garden (ready for planting). When speaking Tok Pisin Kwoma similarly distinguish between the act of laying out the tubers, which they term *lainim*, and placing the tubers in holes and covering them with earth, which they term *planim*.

Because Kwoma use two languages in everyday speech, Kwoma among themselves and Tok Pisin with outsiders, I give the Tok Pisin (TP) equivalents of Kwoma words where there are clear equivalents. If the people who provided me with the Kwoma specimen sentences cited also translated these into TP for my benefit I give the TP sentences as well. Kwoma use the same basic TP vocabulary as other Sepik peoples but often use it in very different ways. The TP kinship terminology is a case in point. All Sepik peoples use the same basic TP kinship terms but often use categories such as *kanderi* to denote very different ranges of relatives. My research in several Sepik language groups indicates that different Sepik peoples not only use TP kinship terms in different ways but use them in ways that broadly parallel the structure of their indigenous terminologies. One reason for including the TP equivalents of Kwoma words here is to provide anthropologists and linguists with the kind of data they require if they are to undertake a study of the way in which TP terms are used in different societies.

Kwoma today commonly incorporate TP expressions into their speech. When TP words or phrases form part of the Kwoma specimen sentences or other expressions given in this dictionary I italicise them (and bold them), as in the following sentence: **Mii *twenti dola yawa*, mi *kopi*, eeta *kepi***. It is good that you got twenty dollars for your coffee (*twenti dola*, twenty dollars; *kopi*, coffee).⁶ The spelling of TP words follows that of Mihalic's *The Jacaranda dictionary and grammar of Melanesian Pidgin* (1971 edition).

This dictionary makes no claims to being an exhaustive inventory of Kwoma words. The aim only is to present a range of words encountered in everyday speech. One body of vocabulary that I have deliberately omitted consists of the thousands of names Kwoma use for different varieties of plants and animals. I include general terms such as 'tree', 'yam' and 'banana' as well as a number of more specific terms but omit most of the three hundred or more terms that Kwoma use for different types of trees, or the forty or so terms they use for different types of bananas. I have not had these varieties scientifically identified and I could see little point in defining three hundred different terms simply as 'a tree', or forty terms simply as 'a banana'.

⁶ In the Finderlist vernacular words are italicised. No Tok Pisin words occur in the Finderlist.

I have also deliberately omitted the great bulk of the terms that occur predominantly or exclusively in songs. Kwoma have an immensely rich oral poetic tradition consisting of myths (which have prose and song forms) and thousands of songs that record events of note in the histories of different clans and tribes. Kwoma perform myths and songs both in everyday contexts, such as when they are roofing a new house, and during rituals. Songs are composed in a mixture of everyday speech and an esoteric vocabulary that cannot easily be translated and which many younger Kwoma do not even recognise as Kwoma words. Songs deserve a study of their own.

The great majority of the specimen sentences in this dictionary, as well as the longer texts in the appendices, were provided by male informants. In contrast to some other, more Europeanised, Papua New Guinea communities, in this society it is not socially acceptable for a man (white or Kwoma) to be alone at any time with a woman who is not a member of his immediate family, such as a wife, mother or sister. In a village setting the only occasions on which unrelated men and women spend any time together in private is for the purpose of illicit sex, usually in the forest. This social convention, which women themselves rigorously enforce, means that it is not possible for a male ethnographer to talk to a woman in private, or even in public if they are out of earshot of others. Since much of the data that any anthropologist collects is obtained in the course of lengthy private conversations, the only context in which Kwoma will speak freely about many subjects, the greater part of my field data, including the bulk of the data in this dictionary, was of necessity obtained from male informants. Because older men in this society are much better informed on most subjects than younger men, the bulk of the data also derives from middle-aged or older men. Unlike men, who were always happy to have themselves recorded on audio tape, I could never persuade a woman to speak for long into a tape recorder, and when a tape recorder was running (e.g. when a man was telling a story) women preferred to do the listening rather than the talking. All of the specimen Kwoma sentences in this dictionary that do derive from women, like those that derive from children, consist of remarks made in everyday settings.⁷

It is inevitable that a work of this nature will contain mistakes. There are also many matters relating to the spelling and meaning of words that I have not been able to resolve. Since my own research interests now take me into other areas of Kwoma culture I am more than happy to leave the resolution of these and many other matters relating to the language to future students of Kwoma.

I am very grateful to the Summer Institute of Linguistics, Papua New Guinea, for permitting me to reproduce material from the Kooyers' publications.

May 1995
Melbourne, Australia

⁷ The two female anthropologists who have worked among the Kwoma have had no more success in working with women than I. One found doing fieldwork among the Kwoma so difficult that she abandoned her research altogether after only a few months; the MA thesis she wrote on the basis of her time in the field involved a decidedly 'creative' use of the little data she collected. The other found Kwoma women (and men) good company and helpful on a personal level but found it difficult to work with women in formal settings, e.g. with a tape recorder, and ended up relying on men for the bulk of her data.

INTRODUCTION

THE KWOMA

The Kwoma are a non-Austronesian people numbering approximately 3,000 who live in the Washkuk Hills and adjacent low-lying country to the north and north-west in the Ambunti Sub-Province (East Sepik Province) of Papua New Guinea. The Kwoma language, which Laycock names 'Kwoma' (Laycock 1973; Wurm and Hattori 1981, Map 6) and the Kooyers 'Washkuk' (Kooyers et al. 1971; Kooyers 1975), is closely related to Kwanga spoken by some 13,000 people in the Torricelli mountains twenty kilometres to the north. These two languages make up Laycock's 'Nukuma' family, a sub-division of the Middle Sepik Stock, and Sepik-Ramu Phylum (Laycock 1973; Wurm and Hattori 1981). Before European contact, when intertribal warfare made travel much beyond the boundaries of their language group impossible, Kwoma had little if any direct contact with, or reliable knowledge of, the Kwanga.

Kwoma speakers are divided into two dialect groups; Laycock names these 'Kwoma' and 'Nukuma' respectively. Wurm and Hattori name the former 'Kwoma proper' or 'Washkuk' (1981: Map 6). The 1800 or so speakers of the Kwoma dialect occupy the Washkuk Hills, a 150 square kilometre range of densely-forested high hills reaching a maximum of 486 metres above sea level on the north side of the Sepik to the north and west of Ambunti township. The 1200 or so speakers of the Nukuma dialect live in low-lying forested country scattered along branches of the Sanchi River to the north and north-west of the Washkuk range. The Kwoma name for the Sanchi is **Me Neeji Pa** (literally Tree-Root River).

Kwoma speakers occupy a total area of approximately 500 square kilometres, each dialect group occupying a roughly similar area. Population density for the language group as a whole is six persons a square kilometre.

Linguistic neighbours of the Kwoma to the east are the Kaunga (see below), to the south and south-east the Manambu and Iatmul, and to the west the Mayo. The twenty or so kilometres of low-lying country to the north of the Nukuma, which separates Kwoma speakers from the majority of the Kwanga, is largely uninhabited.

Because linguists give the name 'Kwoma' both to the language as a whole and one of its dialects, I use the name 'Kwoma' in this work, unless the context makes clear, exclusively for the occupants of the Washkuk Hills and their dialect. Unless otherwise indicated I similarly use the term 'Nukuma' exclusively for speakers of the 'Nukuma' dialect of Kwoma.

The two dialects of Kwoma differ in only minor ways and each is readily intelligible to speakers of the other. The two dialect groups also share a basically similar culture.¹

¹ Although all Kwoma speakers share a basically similar culture the two dialect groups are not identical culturally. Kwoma and Nukuma art styles, for instance, differ in many ways as do the two groups' methods of decorating ceremonial houses. Different villages belonging to the same dialect group also differ culturally to some extent. For instance, one tribe might possess a body of myths or perform a ritual not found in other villages in the same dialect group. Because I and other anthropologists who have worked

Throughout the Sepik the frequency of social interaction between villages, both within and between language groups, varies directly with the physical distance between them. Formerly there would have been little contact between the most southerly of the Kwoma dialect villages and the most northerly of the Nukuma dialect villages.

GROUP NAMES

In the Ambunti area the majority of names used for members of different language groups identify people not by reference to the languages they speak but to the ecological zones or regions they occupy. This applies both to endonyms and exonyms. 'Kwoma' and 'Nukuma' are a case in point.

'Kwoma' literally means 'hill people' (**kwow**, hill + **ma**, people, man)² and is the term both Kwoma and Nukuma use for the occupants of the Washkuk Hills – the Kwoma or 'hill people' proper. Kwoma (and Nukuma) refer to speakers of the Nukuma dialect as 'Nukuma' or 'headwater people' (**nuku**, top + **ma**, people), i.e. people who live along the upper reaches or **nuku**, top, of the Sanchi River. The occupants of the Washkuk Hills also give this name to speakers of the Yau dialect of Mayo, western neighbours of the 'Nukuma' Kwoma, who live along branches of the Nambolo river, another northern tributary of the Sepik.³

Kwoma (and Nukuma) refer to their Manambu and Iatmul neighbours on the Sepik as **Kwayama** (var. **Kwalama**).⁴ This term literally means 'grass skirt people' and is a reference to the fact that women in river villages traditionally wore grass skirts, unlike Kwoma women who, like Kwoma men, went completely naked.⁵ In Tok Pisin Kwoma generally gloss **Kwayama** as 'river people' (*man bilong wara*). Manambu refer to Kwoma speakers as **Nubudu**, a term which means 'land people' or 'dry ground people' (Manambu **nubu** is probably a cognate of Kwoma **nobo**, 'track'; Manambu: **du**, man, people). Manambu also give this name to the speakers of several other languages whose villages are

among the Kwoma have tended to work in only one tribe, the cultural differences between Kwoma, and Nukuma, villages have probably been underestimated. Another point worth making in this context is that neighbouring villages belonging to different language groups might resemble each other culturally in certain ways much more closely than more distant villages belonging to the same language group. For instance, the ceremonial art of the 'Nukuma' Kwoma is much more like that of their Mayo-speaking neighbours, members of the Yau dialect group, than that of Kwoma-dialect villages. The ceremonial art of Kwoma-dialect villages similarly is much more like, and often indistinguishable from, that of their nearest Mayo neighbours, speakers of the Maio-Yesan dialect, than that of the Nukuma Kwoma.

- ² According to the orthography used in this dictionary 'Kwoma' should be spelt 'Kwow Ma', but 'Kwoma' is now established in the ethnographic literature.
- ³ The Mayo-speaking people who occupy the Yesan (=Yessan) Hills immediately to the west of the Kwoma refer to themselves, like Kwoma, as 'hill people', the term for which in Mayo is **Kwow Tama** (**kwow**, hill; **tama**, people). For the locations of Mayo-speaking villages of the Yau dialect see Kaufmann 1972:122 and 1980a:5. I have not visited any of the Yau-dialect villages and cannot vouch for the accuracy of Kaufmann's maps.
- ⁴ Kwoma also refer to Iatmul speakers as **Yabunay**. These people refer to themselves as **Nyawura** (=Nyaura). The only Iatmul of whom Kwoma had any knowledge before European contact were all members of the western or 'Nyaura' dialect group.
- ⁵ The material from which river people make 'grass' skirts is not grass but a leaf material that derives from one or more palms.

located, like those of the Kwoma, in forest country away from the riverine environment of the Sepik. These include Kaunga speakers on the north side of the Sepik immediately to the north of the Manambu, and Yerakai and Bahinemo speakers to their south.

'Washkuk' (= 'Waskuk') is a non-Kwoma name of uncertain derivation. Kwoma report that it is a government name which officials earlier this century used for all of the language groups located upriver from Ambunti patrol post. In time it came to be restricted first to the occupants of the 'Washkuk' Hills, and then to members of the most southerly of the four Kwoma tribes, the Kwoma name for which is **Hogwama**. Today both Kwoma and members of other language groups in the Ambunti area (e.g. Mayo) occasionally use 'Washkuk' for the occupants of the Washkuk Hills as a whole, but Kwoma themselves usually restrict it to members of the **Hogwama** tribe, and more particularly to the **Hogwama** clans located at Washkuk village.⁶

SOCIAL ORGANISATION

Like other Sepik peoples, Kwoma are divided into a number of named, politically-autonomous tribes (**magwiy**), groups which are normally equivalent to individual villages. Formerly warfare frequently took place between the different Kwoma-speaking tribes, and between each of these and neighbouring non-Kwoma groups (e.g. Manambu-speaking villages on the Sepik). The Kwoma proper, or occupants of the Washkuk Hills, are divided into four tribes: **Tokogwiyisheebi** (Tongwinjamb), **Wurabaji** (var. **Wurabachi**; = Urambanj), **Kowariyasi** and **Hogwama**. Until the late 1930s each of these tribes formed a large but discrete settlement group located for defensive reasons on the top of a high ridge, or contiguous series of ridges, in the northern half of the Washkuk range. Each settlement was composed of a number of hamlets made up of the members of two or three clans (Whiting and Reed 1938-39; Whiting 1941; 1970). Between the late 1930s and the 1960s the members of all four tribes relocated to sites lower down the hills. They made this move partly at the instance of the government to facilitate access to settlements, and partly to gain greater access (by canoe) to the growing township at Ambunti. Two of the four tribes retained their residential solidarity in the course of these moves and today form distinct villages (**akama**) at the northern end of the Washkuk range: Tongwinjamb (**Tokogwiyisheebi**) and Urambanj (**Wurabaji**). The two other tribes fissioned into two or more villages: the **Kowariyasi** divided into Saseriman (**Sasaraman**, also known as **Meno**) and Beglam (**Beekalam**) villages, and the **Hogwama** into Bangwis (**Bagwis**, var. **Bagus**), Washkuk (**Wasiikuk**) and Melawei (**Mariyawaya**) villages.⁷

The Kwoma-speaking Nukuma are divided into five tribes. These are Ablatak (**Apalataka**), Amaki, Kawaka (**Kowaka**; this village consists of two residentially distinct segments, 'Kawaka 1' and 'Kawaka 2', or Kawaka and Kwakauru respectively), Nageri

⁶ Waskuk (=Washkuk-on-Sepik) is also the name of a Wogamusin-speaking village on the Sepik some 50 kilometres in a direct line upriver from Ambunti (Laycock 1973:21, 122), a settlement well within the general area originally designated 'Washkuk' by colonial administrators.

⁷ Ethnographic data on the **Kowariyasi** tribe can be found in Kaufmann 1972, 1982 and other publications. Kaufmann's ethnographic data are generally reliable but his interpretations of them are often naive anthropologically. His language data are presented haphazardly and usually lack translations. Indeed, Kaufmann seems to be unaware of what many of the Kwoma expressions he reproduces actually mean.

(**Nakari**) and **Weiaвос (Wayawus)**. (Laycock 1973:123 conflates Weiaвос with Kwakauru; see also Village Directory 1968:75).

INTER-ETHNIC RELATIONS

The only non-Kwoma groups with which Kwoma speakers had regular dealings before European contact (1912–13; see Behrmann 1922:253ff) were their immediate neighbours. Different Kwoma-speaking tribes, or sections of tribes, contracted temporary political alliances with neighbouring non-Kwoma groups (e.g. Mayo or Manambu speakers) for the purpose of attacking a common enemy, Kwoma or non-Kwoma, and during times of peace Kwoma men, often in the company of their wives and children, visited neighbouring villages in other language groups to stay with trading partners and participate in ceremonies. Members of non-Kwoma groups similarly made extended visits to Kwoma villages. Men and women who regularly visited villages in other language groups usually acquired a working knowledge of those groups' languages.

The Sepik river people with whom Kwoma had the most regular contact were the Manambu; this contact took place most commonly in the context of trade. Trade with Manambu villages took two forms: personalised trade between individual men, and bartering at named market sites which was done principally by women (see Appendix B). Both forms of trade continue today. Kwoma men obtain a variety of goods from their personal Manambu trading partners, men to whom they are linked totemically and to whom they refer by the same kin terms they use for members of their own clans (e.g. 'elder brother', 'father'). From personal trading partners Kwoma men obtain such items as the cowrie, mother-of-pearl and bailer shells from which they make ceremonial decorations and the shell valuables (or currency items) they exchange between clans on the occasions of puberty, marriage and death (see Bowden 1988).

Bartering takes place between different villages at trading sites scattered around the perimeter of the Washkuk range. River peoples reach these sites by canoe and Kwoma by foot. The principal commodities traded are sago and fish, Kwoma supplying the sago from the stands of wild palm that are abundant in the Washkuk Hills, and river groups the fish. Significantly, both groups have independent access to all of the food items they obtain by way of trade and people state explicitly that they do not need to trade to survive. Members of both groups say that they trade partly because it is easier to obtain some food items at certain times of the year by way of trade than through their own efforts,⁸ partly to obtain specialist items (e.g. shells) which they could not otherwise obtain, and partly to maintain social contact with their trading partners. Kwoma and river peoples do not intermarry. The absence of intermarriage, according to members of both groups, is a consequence of the ecological differences between the regions they occupy. All 'river' peoples are expert canoeists and men and women spend the greater part of their lives plying the swiftly-flowing and treacherous Sepik and its backwaters in canoes. No river woman or man, people say, would want to exchange the comfort of a canoe for the rugged Washkuk Hills in which people daily carry heavy loads over the precipitous and often slippery mountain paths

⁸ For example, Kwoma catch fish during the dry season when women wade in shallow streams and lagoons with hand-nets and men with spears. During the wet season when rivers and lagoons are inundated by the rising waters of the Sepik and fishing by wading becomes impossible Kwoma rely on their river neighbours for fish (see also Bowden 1991, 1992a).

that connect gardens and villages. No Kwoma, likewise, would want to give up the security of the dry ground in the Washkuk Hills for life in a river village. Kwoma traditionally did not make or use canoes, could not swim, and today are still notoriously inexpert canoeists. To marry into a river community, Kwoma say, would be tantamount to committing suicide for it would almost certainly result in death by drowning in the Sepik. Throughout the Sepik region marriage is the principal means by which clans and tribes contract political alliances. Given the absence of intermarriage between 'hill' and 'river' villages, trade, people say, serves the useful purpose of maintaining links between groups which might otherwise have little regular contact and which in former times were potentially major military enemies.

HISTORY

Kwoma are not, and do not claim to be, the indigenous occupants of the Washkuk Hills. Clan histories tell how the different groups that now occupy this range migrated into it four or five generations ago (probably around the beginning of the nineteenth century) from the low-lying country to the north now occupied by Nukuma-speaking Kwoma. All Kwoma speakers trace their origins to one or other of several 'holes' in the ground to the north of the Washkuk range. The majority of clans trace their origin to a hole named **Waniimay** located close to the present site of Amaki village. The chthonian ancestors (**wayaga**) of the different Kwoma-dialect clans are said to have established villages in the vicinity of these holes but soon came into conflict with a powerful Kwoma-speaking tribe already in situ named **Apukili**. The **Apukili** tribe is now defunct but formerly was located a few kilometres to the east of Amaki. To escape warfare with this more-powerful group, and also to find more abundant resources of wild sago, the different Kwoma-dialect tribes migrated together into the Washkuk Hills.

The immigrants found that the hills were already occupied by members of a distinct language group and culture named **Gaya** (var. **Gala**; = Laycock's 'Ngala'; 1973:109). The **Gaya** were divided into at least two sub-groups; one, named **Kopu Gaya**, occupied the distinct chain of hills that forms the northern half of the range, and the other, named **Mokodu Gaya**, the distinct hill-chain that forms the southern half. The different Kwoma groups initially settled at the extreme northern end of the Washkuk Hills and for a time lived in peace with the **Gaya**. For various reasons, however, Kwoma later came into violent conflict with these people and over what was probably several decades attacked and burned the different **Gaya** settlements and drove the people south towards the Sepik. Around what was probably the 1860s to 1870s Kwoma destroyed the last of these **Gaya** settlements, then located in the south-east corner of the Hills close to the site of present-day Ambunti, and drove the few **Gaya** who survived the fighting out of the range altogether. Some took refuge to the east where their descendants still live scattered among different Kaunga-speaking groups or even further to the east, while others crossed the Sepik, went south to the foothills of the Hunstein mountains and then worked their way up river where they established Swagup village on the south side of the Sepik (Laycock 1973:117). Swagup villagers today are the only surviving speakers of the **Gaya** language. Laycock names the language spoken at Swagup 'Ngala' (pronounced the same way as the name written here as both **Gaya** and **Gala**; Laycock 1973:28).⁹

⁹ A few **Gaya** were absorbed by different Kwoma (and neighbouring non-Kwoma) tribes rather than killed or expelled from the Washkuk Hills (Newton 1995:224) and some rose to positions of influence in their

The land which the different Kwoma clans own today in the Washkuk Hills all formerly belonged to the **Gaya**. A clan's land does not form a continuous territory but consists of many named tracts of forest and sections of streams and lagoons scattered throughout the range and its immediate environs. As Kwoma won land from the **Gaya** the leaders of the different tribes divided it up between the groups that had participated most actively in the fighting. Following a traditional practice, when Kwoma destroyed a **Gaya** village and routed its inhabitants they adopted many of the names of the vanquished group. For instance, the **Gaya** name for the distinct mountain chain that forms the southern half of the Washkuk range was **Abudi** (= **Ambunti**), the name by which it is still known. When a fighting force that included a substantial contingent of **Hogwama** tribesmen destroyed one of the last **Gaya** settlements at the eastern end of this chain the members of one of the **Hogwama** clans that had participated in the fighting gave the name of these hills to a ceremonial house they built shortly afterwards at the then **Hogwama** tribal settlement in the northern half of the Washkuk Hills. That building stood until about 1900.

Ambunti patrol post also takes its name, indirectly, from the **Abudi** mountain chain. **Ambunti** is located on the north bank of the Sepik at the base of Mt. Townsend, the highest point in the **Abudi** range. In *District officer* (1968:99) Townsend (after whom Mt.

adoptive groups. For instance, one of the leading members of **Nowiy Teeki** clan (**Hogwama** tribe) around the beginning of this century, a man named **Takapa**, was of **Gaya** origin, having been incorporated into this clan as a boy following the massacre of most other members of his **Gaya** sub-group by a war party from the Manambu-speaking village **Avatip**. The massacre took place at a market site on the western edge of **Kwasanaba** Lagoon, a large lake on the eastern side of the Washkuk Hills immediately to the north of the Sepik River close to where the **Gaya** group in question had built a settlement. For many generations **Avatip** people have traded with the **Hogwama** and other Kwoma at this site, and before them the **Gaya**. Using a ruse commonly adopted by warring groups in the **Ambunti** area, **Avatip** envoys treacherously invited these **Gaya** to meet them at the market site on a particular day to trade. When they arrived the **Avatip** men, who were waiting in their canoes, seized and drowned the leading **Gaya** warrior and then set about slaughtering all of the other **Gaya** they could catch. The boy **Takapa** managed to escape into the dense forest that abuts this market site. An **Avatip** warrior had tried to kill him but the spear he threw struck a stone adze the boy was carrying and was deflected. **Takapa** spent the night in the forest on his own, sheltering under a large **hami** tree close to what is now the site of **Bangwis** village. **Takapa**'s parents were both killed in the ambush and the boy later told **Hogwama** people that his father's ghost had watched over him during the night by assuming the form of a large cassowary, one of his clan's totems, and staying close to him. The next day **Takapa** travelled north-west along the path that leads into the northern half of the Washkuk Hills and there came across a lone **Hogwama** woman out collecting firewood. Coming up behind her he took hold of her net bag. When the woman spun around to see who or what was tugging at her bag the boy told her that his family and other members of his group had been massacred by the **Avatip** the previous day. The woman took the boy back to the then **Hogwama** settlement at the northern end of the Washkuk Hills, hiding him in the forest whenever they met other Kwoma on the track to ensure that he was not interfered with, or summarily killed, and there she and her husband decided to adopt him. Her husband marked this symbolically by picking the boy up, carrying him to a nearby men's house where a **Hadiipiya** initiation ceremony was under way, and throwing him bodily into the ceremonial enclosure where he was subsequently initiated along with the **Hogwama** boys who were about the same age. Kwoma convention is that if a visitor to a village is offered hospitality, for example by being given food, no member of that village, or the larger tribe of which it forms a part, may harm him (or her), even if that tribe is actively at war with the group from which the visitor derives. In this case, once the **Hogwama** man and his wife had indicated to other members of their community that they were adopting the boy he was safe from harm. **Takapa** grew up to become one of the leading **Hogwama** men of his day and was the last great master of Kwoma ceremonial lore to survive from his generation. He is said personally to have taught many of the **Hogwama** men who rose to positions of leadership during the two or three decades immediately following European contact the bulk of their ritual knowledge.

Townsend is named) states incorrectly that the name 'Ambunti' derives from a Iatmul expression meaning something like 'a long way up the river'. He asserts this on the strength of the fact that a Iatmul-speaking man from Korogo village who was travelling with Townsend's party up the Sepik in 1924, on its way to establish the Ambunti patrol post, pointed up river when Townsend asked about the location of the site to which they were travelling, and said 'Ambun, Ambundi'. Townsend himself notes that the Korogo man was familiar with the site since he had worked as a labourer at a base camp established there in 1912-13 by the German exploratory party which made first contact with the Kwoma (Behrmann 1922). Townsend failed to realise that the Iatmul man was actually naming the site. Like many other riverside sites in the Ambunti area, the area of flat land on which Ambunti patrol post is located, and from which the patrol post takes its name, is named after the hills at the foot of which it is located.¹⁰

CHANGES IN LINGUISTIC AFFILIATION

In addition to Kwoma speakers themselves, Kwoma is spoken, as a second language, by many neighbouring groups. The Kwoma dialect, for instance, is spoken by many members (male and female) of the three Manambu-speaking villages on the Sepik (Avatip, Malu and Yambon), by all members of the Kaunga-speaking village Yelogu to the east, and by many members of the three Mayo-speaking villages Maio, Yesan and **Nayiwori** to the west.

Kwoma is spoken as a second language in a number of these neighbouring villages as a consequence of the close social ties that have existed for many generations between them and different Kwoma groups for such purposes as trade. Avatip village, for example, not only trades regularly with the Kwoma but is closely allied politically to clans now located at Bangwis village, and members of Avatip and Bangwis villages regularly visit and stay with each other. In the case of some other villages that speak Kwoma as a second language, Kwoma has been acquired more recently following changes in the locations of these villages and the establishment of close social ties with particular Kwoma groups. This second case is illustrated by the Kaunga-speaking village Yelogu.

Yelogu is presently one of the smallest villages in the Ambunti area with a population of less than one hundred but properly it forms a distinct, politically-autonomous tribe. Several other Kaunga tribes, all of which are equally small or even smaller (but were once much larger) have recently amalgamated to form the two Kaunga-speaking villages Biananumbu and Ambuken (Laycock 1973:87, 91).¹¹

¹⁰ The Manambu village **Malu** (var. **Mayu**) takes its name from the mountain on the south side of the Sepik at the base of which it was located before European contact. The village moved across the Sepik to its present site this century following the establishment of Ambunti patrol post. Before the establishment of Ambunti patrol post and the suppression by the Australian government of warfare in this region, all river villages adjacent to the Washkuk Hills were located on the south side of the Sepik. This provided their members protection against surprise raids by Kwoma war parties since Kwoma, who did not make or use canoes traditionally, could not cross the Sepik without the aid of the river peoples themselves.

¹¹ The Kaunga (and Kwoma) name for Biananumbu village is **Gumajuwi**. 'Biananumbu' is a government corruption of the Kaunga name **Buwiyamanabu**. **Gumajuwi** (Biananumbu) village today is composed of two quite distinct groups of clans that formerly occupied different villages; one consists of the original occupants of this village and the other clans that were formerly located at a village further down the Yimmi River closer to the confluence of the Yimmi and Screw named **Buwiyamanabu**. The latter was abandoned several decades ago when its members moved to **Gumajuwi**. Both villages are, or were, named after the

Like Kwoma, Kaunga speakers trace their descent from chthonian ancestors who emerged from one or other of several holes in the ground to the north of where they now live, in their case from holes principally in the vicinity of the Yimmi River.¹² The Yimmi is a western branch of the Screw River (see Map) and rises in the Torricelli mountains near Nuku. 'Yimi' (= Yimmi) is a Kaunga name. The Kwoma name for the same river is **Amoku**.¹³

Following their emergence from the ground, the forebears of the various Yelogu clans migrated, over several generations, south and west towards the Washkuk Hills. According to Yelogu people, Kaunga speakers originally had no knowledge of the Kwoma and did not even know that the Washkuk Hills, which they could see in the distance, were occupied. Eventually they came into regular contact with Kwoma speakers when they settled several kilometres to the east of Tongwinjamb, between that village and the Yimmi River. Clan leaders at Yelogu established close political ties to prominent men at Tongwinjamb, and senior men in the two villages regularly visited each other's communities and learnt each other's languages. At this time Yelogu's leaders also established links with several of the clans belonging to the **Hogwama** tribe, in particular **Nowiy Teeki** and other clans now located at Bangwis village. According to Bangwis traditions, this connection was actually initiated by the founder of **Nowiy Teeki** clan, **Kamadu**, who made a special trip to Yelogu with several other prominent **Hogwama** men for the purpose of making contact with this newly-arrived group. During this trip Yelogu leaders presented **Kamadu** with a gift of a ritually-significant plant named **wakan**, a plant that Bangwis people say was previously unknown to them. **Kamadu** took this back with him and introduced it to the Washkuk Hills where today it is grown as a decorative shrub by ceremonial leaders. The **wakan** plant has large, shiny, heart-shaped, green leaves and is probably a type of wild taro. This plant gives its name to a Kaunga ritual. Rituals with the same name are also found among other Ndu-speaking peoples, such as the **Iatmul**.

Yelogu's close political ties to Tongwinjamb lasted for what were probably several generations, Tongwinjamb warriors frequently fighting alongside Yelogu men during warfare with other Kaunga-speaking tribes. The alliance with Tongwinjamb, however, came to an abrupt end in the 1940s when a Yelogu war party, assisted by men from Bangwis

sites they occupied. Government officials erroneously conflated the two villages. One of the groups formerly located at **Buwiyamanabu**, and now based at **Gumajuwi** (Biananumbu), is named **Boiyobo** (var. **Boliyobo**). This is probably the group Laycock and Z'graggen identify as 'Bariamp' (1975:750). According to Yelogu informants the members of this group were not originally Kaunga speakers but derive from the area around Sengo village to the east; today they speak both Kaunga and their language of origin. Laycock (1973:27) tentatively classifies the language spoken at Sengo as Manambu, but it is more likely to be the Wosera dialect of **Abelam**.

¹² Kaunga claim that the chthonian forebears of the **Gaya** who previously occupied the Washkuk Hills emerged from these same holes in the vicinity of the Yimmi River, but did so long before their own chthonian forebears. The claim that the **Gaya** derive from the same region as the Kaunga is consistent with the fact that both groups speak Ndu family languages (Laycock 1965:131; 1973:28)

¹³ Kaunga speakers refer to the eastern branch of the Screw River, which originates in the Maprik region, as **Habiili** (var. **Habiiri**). They also give this name to the lowest section of the river, i.e. the section between the confluence of the **Habiili** and **Yimi** rivers and the Sepik. Manambu speakers refer to this same, lower section of the Screw as **Kabiir**. Manambu refer to the eastern branch (the Screw River proper) as **Yowakabiir**; like Kaunga, they name the western branch **Yimi**. Kwoma give the name **Habiin** to the lowest section of the Screw. I am unable to say whether the Kwoma have a distinct name for the eastern branch.

village, which had only recently been established, ambushed and killed a very prominent Tongwinjamb political leader who was living, illegally according to Yelogu people, with his several wives and children on an isolated pocket of land claimed by Yelogu several kilometres to the east of Tongwinjamb.¹⁴ Yelogu clan leaders invited Bangwis warriors to participate in the raid since by the 1940s their village had been severely depopulated as a consequence of several decades of warfare with other Kaunga-speaking tribes and could no longer function effectively as an independent military unit. Inviting Bangwis men to participate in this raid also served to strengthen their political ties to this group; in addition it gave Bangwis men the opportunity to kill a member of a tribe with which it had clashed militarily several times during the preceding decade and at whose hands it had suffered several unavenged deaths. During the raid the combined Yelogu and Bangwis war party not only killed this prominent Tongwinjamb man but also killed most of his numerous children, one of his wives and several other members of his extended family. By prior agreement they did not kill his two youngest wives, but captured them and took them back to Yelogu where they were given as wives to two of the Yelogu men. (These two women were still living at Yelogu, apparently quite happily, thirty years later in 1973. Their original Yelogu husbands had long since died but each woman had remarried several times leviratically to other Yelogu men, and both women had children at Yelogu.)¹⁵

The Yelogu leaders knew that Tongwinjamb warriors would attempt to avenge these killings as soon as they discovered them, and being too few to withstand a direct assault on their village by a Tongwinjamb war party the Yelogu people as a whole abandoned their settlement immediately after the killings and fled for safety fifteen kilometres or so to the east, to forest country they owned close to the Yimmi River. This country is well outside Kwoma territory and the Yelogu people knew that Tongwinjamb warriors, who were unfamiliar with it, would not attempt to follow them there. A Tongwinjamb war party did attempt to track down the killers but gave up the chase when they found the Yelogu settlement abandoned.

Some months later several leading Bangwis men made contact with the Yelogu people and invited them to establish a new, permanent village several kilometres to the south of their previous settlement, well away from Tongwinjamb, on land owned by members of **Nowiy Teeki** clan on the extreme eastern edge of the Washkuk Hills. The Yelogu people took up this offer and moved to the site in the 1940s where they built the village they now occupy. This move brought the Yelogu people physically much closer to Kwoma speakers than other Kaunga speakers¹⁶ and during the following decades Yelogu was effectively incorporated into Bangwis, the nearest of the Kwoma villages. Today all Yelogu residents, not just clan leaders, are fluent in Kwoma; all Yelogu men have been assigned to one or other of the two Kwoma ceremonial moieties (**Yena** and **Mija**) and regularly visit Bangwis and the two other **Hogwama** villages (Washkuk and Melawei) with their wives and

¹⁴ This man was actually a member of the now-defunct **Apukili** tribe, but was living at Tongwinjamb under this group's protection.

¹⁵ In the Ambunti area when women who had been captured in warfare had children by their new husbands they generally preferred to stay with their children rather than return to their home villages when they had the opportunity to do so. Some married women captured in warfare found that they actually preferred their captors to their former husbands and actively rejected the latter's attempts to get them back.

¹⁶ Yelogu today is about three hours' walk from Bangwis, but a hard day's walk from the other Kaunga-speaking villages.

children to participate in the ceremonies that the members of these two moieties periodically perform; and since the late 1960s Yelogu has been administered as part of Bangwis village, the two villages electing a single councillor to represent them in the Ambunti Local Government Council. By the beginning of the 1970s Bangwis had also displaced the other Kaunga-speaking villages as the major source of spouses for Yelogu men and women, other than Yelogu clans themselves. Yelogu people still speak Kaunga among themselves, but Yelogu men and women with Kwoma spouses exclusively use Kwoma in domestic settings since very few Kwoma today speak Kaunga. People say that in time Kwoma may well displace Kaunga as the village's main language.¹⁷

Yelogu is an example of a village as a whole acquiring Kwoma as a second language following a change in the village's location and the establishment of close social and political ties with Kwoma speakers. It should also be noted that a surprisingly large number of Kwoma clans trace their origins to forebears who were originally members of other language groups but who adopted Kwoma, as their first language, when they abandoned their villages of origin and migrated into the Washkuk Hills where they were incorporated into one or other of the Kwoma tribes. In the case of one **Hogwama** clan the group's non-Kwoma forebear was actually descended from ancestors who were formerly Kwoma speakers but who gave up Kwoma as their first language when they migrated out of the Washkuk Hills into an area occupied by another language group. The clan in question is **Nowiy Teeki** at Bangwis, the largest and politically the most powerful of the tribe's eighteen clans.

Nowiy Teeki clan members trace their ultimate origin to a Kwoma-speaking chthonian ancestor (**wayaga**) named **Wayanabwi**. Like the chthonian ancestors of all other Kwoma clans, **Wayanabwi** emerged from a hole in the low-lying country to the north of the Washkuk Hills and built a settlement in the vicinity of this hole. After his death his several sons migrated with other Kwoma south into the Washkuk Hills. The sons helped establish a village at the northern end of the range close to the present site of Tongwinjamb village but

¹⁷ According to Yelogu informants the Kaunga language is composed of two quite distinct dialect groups; one dialect is spoken at Yelogu and Biananumbu, and the other at Ambuken. (I have no information about which dialect is spoken at **Kayukwa**, the other Kaunga-speaking village; **Kayukwa** is located on the eastern side of the Screw River roughly halfway between the mouth of the Screw and the confluence of the Screw and the Yimmi. Laycock [1973:100] spells this village name 'Kayukw'. According to Manambu speakers at Avatip village, the people at **Kayukwa** are closely allied politically to Avatip and in recent decades have acquired Manambu as a second language. **Kayukwa** village is composed of only a few families and many Avatip people regard it has as a hamlet of their village.) On the basis of evidence which I provided in the early 1970s, Laycock (1975:750) gave the name Kaunga to this language group and identified it as a distinct language. I have since learned that Yelogu people are able to understand, and make themselves understood by, Abelam speakers at both Maprik and in the Wosera area, speakers of the Maprik and Wosera dialects of Abelam respectively according to Wurm and Hattori (1981:Map 6), as well as by people from Nungwaia, speakers of Abelam according to Laycock (1973:110) but Kwasengen according to Wurm and Hattori (1981: Map 6). They say they can also understand some Manambu but cannot converse with Manambu speakers. In fact they find unintelligible. Kaunga, therefore, may not be a distinct language as was previously thought but is probably a dialect, or a pair of dialects, of either Abelam or Kwasengen (Wurm and Hattori 1981: Map 6). 'Kaunga' (**Kawoga**) is one of several names which Kwoma give the people at Yelogu village, and extend loosely to other Kaunga speakers (people they also refer to by tribal names, such as **Boiyobo**). Other names Kwoma give the Yelogu people, and Kaunga speakers as a whole, are **Wan Sobo** and **Habora**. The people at Yelogu refer to themselves as **Habora** or **Yala**. The latter forms part of the name **Yalako**, the government form of which is 'Yelogu'. Kaunga speakers refer to the Kwoma as **Jabwi**, the same name that **Gaya** speakers used.

they repeatedly clashed over the ownership of forest resources in this area and one of them, a man named **Hameesi**, abandoned the Washkuk Hills altogether and migrated twenty or so kilometres to the west into the area occupied then, as today, by Mayo speakers; there he adopted Mayo as his first language. **Hameesi**, and the members of the several families who went with him, initially established a settlement on a low hill named **Nowiy** close to the Nambolo River (the site from which **Nowiy Teeki** clan at Bangwis takes its name) but later they migrated south, crossed the Sepik and settled in the unoccupied southern half of the Yesan Hills (see Map) where they founded the Mayo-speaking village **Nayiwori**. (This village still exists but is generally conflated in government censuses with Yesan village.)¹⁸

Some time after the establishment of **Nayiwori**, the wife of a man named **Kamadu** (one of **Hameesi**'s sons according to **Nowiy Teeki** genealogies) died unexpectedly, purportedly as the result of sorcery practised by members of Maio and Yesan villages. At that time these two villages were located in the south-western corner of the Washkuk Hills close to the present site of Melawei village. The two villages were closely allied politically to **Nayiwori** and with the latter's approval had established hamlets in the Yesan Hills to which they temporarily moved during periods of warfare with the **Gaya** who the Kwoma by that stage had pushed into the south-eastern corner of the Washkuk Hills but had not completely expelled from the range.¹⁹ Outraged at the idea that members of a village to which his own was closely allied and had afforded protection would 'poison' his wife with sorcery, **Kamadu** one morning went on a rampage and speared to death a number of Yesan village women he found fishing in a lagoon close to **Nayiwori**. Before their husbands could discover what had happened and organise a revenge raid, **Kamadu** fled north through the Yesan range into the Washkuk Hills where he was accepted as a member of the **Hogwama**

¹⁸ Laycock (1973:22) omits **Nayiwori** from his list of villages speaking the Maio-Yesan dialect. **Nayiwori** is also omitted from many maps, including the 1974 Papua New Guinea 1:100,000 Topographic Survey map 'Ambunti' (Sheet 7489, Edition 1, Series T683; reissued in 1977 by the National Mapping Bureau, PNG). Spelt 'Naiuri' its location, however, is indicated on the 1956 Fourmil Series map 'Ambunti', published by the Dept. of Lands, Surveys and Mines, Port Moresby, and also the 1965 Royal Australian Survey Corps 1:250,000 map 'Ambunti' (SB 54-4, Series T504). **Nayiwori** today is located at a site named **Kawiyabey** ('Kauimbi' on the Fourmil Series map) on the western side of the Yesan Hills on the southern side of **Kamayimo** lagoon, at the base of two peaks named **Masiyaw** and **Kaparaway**. Until the late 1960s this village was located on the steeply-sided ridge that runs between these two peaks, its location roughly on the 1965 Fourmil Series map. The universal grid reference to **Nayiwori**'s present location is XA810310.

¹⁹ Both Yesan and Maio are said to have migrated into the Washkuk Hills, along with Kwoma speakers, from older settlements further to the north. They participated actively in the wars with the **Gaya** and were the first two of the invading communities to establish permanent settlements in the southern half of the Washkuk Hills, something they did before the **Gaya** were finally expelled from the range. The two communities built their settlements on old **Gaya** village sites close to the present site of Melawei village, on adjacent ridges which had commanding 180 degree views over the Sepik to the south. According to Bangwis informants, Yesan is a Mayo-speaking community the members of which spoke Kwoma as a second language when they were living in the Washkuk Hills and in close contact with the Kwoma. The Maio people on the other hand, according to Kwoma, were originally Kwoma speakers and actually formed part of the **Hogwama** tribe. This community adopted Mayo as its first language when it migrated, along with Yesan, into the Yesan Hills in the late nineteenth century (see also Newton 1967). When they migrated permanently into the Yesan Hills both groups for a time settled on the south side of the Sepik close to **Nayiwori**, but Maio moved across the Sepik to its present site in the northern half of the Yesan Hills probably a decade or so after the establishment of Ambunti patrol post in 1924. Mayo was still located on the south side of the river in 1927 when the then Administrator of New Guinea, Brigadier-General Wisdom, briefly visited it. Many members of both communities still speak Kwoma as a second language.

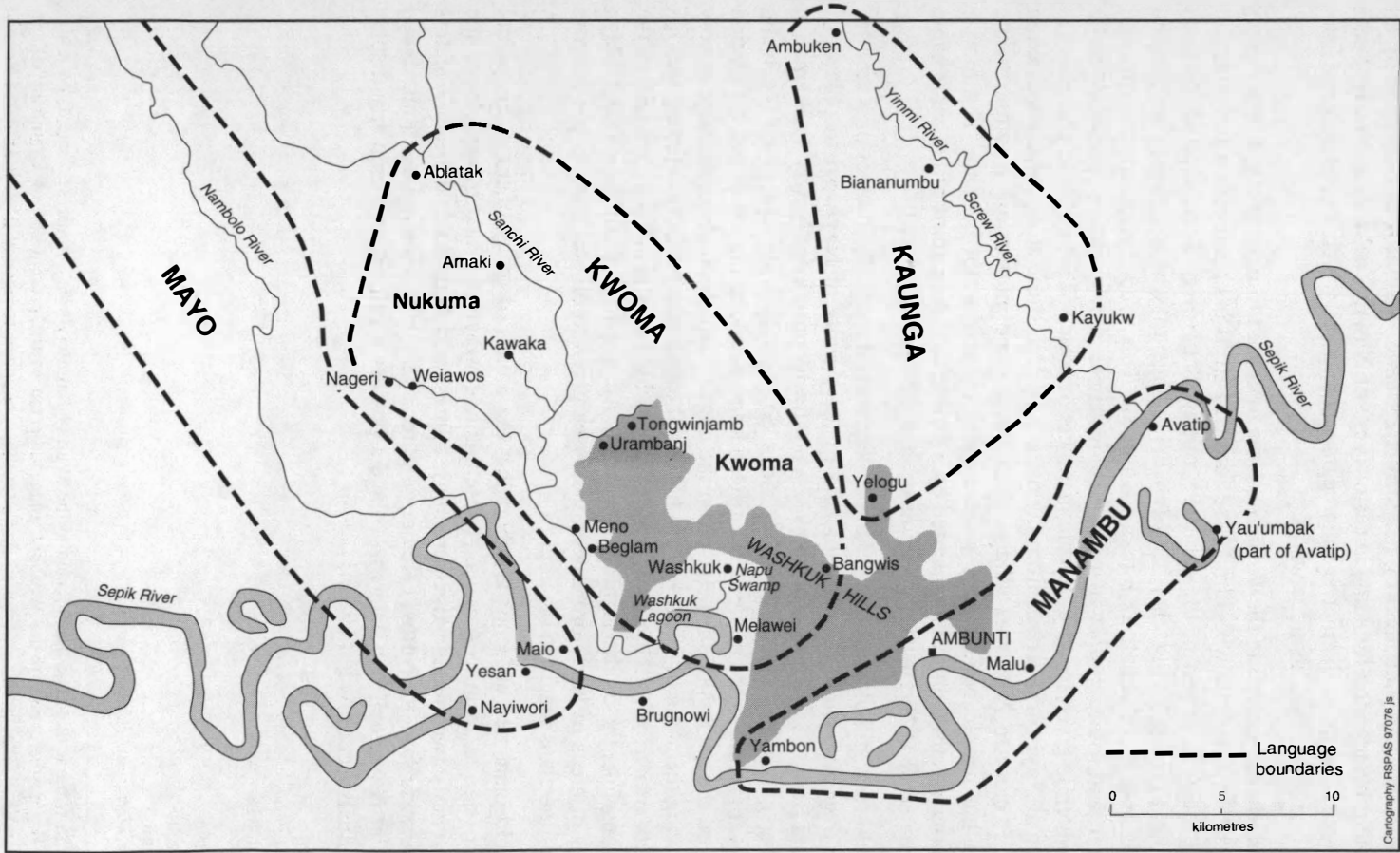
tribe.²⁰ There he adopted Kwoma as his first language. Later **Kamadu** married the widow of a **Hogwama** man killed during fighting with the **Gaya** and several years later also married the woman's two daughters by her former husband. **Kamadu** had children by all three women and became the founding ancestor (**yey**) of **Nowiy Teeki** clan; **Nowiy Teeki** clan today consists of three distinct agnatic segments each of which traces descent from **Kamadu** and one or other of his three wives.

When **Kamadu** migrated into the Washkuk Hills he is said to have brought many items of non-material Mayo culture with him; these formed part of his natal clan's patrimony at **Nayiwori** and today form part of the cultural property that **Nowiy Teeki** clan at Bangwis shares with the Mayo-speaking clan at **Nayiwori** village to which it traces an agnatic genealogical connection through its founder **Kamadu**. This property included myths and many personal and other proper names. For instance, the woman's personal name **Biyakanaw** which is given today to female members of **Nowiy Teeki** clan at Bangwis (as well as women at **Nayiwori**) derives from the name of a prehistoric stone mortar located in the Yesan Hills close to **Nayiwori** village. Prehistoric stone mortars are common in the Ambunti area but people believe they were created by spirits not humans. The mortar named **Biyakanaw** is thought to be inhabited by a powerful female spirit of the same name who taught the people at **Nayiwori** how to make sago jelly (**nokworo**).

Nowiy Teeki men still claim rights in land at **Nayiwori** through their ancestor **Kamadu**. To mark this they give names of areas of land in the vicinity of **Nayiwori** to objects of various kinds at Bangwis. For instance, in 1972 a politically prominent **Nowiy Teeki** man, a former member of the national parliament, had a dog to which he had given the name **Kamayimo**. **Kamayimo** is the name of the fifteen kilometre-long lagoon (a cut-off section of the Sepik) on the south side of the river on the edge of which **Nayiwori** village is now located. By giving the name of this lagoon to his dog the man was publicly asserting that his clan was a joint owner, with the clan at **Nayiwori** to which it is agnatically related, of the lagoon and consequently of the right to fish in it. Among both the Kwoma and Mayo peoples names of areas of land normally may only be given to objects such as pet animals by members of the clans that own the land.

Nowiy Teeki clansmen at Bangwis report that the names of many of their ceremonial sculptures also derive from **Nayiwori**. These include **Meyiyena** and **Apomokwa**, the names of the clan's two major **Mija** ceremony figures, and **Naniikwi**, the name of this clan's, and Bangwis's, major **Nokwi** ceremony figure. Today few ceremonial sculptures can still be found at **Nayiwori**, but Bangwis villagers possess a full set and regularly display them during rituals (see Bowden 1983b).

²⁰ The **Hogwama** tribe at that time was located at the **Waday Baguwiy** men's house settlement, on a high hill close to the northern end of the Washkuk range adjacent to the present site of **Urambanj** village. Formerly **Urambanj** villagers also occupied this site; they continued to occupy it until after the Second World War when they established their present village at the base of the hill.



MAP: TERRITORY OF KWOMA WITH LANGUAGE BOUNDARIES

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ABBREVIATIONS

/.../	enclosed material is that being demonstrated (Note: in the Kwoma specimen sentences the headword or phrase being illustrated may be changed for grammatical or morpho-phonological reasons.)
abbr.	abbreviated form of the same morpheme or word
alt.	an alternative word or phrase that has the same or a similar meaning in the same context
antic.	anticipatory marker
assoc.mar.	associative marker
ben.	benefactive
compl.	completive
cond.pres./fut.	conditional present or future tense marker
conseq.	consequential
cont.	continuative
cont.pres.	continuative present marker
conseq.past	consequential past tense marker
conseq.pres.	consequential present tense marker
emph.	an emphatic
fig.	figurative expression
f.s.	female speaker
fut.	future
gramm.fem.	grammatically female noun
gramm.male	grammatically male noun
imp.	imperative
instr.mar.	instrument marker
lit.	literally
loc.mar.	locative marker
mod.	a modern, non-traditional expression or usage

m.s.	male speaker
neg.	negative
obj.	objective form (of the word in question)
obj.mar.	object marker
our.DU	our dual
our.PL	our plural (three or more persons)
pres.	present tense marker
pres./past	present or recent past tense marker
sim.rel.	similarity relator
(song)	a word or expression that occurs predominantly or exclusively in songs
subj.	subjective form (of the word in question)
their.PL	their plural (three or more)
they.DL	they dual
they.PL	they plural (three or more)
tim.mar.	time marker
TP	Tok Pisin (Neo-Melanesian)
var.	an acceptable alternative pronunciation of the same word or morpheme
we.DU	we dual
we.PL	we plural (three or more)
you.SF	you, singular female
you.SM	you, singular male
you.DU	you dual
you.PL	you plural (three or more)

ORTHOGRAPHY AND PRONUNCIATION

The orthographic symbols used in this dictionary are those suggested by Kooyers et al. 1971, and Kooyers 1974. The sounds represented by these symbols are similar to those represented by similar symbols in English except for **b**, **d**, **j**, **g** and **'**, the pronunciation of which is illustrated following the technical descriptions below. For a more detailed description of Kwoma phonemes see Kooyers et al. 1971.

Symbol	Description
b	voiced prenasalised bilabial stop (as 'mb' in 'timber')
ch	voiceless alveopalatal affricate
d	voiced prenasalised alveolar stop (as 'nd' in 'thunder')
g	voiced prenasalised velar stop (as 'ng' in 'finger')
h	voiceless vocoid
j	voiced prenasalised alveopalatal affricate (as 'nj' in 'injure')
k	voiceless velar stop
m	voiced bilabial nasal
n	voiced alveolar nasal
ny	voiced alveopalatal nasal.
p	voiceless bilabial fricative (midway between English 'p' and 'f')
r	voiced alveolar flap
s	voiceless alveolar sibilant

sh	voiceless alveopalatal sibilant
t	voiceless alveolar stop
v	voiced bilabial fricative
w	voiced bilabial semivowel
y	voiced alveolar semivowel
'	glottal stop (as the hyphen in 'co-operate')
a	voiced low central vowel (as 'a' in 'father')
e	voiced mid front vowel (roughly as 'a' in 'place')
ee	voiced low front vowel (as 'e' in 'edge')
i	voiced high front vowel (midway between 'i' in 'hit' and 'e' in 'he')
ii	voiced mid central vowel (as 'e' in 'hunted')
o	voiced mid back rounded vowel (midway between 'or' in 'fortunate' and 'o' in 'pot')
u	voiced high back rounded vowel (as 'u' in 'put')

The sounds represented by the symbols:

- (i) **ay** (as in **gay**, float) correspond roughly to 'y' in 'why';
- (ii) **ey** (as in **yey**, ancestor) to 'ay' in 'way';
- (iii) **iy** (as in **niy**, night) to 'e' in 'we';
- (iv) **ow** (as in **ow**, grub) to 'oe' in 'toe';
- (v) and **uw** (as in **huwu**, cook) to 'oo' in 'woo'.

KINSHIP SYMBOLS

B = brother	M = mother
C = child	S = son
D = daughter	W = wife
e = elder (sibling)	y = younger (sibling)
F = father	Z = sister
H = husband	

Examples: FeBSW = father's elder brother's son's wife
 WZH = wife's sister's husband

Note: terms for relatives in single quotation marks, e.g. 'father' or 'F', refer to all of the people denoted by particular kinship categories, not necessarily particular individuals. Hence a person's 'fathers' (or 'F') are all the men that person refers to by the same term he or she uses for actual father (**apoko**), e.g. all of the male members of that person's clan of father's generation. Similarly, a man's 'WB' are all the men his wife refers to by the same term she uses for an actual brother (**medaya**), e.g. all of the male members of her (natal) clan of her generation terminologically defined.

LAYOUT OF DEFINITIONS

Both the Kwoma dictionary and the English finderlist are alphabetised letter-by-letter rather than by word.

The glottal stop is disregarded in the alphabetical ordering; no word starts with a glottal stop in this volume.

Some Kwoma headwords are followed by information in brackets. This information includes some or all of the following: (i) abbreviated forms of the headword (or phrase), indicated by 'abbr.'; (ii) variant pronunciations of the headword, indicated by 'var.'; (iii) other Kwoma words or phrases that have the same or similar meanings in the same context, indicated by 'alt.'; (iv) one or more Tok Pisin equivalents, given in italics and brackets; (v) cross-references to other Kwoma headwords. Kwoma headwords, together with the information listed above in brackets, are separated from definitions by commas. If a headword is defined in more than one way the different meanings are numbered. Specimen sentences illustrate many headwords. The symbols /.../ identify the headword or phrase being illustrated, though this might be changed for grammatical or morpho-phonological reasons. When a headword has more than one definition and a specimen sentence illustrates one or other of the different definitions, the sentence immediately follows the definition it illustrates (as does, if known, its Tok Pisin equivalent separated by a hyphen). Scientific names are italicised and enclosed by square brackets.

NOTE ON TOK PISIN GLOSSES OF KWOMA WORDS

If a Kwoma headword is defined in more than one way and a single Tok Pisin word or expression corresponds to all of the different definitions given, the Tok Pisin word or expression is given in brackets (see above) following the headword. When a Kwoma headword is defined in more than one way and there is no single Tok Pisin word or expression that corresponds to all of the different definitions, Tok Pisin equivalents of particular meanings are given in brackets following numbered definitions. In some cases a single Tok Pisin word or phrase corresponds to all of the different meanings given but additional Tok Pisin equivalents exist for particular meanings. In these cases the Tok Pisin term or terms that correspond to all of the definitions are given in brackets following the Kwoma headword but additional Tok Pisin terms are given (in brackets) following numbered definitions.

FONTS

All Kwoma words, and other words spelt according to the orthography used for Kwoma in this dictionary, are bolded. These include the Kwoma versions of words that derive from other Sepik languages such as proper names. Tok Pisin words are italicised. Some Kwoma sentences incorporate either or both Tok Pisin and English words (such as proper names). To enable the reader readily to identify these, the Tok Pisin and English words are italicised as well as being bolded. To illustrate, the two fonts used to spell the word **sun** indicate that this word consists of Tok Pisin *su*, shoe, plus the Kwoma object marker **-n**. Some of the Tok Pisin translations of Kwoma specimen sentences contain Kwoma words, such as proper names. To enable the reader readily to distinguish the Kwoma from the Tok Pisin words in these sentences the former are bolded but not italicised.

K WOMA-ENGLISH DICTIONARY

A

a (*kaikai*), 1. eat; ingest; consume (food or drink; see also **uku a**. According to Kooyers [1974:10; 1975:9], **a** before the alveopalatal **ch** in monosyllabic verb stems becomes **ee**, e.g. **a-chi** becomes **ee-chi**, and **ha-chi** becomes **hee-chi**). **Na /a/!** You eat! – *Yu kaikai! Noku /akasakech/.* (He) ate no sago. **Rii /ato/.** He's eating. **Rii /eechi/ ir.** He ate and then left. '**Diita isagwa miipa /akiita/?**' 'E! An **yuyawa. Anapa saka /akiitawak/.** An /anan/ **yuyawa.**' 'Will you eat this spider?' 'Hey! I refuse to. I will not eat (it). I refuse to eat (it).' – '*Yu laik kaikai dispela spaida?*' 'E! *Mi no laik. Mi no inap kaikai. Mi les long kaikai.*' '**Kwo ma shasha piniga /ar/?**' '**Biish. No eeta podateba /ar/.** **Wolo riiti omun iiban /ar/.** **Eetaba.**' 'How many men (i.e. enemy warriors) have you people killed and eaten (in recent decades)?' 'None. We only ate one. We ate **Wolo.** That is all.' – '*Yupela sutim hamaspela man na yupela kaikai?*' '*No gat. Mipela kaikai wanpela tasol. Mit bilong Wolo tasol. Em tasol.*' 2. make eating movements with mouth.

a aka (*haus kuk, haus kaikai*), kitchen (lit. eating house; **a**, eat; **aka**, house). (Most families have two houses which stand next to each other: an **a aka** or kitchen built directly on the ground in which people cook and eat, and a **wa aka** or sleeping house raised on piles in which people sleep at night and store personal effects. Traditionally Kwoma houses were built directly on the ground, like modern kitchens. Formerly a monogamous family possessed only one

house in which people cooked and slept; in a polygynous household each wife had her own section of the family's single house, or a separate house in which she cooked and slept with her children. In polygynous households today each wife has her own section of the family's common kitchen or a separate kitchen in which she cooks and eats with her children; most polygynous families have only one sleeping house.)

aba (alt. **wopu aba**; *no gat tingting*; *no inap tok*; see also **kuja dumu**), 1. inarticulate; incapable of speaking coherently. 2. dumb (as in the case of a person who is deaf and dumb); mute. **Een mowoy /abatar/,** **maji bakasakech; inyaka ii tawa, ii hikitu.** My sister is mute; but (she) has a mind, and thinks. – *Susa bilong mi i no inap tok; tasol tingting i gat, em i tingting.* 3. irrational; incoherent.

ababa wo (*toktok nating*; see also **aba**), 1. speak incoherently; speak meaninglessly. 2. speak casually; engage in trivial or unimportant conversation. **An /ababa wocho/,** **an /ababa wocho/.** **Wachiigow eetana wocho, Neyikiya eetana wocho; an /ababa/ wocho.** I am speaking quite informally, pointlessly. I am speaking without any special point to **Wachiigow** and **Neyikiya**; I am speaking meaninglessly.

aba sii (alt. **wopu aba sii**; *longlong nabaut*), become (or be) irrational; become incoherent

abo¹ (*olgeta*), all (Kooyers 1974:19). **Dii eeta siita otiitar /abo/.** This is all she did.

abo² (*pasin*), custom; practice; way of behaving (see also **otii tawa abo**)

abo³ (alt. **hama**¹, **paka**¹; *pinis*), to finish; to complete. **Keyapochichi /abochiniga/ eeta ye eecha yar**. After finishing decorating (themselves) they approached. **uwu /abowa/** to be completely cooked

abo abo, 1. ready; prepared (*redi nau*). **An /abo aboto/**. I am ready. – *Mi redi nau*. 2. almost; just about (*klostu, klostu tru*). **Nareboy, an /abo abo/ miin pik otiitar**. Friend, I was just about to shoot you. – *Pren, klostu tru mi laik sutim yu*.

aboboy (gramm.fem.; *kaikai*), 1. food. **Bwimey /aboboy/?** What food (is this)? **An miina /aboboy/ hak**. I will give you food. **An yuya diita /aboboy/**. I dislike this food. 2. food crops in a garden.

aboboy a (*kaikai*), consume food

aboboy a nedii (*taim bilong kaikai*), meal time

aboboy awo otii (see **aboboy otii**¹)

aboboy dopo (*sot long kaikai*), short of food; lacking food

aboboyen sayar (*redim kaikai*), prepare food

aboboy hava (alt. **aboboy ha**; *skelim kaikai, givim kaikai*), serve food and drink. **Ma kaw cheyek ak yichaway ma kaw /aboboy havato/**. Some sit at the table to eat and some serve them. (In this sentence **hato**, give, would be an idiomatic alternative to **havato**.)

aboboy heechi tawa eem (*ples bilong putim kaikai*), food storage container; place for storing food (e.g. the cane storage basket, **mukuyaya**, that hangs above a kitchen hearth in which fresh fish and meat are dried and preserved in the smoke of the fire).

aboboy mogo (*pipia kaikai*), food scrap

aboboy otii¹ (alt. **aboboy awo otii**; *redim kaikai*), cook food; prepare food (by boiling in a pot)

aboboy otii² (*wokim gaden*), cultivate food in a garden; make a garden

aboboy otiitar ma (*man bilong kukim kaikai*), (mod.) a cook; man who does the cooking

aboboy woyi kwow (alt. **aboboy woyi tawa kwow**; *bilum kaikai*), bag for carrying food (**aboboy**, food; **woyi**, insert; **kwow**, net bag). This term refers to the small personal net bags in which people carry food to consume when they are away from home, e.g. while working in a garden.)

aboboy yo otii (*wok kaikai*), engage in food production (of various kinds)

aboboy yowu (*rausim kaikai long sospen*), remove or lift food out of a pot (e.g. so that it can be served)

abosuchi (alt. **heechi poy**; *lusim tingting*), forget. **An /abosuchir/, miiti hi**. I have forgotten your name. **Miita bawak an eeka hikiwa, an /abosuchi tar/**. You speak and remind me for I have forgotten. **Diita ada miina wonya maji opoche /abosuchitanakech/**. Don't you forget what I am going to tell you.

Abudi (= Ambunti), the name (properly **Abudi Woyikeya** or **Abudi Woyikela**) of the eight-kilometre long chain of hills running in a north-east-south-west direction immediately to the north and west of Ambunti township, after which the township of Ambunti (**Abudi**) is named. **Abudi** is one of the two distinct mountain chains that make up the Washkuk Hills; the two join at the low hill on which Bangwis village is located (see Map).

ach (see **atoko**)

ada (abbr. **an**; *mi*), I (first person singular pronoun, subjective form; Kooyers

1974:14. Note: **ada** may be pronounced **ana** when suffixed by the future marker **-pa**. **Adapa** and **anapa** are both acceptable forms of Kwoma for 'I will'. /**Anapa/ eeji mima siin kapo secha sawokiita?** What will I tell my wife?

adana (abbr. **ana, an; mi**), me (objective form of the first person singular pronoun; **ada**, I + **-na**, obj.mar.). **Eeta yikapwa /ana/ piwa**. The child hit me (Kooyers 1974:37). /**Ana/ otii kepi siik**. I will be healed. – **Mi bai mi gutpela. /Ana/ na neeki he!** Touch me!

adapoko (see **-poko**)

a hama seechi (*kaikai olgeta*), consume or eat completely (some item of food)

a he (abbr. **a; traim, testim, testim traim**), to taste. '**Ii boy kepi /awa/?**' '**Owich, kepi /awa/**. **Mii /a hek/?**' 'Does it taste nice?' 'Yes it is tasty. Do you want to try it?' **Rii eeta /a her/**. He tasted (it). – *Em i testim*. **An /a hewa/**. I tasted (it).

aka (*haus*; see also **a aka, wa aka**), 1. dwelling house; domestic house. (Before the Second World War houses were built directly on the ground in the style of contemporary kitchens. Today **wa aka**, dwelling houses, are raised on piles. This style of architecture was reportedly introduced as a health measure by the government in the 1940s.) **Rii riiti /akak/ yichar**. He stayed at his house. **Ada mashi tar /akabak/ eeka kawka i siik**. I will go back and stay at the house where I formerly lived. 2. household. **riiti /akak/ tawa ma mima** the members of his household. 3. large cavity (e.g. in a rock); cave.

aka akar (*mupela haus*), new house; newly constructed house

aka apoko ma (*papa bilong haus*), owner of a house (**aka**, house; **apoko**, father; **ma**, man)

aka bi (*pangal bilong haus*), flattened sheet of bark cut from the stem of a dry sago palm branch formerly used to construct the walls of a dwelling house (see also **bi**¹. Kwoma formerly used flattened sheets of bark cut from the midrib of the sago palm branch for various purposes: to construct the walls of dwelling houses, as material on which to sit or sleep on the ground and on which to paint. Today the walls of houses are constructed from the narrower, pole-like outer ends of the midrib of the same sago palm branch. The latter are stood in rows and lashed together between two horizontal rows of sticks. This wall-making technique was introduced by the government after the Second World War.)

aka chi (see **chi**¹³)

aka gaw (*pangal bilong saksak*), light but tough pole-like outer half of the midrib of the sago palm branch used (after the fronds have been cut off) for constructing the walls of houses (see also **aka bi, gaw**).

aka godii (alt. **aka toko; baim haus**), 1. make a payment to a betrothed girl's fiance's parents if the marriage does not take place. (Traditionally a girl lived in her future husband's parent's house for several months before the marriage commenced to give her and her future in-laws time to determine whether they were personally compatible. During this period, referred to misleadingly by Whiting as a 'trial marriage' [1941], the girl was not permitted to have any sexual contact with her fiance or associate with him in private, and had the same status as any other unmarried female member of the household. If the girl became pregnant during this period she was required to kill the child at birth. At any time during the period of betrothal the girl was free to decide not to go ahead with the marriage and return

home. If this happened the girl's parents were required to make a payment of shell valuables to her former fiancé's parents to compensate them for feeding and taking care of her while she was living with them. Another term for the same practice is **aka toko**, to buy the house.) 2. payment made to the former husband of a divorced woman by the woman's new husband (provided the two men are members of different clans) to compensate him for feeding and caring for his former wife while she was living with him.

akagora (*liklik rat bilong haus*), house mouse

aka gwadii biira (*rausim ol haus bilong spaida*), sweep cobwebs out of a house (**aka**, house; **gwadii**, cobweb; **biira**, sweep. This humorous expression refers to the first formal visit a betrothed girl makes to her fiancé's parent's house to inspect it before moving permanently to it during the period of betrothal that traditionally precedes a marriage. The reference to sweeping away spiders' webs is a humorous allusion to the dilapidated condition in which the girl is supposed to find the house. During this visit the girl, chaperoned by her father, stays for a few days to familiarise herself with her fiancé's family. If the girl decides to go ahead with the betrothal she returns home, collects the basic household goods she requires to play her part as an adult, but unmarried, female member of the family she is joining, and with her mother's assistance brings these back with her a few days later. See also **mima tapa a.**)

aka kepi (*pe bilong haus*), one of the several obligatory interclan payments made following a death (lit. payment to the house, or payment for the house; **aka**, house; **kepi**, death payment. For details see Bowden 1988.)

aka kepichi (*baim haus*), make an **aka kepi** death payment (see also **aka kepi**)

akako (*bikpela ples*), a tribe's main settlement or village (in contrast to isolated bush houses termed **kwashi akama** where members of individual families live periodically while tending gardens or fishing in lagoons)

aka kowu (*lukautim haus, bosim haus, wetim haus*), watch over a house (when its other occupants are absent)

akama, 1. village; tribal settlement; community (*ples*). 2. physically-discrete ward or compound within a larger settlement consisting of the house or houses belonging to one or more families (*banis, kem*). **Tuwudimi riiti /akama/ si hi Itali**. **Tuwudimi's** compound (within Bangwis village) is named Italy. 3. house (*haus*). **An ka riiti /akamak/ ichar**. I went to his house over there. 4. social role (e.g. that of wife in a family; *rum, ples*). 5. a person's home area or region (*ples, hap*). 6. household; the members of a household (*meri man bilong haus*).

aka ma (*pes bilong haus*), front of a house (exterior and interior)

aka magiir (*antap bilong haus*), top or ridge of roof of a house

akama kowu ma (see **akama tabo yichawa ma**)

akama kowu tawa ma (see **akama tabo yichawa ma**)

akamak tawa boboy (*samting bilong ples*; see also **akamak tawa saga**), village animal; pet animal kept in a village (lit. thing of the village)

akamak tawa ma (alt. **akama ma**; *man bilong ples, wantok*), co-villager; member of one's own village

akamak tawa saga (alt. **akamak tawa boboy**; *olgeta samting bilong haus*), household goods; objects of human

manufacture found around a house (including food, tools and so forth; contrasts with **kwashik tawa boboy**, thing of the forest)

akama ma (see **akamak tawa ma**)

akama mageyi (see also **mageyi**), visit or socialise with someone at their house

akama maji (alt. **akama nobo**; *pasin, lo, kastam*), customary law; customary teaching; convention that governs behaviour in a village

akama mima (*meri bilong ples*), woman who is a resident member of one's own village or tribe

akama neeki yesokwa ma (alt. **akama tabo yi ma**; *man bilong kirapim ples, man bilong lukautim ples*), 1. outstanding village leader. 2. man who founds a new settlement and informally exercises political authority over its members. **Marak rii /akama neeki yesokwa tar ma/ rii harapa ma, akama kowu tar ma**. **Marak** (of Washkuk village) was a man who founded villages, a big man, a man who watched over villages. – *Marak em i man bilong bosim ples, bikpela man, man bilong lukautim ples*.

akama nobo (alt. **akama maji**; *rot, lo, pasin*), custom; traditional practice

akama nobo bogo (*rot bilong ples*), the track at a junction or intersection (e.g. of two or more forest tracks) that leads to one's home village

akama suwu (*kukim ples*; see also **suwu**¹), burn down a village during warfare (**akama**, village; **suwu**, burn). **Namey /akaman suwuk/ ichu?** Whose village are you setting off to burn down?

akama tabo yichawa ma (abbr. **akama tabo yi ma**; **aka tabo yi ma**; *bikpela man, man we em i bosim ples, man bilong lukautim ples*), major village leader; man who has great influence in a

village. (This is one of many terms with similar meanings which Kwoma use for outstanding village leaders; others are **akama tabo yichawa harapa ma, akama tabo yichar ma, akama kowu ma, akama kowu tawa ma, akama neeki yesokwa ma, aka tobo yii ma, korobo kowu ma, korobo tabo yi ma**. Kwoma leaders, 'big men', do not inherit their positions but achieve them on the basis of their strength of personality, rhetorical skills, knowledge of their community's social affairs, knowledge of ritual procedure, skill at painting, carving and singing and, formerly, prowess in warfare.) **Eeta Marak rii /akama tabo yichar ma/**. **Marak** was the leading man of the village.

akama tabo yi ma (see **akama tabo yichawa ma**)

akama tiibiirii giyishagu (*savol*), long-handled scraper or shovel used to clear away weeds around a house (**akama**, house; **tiibiirii**, scrape; **giyishagu**, scraper; see also **giyishagu**)

aka matoko (see **matoko**)

akan ha (*givim haus, kisim i go long haus*), provide someone with accommodation for the night; take someone in (lit. give a house)

aka otii (*wokim haus*), build a house; construct a house

aka otii tawa (*we bilong wokim haus*), building a house; house-building. **/aka otii tawa/ maji** instruction about house-building

aka otii tawa ma (*man i save wokim haus*), house-builder; man who is an energetic builder of houses (for himself and his immediate family)

aka payi (see **payi**¹)

akar¹ (*narapela*), 1. other; another. **Komas ameda nedii kiap riita /akar/**

- akamak ir.** A short while later the patrol officer went to another village. 2. unrelated. /**akar/ mima** an unrelated woman (This expression refers to a woman to whom the speaker is unrelated totemically, affinally or in any other way, and for whom the speaker has no kinship term.)
- akar² (nupela)**, 1. new. /**Akar/ sakawa siiva neepii hechi ii napa ya.** Whenever you see newly fallen ripe coconuts pick them up (Kooyers and Kooyers 1965c:2). 2. fresh (e.g. fruit).
- akar akar** (alt. **kada kada; kain kain**), different kinds; various kinds
- akar boboy (nupela samting)**, new thing. **Mashi boboy /akar boboyeka/ piir eecha tawa.** Old and new things are together.
- akar ma** (alt. **anadii ma; narapela man, man bilong narapela hap**), 1. unrelated person; a man for whom the speaker has no kinship term and addresses only by name. 2. unrelated man who belongs to another tribe or village (contrasts with **akamak tawa ma**). 3. stranger; enemy. 4. (mod.) male tourist; male visitor (to a village in which the person is unknown or in which he has no relatives).
- akar mima** (alt. **anadii mima; narapela meri**), 1. unrelated woman; woman for whom the speaker has no relationship term and addresses only by name. 2. unrelated woman who belongs to another tribe or village. 3. (mod.) female tourist.
- akar nedii (narapela taim)**, another time; another occasion
- akar por (wanpela moa)**, another one; one more
- aka ruwu** (see **ruwu¹**)
- aka siibeya (olpela haus)**, old, disused or decayed house
- aka siiriikweya (plua)**, (mod.) timber floor of house (raised on piles). (Traditionally Kwoma houses had earth floors; this is a new term said to have been coined earlier this century when Kwoma began building houses raised on piles with split-palm or other timber floors.)
- aka siiiiwey (hul long arere bilong haus)**, 1. peep-hole in wall of house. 2. (mod.) window. (This term properly refers to a hole made in the wall of a house; traditionally Kwoma houses did not have windows.)
- akar sokwa niiwiika (nupela mun)**, new moon; newly-risen moon
- aka tabo yi ma** (see **akama tabo yichawa ma**)
- aka tobo me yii (katim bikpela bus bilong wokim haus)**, clear area of mature forest for a house site (see also **tobo me yii**)
- aka tobo yii ma (man bilong lukautim ples)**, founder of a village; man who initiates the clearing of an area of forest for a new settlement
- akatoko** (alt. **kolapa; lata**), 1. house ladder; step-ladder (e.g. made of two poles with wooden cross-pieces bound in position with split liana; such ladders give access to houses raised on piles.) 2. (mod.) escalator.
- aka toko** (see **aka godii**)
- aka towu (antap bilong haus)**, ridgepole of house (see also **towu**)
- akaw** (see **akaw poko**)
- aka wa (hul bilong pos bilong haus)**, hole for house post (**aka**, house; **wa**, hole)
- aka wiy** (var. **aka wil; sait bilong haus**), side of a house (contrasts with **aka ma** and **aka yeen**)
- aka wo** (alt. **akaw poko; insait bilong haus**), 1. interior of a house. /**aka wo/**

harek tawa mima women who stay inside the house. 2. room; an area within a house partitioned off by a wall (*rum*). 3. house wall (exterior or interior; *banis bilong haus*).

akaw poko (abbr. **akaw**; alt. **aka wo**; *insait long haus*), interior or inside of a house. **Mii opoche /akaw poko/ iyaretakech**. You can't go inside the house. **Si /akaw/ tawa**. We (two) are inside the house. – *Mitupela i stap insait long haus*.

aka yayi (see **piitiishey**)

aka yeen (*baksait bilong haus*), back or rear of a house (external and internal)

akii (*guria, pret*), afraid (Kooyers 1974:10); be afraid. **Kata yikapwa rii kapo boy boboy /akiito/?** What is that child afraid of?

akii i (*pret na ranawe, ranawe*), flee; run away in fear

akii i hama (*pret na ranawe na hait*), run away in fear and disappear (e.g. into the forest)

akii tawa ma (*man i gat pret*), fearful person; coward

akii yowu (*pret na goap*), flee by going up (somewhere, e.g. up a tree). **Na /akii/ yowu, miin pik yato**. Climb up out of the way, (they) are coming to spear you.

akoch (var. **akwich**; *daunim kaikai, daunim spet*), to swallow

ama¹ (*mambu*), 1. bamboo (of which there are many named varieties). 2. the largest types of bamboos (e.g. of the kind used for carrying and storing water). 3. bamboo flute. (Flutes measure up to two to three metres in length and are played in pairs. One of the pair is longer than the other and has a lower tone. A flute is blown through a single hole about three centimetres in diameter close to the closed end. Kwoma identify the sound of flutes with the voices of

spirits. Individual flutes are identified with, and named after, different spirits. Women are tabooed from seeing flutes or even knowing that they exist though they are permitted to listen to them being played; men play flutes in ritual contexts.)

ama² (*olgeta*), total; all. **me /ama/** the totality of trees (that grow in the Kwoma region). – *olgeta diwai*. **me poko /ama/ poko** all of the trees and vines (in the forest)

ama³ (see **maji ama**; **ma ama riivii**)

amaba (*ran*), run. **Yeer an /amaba/ ir Abudi ik**. Yesterday I ran to Ambunti.

a maji (*toktok long kaikai*), conversation or talk about food

Amaki (= Amaki, Laycock 1973:87), name of one of the Kwoma-speaking (Nukuma dialect) villages and tribes (see Introduction and Map).

amaruka (var. **amarukwa**; *lang, brulang*), generic term for non-stinging flies, e.g. the blow-fly (see also **karuka**)

amaruka she (*pekpek bilong lang*), maggot

ama tapa (*han bilong mambu*), branchlet of bamboo

amatobo (*hap mambu*), spear with bamboo shaft (and blade)

ama wapa (*mambu kambang*), bamboo lime container. (Kwoma men and women chew lime together with betel nut and betel pepper; **ama**, bamboo; **wapa**, lime container.)

ama yaba (*stik mambu*), 1. pole made from a length of bamboo (e.g. used to support a ceremonial sculpture on a stage during a ritual; **ama**, bamboo; **yaba**, stick). 2. length of large diameter bamboo used as a water container (see also **harapa ama yaba**, **boya ama yaba**).

amedā (*no planti*), 1. few; a few. **yadii /amedā/** a few days. 2. several. 3. a little; a small amount. **Yatii na yaya. Na /amedā/ towuchi.** Draw up (your) legs. Move aside a little. (This type of remark might be addressed, very politely, to someone who is sitting with their legs outstretched and blocking one's path. It is forbidden to step over another's outstretched legs. A person sitting with their legs outstretched cannot be ordered to draw them up; to do so would be offensive and provoke an angry response.) 4. a while; a little while. **Ada miita /amedā/ teechi anapa heechi ikiita.** I will stay with you for a while and then leave. **Mii na /amedā/ yi hapaka ta!** You sit and rest for a while!

amedā amedā (*liklik liklik*; see also **amedā**), very small pieces or segments. **Rii eecha hikitu rii /amedā amedā/ maji banak yenya meejikiita.** He thinks that if he speaks in very short sentences they will understand him.

amedā amedā ba (*toktok liklik liklik*), speak in short sentences

amedā hega (*lap liklik*), laugh a little; to smile. **Eecha wor maji Ayaba riita eena meeji hipurek eena rii /amedā hegiir/.** Ayaba did not understand properly what was said so he laughed a little.

amedā kada (*liklik tumas*), 1. very few. 2. very small; tiny. 3. brief (period of time).

amedā kowu (*wet liklik*), wait a while

amedā nedii (abbr. **amedā**; *no longpela taim*), short period of time; a little while; soon

amedā niy sii (*klostu tudak*), begin to get dark (at night)

amedā sii¹ (*kamap liklik*), grow a little

amedā sii² (*stap liklik*), stay a brief while. **An /amedā siichi/ eeke kawka ikiita.**

After I have stayed for a while I will go back. – *I stap liklik na bai mi go bek.*

amedā sowa (alt. **amedā veereveer**; *liklik win*), light breeze

amedā uhadii (*tulait tru*), first light of dawn (before the sun rises above the horizon)

amedā veereveer (see **amedā sowa**)

ameya¹ (var. **amela**; alt. **ameya maw**; *kwiktaim*), quickly. **Na eshar i. Nobo ukuka tawa. Opoche /ameya maw/ ichakech miipa sakakiita.** Go slowly. The track is slippery. Don't go quickly or you will fall over. **Irek harapa sowa /ameya/ yar.** After departing a storm quickly blew up. **/Ameya/ na ya!** Come here quickly!

ameya² (var. **amela**; alt. **karakada**; *liklik*), small

ameya i (*go kwiktaim*), go quickly; proceed quickly; walk quickly. **Yeer an /ameya ir/ Abudi ik.** Yesterday I walked quickly to Ambunti.

ameya maw (see **ameya¹**)

ameya ya¹ (*kam kwiktaim*), come quickly; arrive quickly

ameya ya² (*kisim kwiktaim*), snatch (away); take quickly

amwi (see **chiimu haya**)

amwoy (*liklik papa, las papa*; see also **apoko**), term of reference (and address) for: (i) father's younger brother; any other 'yB' (**kumwoy**) of a 'father' (**apoko**), e.g. FFyBS (alt. **apoko kumwoy**; *smal papa, was papa*); (ii) FyBW; the wife of any other man termed **amwoy**, e.g. FFyBSW (alt. **nokwapa kumwoy**; *smal mama*); (iii) the 'yZ' (**kumwoy**) of any woman termed **nokwapa** ('mother'), e.g. MyZ (alt. **nokwapa kumwoy**; *smal mama, liklik mama*); (iv) MyZH; the husband of any other woman termed **amwoy**, e.g.

MFyBDH (alt. **apoko kumwoy**; *smal papa, was papa*).

an (see **ada**)

ana¹, reciprocate; exchange. (This term denotes a reciprocal action, such as two people exchanging glances, or two people talking between themselves.) /**ana/ meyi maka** to exchange glances /**anapi/** to exchange blows

ana² (see **ada, adana**)

anaba (see also *gaba anaba*), 1. bow (shaft and string). 2. bow shaft (*bun bilong banara*). 3. bow and arrows as a set (*banara*).

a naba (*ples bilong painim kaikai*), swamp or lagoon that people use on a regular basis as a source of food (e.g. fish, crocodiles and plant foods) (**a**, eat; **naba**, lagoon)

anaba poko¹ (alt. **anaba teeki poko**; *rop bilong banara*; see also **teeki**), bow string (made from split liana)

anaba poko² (*bikpela kanda*), type of immensely strong forest vine. (This vine is used for dragging tree trunks out of the forest, e.g. behind a bulldozer.)

anaba ta (*sapim banara*), carve a bow; fashion a bow (with a cutting implement)

anaba teeki (see **teeki**)

anaba teeki poko (see **anaba poko**¹)

anabeyichi (*no ken pret, strong*), courageous; bold; fearless; of firm resolve. **No akama maji batawey /anabeyichi/ bato**. When we hold village moots we speak out fearlessly. – *Taim mipela save toktok long ples mipela save strong na toktok*.

anabeyichi siitii (*sanap strong*), stand firm (e.g. against an opponent in debate); maintain one's resolve. **Mii na /anabeyichi siitii/ ta!** Stand firm!

anachek (*tambuim, stopim*), prevent; forbid; prohibit. **Marak rii nona saka /anachekiir/**. Marak didn't forbid us. **Rii siina wosowuchi banan /anachekiir/**. He rebuked her and prevented (her) from speaking.

anadii¹ (alt. **akar**¹; *narapela*), 1. another. **Miita her boboyen kwo opoche /anadii/ man sawotanakech**. Don't tell anyone about what you have seen. – *Samting yu lukim no kan tokim narapela man*. 2. unrelated. /**anadii/ mima** an unrelated woman – *narapela meri*.

anadii² (*stap gut*), safe; secure. **Miiti boboy sa /anadii/ eecha ta**. Your things must be left securely as they are. – *Olgeta samting bilong yu i mas stap gut olsem*.

anadii akama ma (see **anadii ma**)

anadii ha (*givim olgeta*), give (an entity) whole or undivided (e.g. an entire hand of bananas, or a whole loaf of bread)

anadii ma (alt. **anadii akama ma, akar ma; narapela man, man bilong narapela ples**), 1. man from another tribe or village; unrelated person; stranger. 2. (mod.) male visitor; male tourist. **An /anadii mak/ yawak eena an har he ye itu**. I'm a visitor so I am having a good look around. *Mi man bilong narapela hap olsem na mi lukluk nabaut*. (In this sentence **mak** and **ma** can be used interchangeably without affecting the meaning.)

anadii mima (alt. **anadii akama mima, akar mima; narapela meri, meri bilong narapela ples**), 1. unrelated woman; woman from another tribe or village (to whom the speaker is unrelated); foreign woman. 2. (mod.) female visitor; female tourist.

anagii diigiir (*hat long go inside*), proceed or pick one's way with difficulty (e.g. through dense undergrowth in a forest). **Nowi maji**

kaw no /anagii diigiir/ bato. Kwoma maji saka podateba tawak. Nokwapa nokwapa tawa. Nowi maji woy eshar eshar hikichichi na ban. We are finding it hard to pick our way through some of our language. Kwoma words aren't just of one kind. There are many (kinds of words). Our words must be thought about very carefully first and then explained. – *Tok ples bilong mipela, mipela save painim hat long go insait* (alt. *i mas go insait isi isi*). *Toktok bilong ol Kwoma i no wanpela. Planti i stap. Mipela mas tingting gut na toktok* (alt. *tokim*). **Diita kwashi poko yami, nokwapa nokwapa tawa. Eshar na iyar. /Anagii diigiir/ na iyar. Komasa na pa opoy ka he in.** This area of forest has many thorny vines. Enter it very slowly. Pick your way through carefully. Later you will travel without difficulty through an open area of grassland. – *Dispela bus i gat planti rop nil i stap. Yu mas abrusim isi isi na i go. Taim yu kamap long hap yu kan go tasol.*

anamesheroko (pilai), 1. to play. 2. engage in sexual intercourse; engage in sexual play, esp. illicit. (This is a polite term used in public settings, e.g. during story telling; see also **kwomajii he**.)

anamesheroko maji (tok pilai), (a) joke; playful talk

anamesheroko maji ba (tok pilai), to joke; talk playfully

anamesheroko tawa boboy (samting bilong pilai), toy (lit. plaything). **Yikapwa yepa saka /anamesheroko tawa boboy/ siitin hehar otiikiitawak.** The children will not do a good job on making her toy (Kooyers 1974:51).

ana meyi maka (lukluk i go i kam), exchange glances; exchange looks

anapi (pait), to fight; exchange blows. **Poyi upurus /anapichu/.** Two pigs are fighting. **Yikapwa kata /anapichu/; na**

neekibiira. Two children are fighting; stop them. – *Tupela pikinini i pait; stopim tupela.*

anapiir (holim pasim), embrace; hold tightly in arms. **Riita riin hehar /anapiirichi/ woshi ar.** He embraced him warmly and greeted (him).

anapoy (wantaim), together; alongside. **/anapoy/ yo otii** to work together – *wok wantaim*

anapoy anapoy (wantaim), together. **An yarek sicha /anapoy anapoy/ tawa. Mashii miitiba tar.** When I arrived we stayed together. Before that you were on your own. – *Taim mi kam mitupela stap wantaim. Bipo yu tasol i stap.*

anapoy yo otii ma (man we yu wok wantaim em), co-worker; person one works with

anasa (alt. **maji anasa; apo diigii; maji apo diigii; skelim [tok], painimaut, painim tingting**), 1. discuss for the purpose of coming to a decision about some matter (e.g. how to resolve an intra-village dispute); judge; come to a judgment or decision following public discussion. **Na kwota yanak no maji apo diigiik maji /anasak/.** **No seecha bak?** You people come so we can discuss (the matter) and arrive at a decision. What should we say? – *Yupela kam na yumi sindaun na painim tingting. Bai yumi tok wanem?* 2. make a ruling at a village moot. (The members of each Kwoma village periodically hold moots in one of their ceremonial houses. All members of the village are entitled to attend and participate in the proceedings; the community's Local Government Councillor informally presides over the meeting. Women and girls enter the ceremonial house from the back and sit at the back of the building; men and boys (other than infants) enter from the front and sit at the front. Moots are usually held on

Saturdays or Sundays; their purpose is to discuss matters of village concern and resolve serious intra-village disputes. In the case of a dispute, when the matter has been thoroughly discussed and the people as a whole are in agreement as to what should be done the Councillor summarises the proceedings so that everyone is clear about what has been determined and, if need be, conveys the results of the discussion to village members who were absent from the meeting. If the people judge that a village member is guilty of some offence they might require him, or her, to make a compensation payment of shell valuables to an aggrieved party. Serious disputes are discussed for as long as it takes for the community to come to a unanimous decision.) 3. (mod.) hand down a judgment in court.

anasak tawa aka (*haus kot, haus bilong harim tok*), (mod.) courthouse. **Iyavek Mariyawaya kapasek otiir ma yen kiap rii anasanak eena eyey Mariyawaya ma ye /anasak tawa akak/ siitiikiita.** When the patrol officer tries the Melawei miscreants the day after tomorrow all the Melawei people will be at the courthouse (adapted from Kooyers 1974:44).

anasa nobo (*we bilong stretim tok*), means or way of resolving a dispute. **Piiriina maji /anasa nobokasakech/.** (They) could not decide on a method of resolving the dispute between the two of them. – *Ol i no painim we bilong stretim toktok bilong tupela.*

anasa tawa ma (*man i gat wari i go long kot*), 1. man who brings a complaint before a village meeting for community adjudication; complainant. 2. (mod.) complainant in a court case.

ana tapa, exchange wounding (but not lethal) blows

apa¹ (*nau, tude*), 1. now. **Mii /apa/ hogo siitak ik?** Where are you going this afternoon? 2. today. '**Misis sii siitak iwa?**' '**Sii kata Abudik iwa.**' '**Sii boy /apak/ yak?**' '**Ayo, /apak/ yak.**' 'Where did the European woman go?' 'She went to Ambunti.' 'Is she coming back soon?' 'Yes, she's coming back today.' – '**Misis em i go we?**' '**Em i bin go long Ambunti.**' '**Em bai i kam nau?**' '**Yes, bai i kam nau.**' **An /apa/ ichiniga yawa.** I have just now gone and come back. **/Apa/ komas riipa saka yakiitawak.** He won't be coming either now or later. 3. next (in sequence). **/Apa/ Sande no maji bak ya duwuchi yichu.** Next Sunday we will meet to talk, or This coming Sunday we will hold a meeting. – *Nau Sande mipela laik bung na toktok.*

apa² (*moning, gude*), salutation used as a greeting or farewell (often combines with *sen* to form the phrase *sen apa*)

apagaya (*nau tasol*), recently; just now. **/Apagaya/ apo kata mek yichar eeta sokwa iwa.** Some birds were just now sitting in that tree but have flown away.

apakapa (*bihain liklik*), shortly; soon. **Yokotapa abo yokotapa upurus karakada Mariyawaya yikapwan Waniyo rii keyihapa veyik /apakapa/ heechi ye ikiita.** Shortly, Waniyo will take the seven small Melawei children in the black canoe (Kooyers 1974:40).

Apalataka (var. **Apayataka**; = Ablatak, Laycock 1973:86), name of one of the Kwoma-speaking (Nukuma dialect) villages and tribes (see Introduction and Map)

Apanaw Yakiyaman (see **Wan Sobo**)

apapoy (see also **kaba¹**), type of water grass with long, razor-sharp leaves

a pipi me pipi (*pipia*; see also **pipi peepi, suwu he bodii he**), flotsam; rubbish or

debris floating down a river (of the kind washed into rivers by heavy rains)

apiyaba neeki (*kirapim singsing*), sing ceremonially; start a ceremonial song

apo¹ (*pisin*), 1. bird. /**Apo/ apoma tobo wey karakada**. The very short white bird is small. 2. generic term for flying, feathered or furred animals (including birds and flying foxes, but not flying insects).

apo² (see **apoko**)

apo aka (*banis bilong sutim pisin*), a bird blind (constructed in the forest). **Ka boy /apo aka/?** Is that a bird blind?

apo aka shepii, construct a bird blind from poles and fronds. (Bird blinds are constructed in the forest out of poles and leafy branches, usually sago palm fronds, close to fruit-bearing trees in which birds are known to feed. The hunter sits inside the blind and, when a bird approaches and starts feeding, pokes an arrow through a small hole in the leaf wall and shoots.) **An /apo aka/ shepiik ichu**. I am going out (into the forest) to build a bird blind.

apobar, type of small forest bird that acts very excitedly and calls loudly when some foreign entity (e.g. a strange animal or person) enters its territory. (Kwoma describe these birds as their 'wirelesses' or 'radios' since their behaviour conveys information to people, notably that something is approaching. Formerly such birds alerted people to the approach of enemy warriors.)

apo bey (*kiau bilong pisin*), bird's egg (**apo**, bird; **bey**, egg)

apo bey gwa (*kisim kiau bilong wail paul*), dig eggs out of a wild fowl nest. (Eggs dug out of wild fowl mounds in the forest are an important food.)

apobi (*kalangal bilong kakaruk, gras bilong kakaruk*), white chicken tail feathers which homicides wear decoratively in the hair as a sign of their status. (Men who have killed members of enemy tribes in warfare traditionally were, and still are, the persons of highest status in Kwoma society. Homicides, and their wives, wear a variety of ornaments as signs of their status.)

apo che asa (alt. **apo chechawa asa**; *dok i save kilim pisin*), dog that habitually chases and kills chickens and other birds. (Kwoma normally kill such dogs because of the conflict they create in villages between the owners of the dogs and the owners of the animals they kill.)

apochey (*papa*; see also **apoko**), familiar form of **apoko** ('F') used both by children and adult men for their actual fathers; equivalent to 'Dad' or 'Daddy'

apochoko (*kakaruk*), domestic chicken; rooster

apochoko nokwapa (*mama kakaruk*), mother hen

apochoko siikiin (abbr. **apo**, **apo siikiin**; see also **manu siikiin**), one of several terms for men who have killed members of enemy groups during intertribal warfare (lit. true chicken)

apochoko wo nedii (*taim kakaruk i save singaut*), dawn; daybreak (lit. the time when a cock crows)

apo diigii (alt. **maji apo diigii**, **apo diigii diigii**; *harim toktok, skelim tok*), debate or discuss publicly some matter (about which a decision must be made). **Kwota napa yanak no /maji apo diigii diigii/ hek**. You must all assemble here and we will try to come to decision about the matter. — *Yupela olgeta mas kam na mipela bai bung na traim skelim toktok*. **Ye niyegak ye duwuchi yir worek ye /maji apo diigiitar/, maji anasatar**. They came together in the morning, sat

down, discussed (the matter) and came to a decision. – *Long moning olgeta i kam bung wantaim sindaun na harim toktok na skelim toktok.*

apo diigii diigii (see **apo diigii**)

apoduwan (*guria*), the crested or crowned pigeon

apoduwan keyi (*blakpela klaut, klaut i no tik tumas*), small black clouds

apo eyi, bird paddle (**apo**, bird; **eyi**, paddle). This term refers to a type of paddle lavishly decorated with bird's feathers that men in river communities used as a sign that they had killed members of enemy tribes during warfare, including members of Kwoma tribes.)

apogow kamaka tapa (see **kamaka tapa**)

apo hapa (*bun bilong pisin*; see also **hapa**), dried bird bones (i.e. bones that have no flesh or feathers attached; **apo**, bird; **hapa**, bone)

apokibi (*blakbokis*), 1. generic term for flying foxes. 2. largest of the several named varieties of flying fox.

apo kiita asa, bird dog; dog that habitually barks at, and chases, birds (and is used for this purpose in hunting)

apoko (abbr. **apo**; *papa*; see also **apoko ma**), term of reference (address: **eepi**) used by a male and female speaker for: (i) father; any other first ascending generation male member of own clan, e.g. FB, FFBS [all of whom are 'true fathers', **apoko siikiin**], and all first ascending generation male members of other clans in one's own totemic division ['classificatory fathers' or **nobo apoko**]; (ii) husband of any **nokwapa** ('M'), e.g. MZH, MBDH; (iii) any man one's father calls **yaka** ('eB') or **kumwoy** ('yB'), e.g. FeB, FyB; (iv) the husband of any woman one's mother terms **yaka** ('eZ') or **kumwoy** ('yZ'),

e.g. MyZH, MeZH. **Maniikurii, Kapay riiti /apoko/**. **Maniikurii** is **Kapay's** father.

apoko bor (*las papa*), 1. father's youngest male sibling. 2. genealogically the most junior male members of own patriclan of father's generation.

apoko ma (abbr. **apoko**; *papa*), male owner (of something, e.g. a ceremonial sculpture, area of land, or domestic animal). **nowosap /apoko ma/** the owner of an area of land

apoko saba (*lapun*), (of person of either sex) old; aged

apoko saba ma (*lapun man, lapun man na skin i slek*), old man; aged man with wrinkled or 'dry' (**saba**) skin

apoko saba mima (*lapun meri, lapun meri na skin i slek*), old woman; aged woman with wrinkled or 'dry' (**saba**) skin

apoko yaka kumwoy (alt. **yaka kumwoy**; *bisnis brata*), generic term for all same-sex totemic relatives of one's father's and one's own generations

apokwashi (*blakbokis*), one of the larger varieties of flying fox

apokwashi sowakwo (*kilim blakbokis*), (fig.) kill an **apokwashi** flying fox. (This term refers to the ceremonial cutting down of the bundles of dry coconuts that are attached to the ridgepole of a new men's house when the building is formally opened; men refer to these euphemistically as flying foxes roosting in the building. The coconuts are cut down by visitors from other tribes following the all-night session of singing and dancing that accompanies the formal opening of a building. Special drum-beats mark the thudding of the coconuts as they fall to the floor. Visitors take the coconuts home to eat.)

apokwashi ya, type of shell valuable, **ya**, used in interclan payments (e.g. at a marriage or death payment) and also worn as a decoration at ceremonies by homicides

apoma¹ (*waitpela*), white

apoma² (var. **apowama**; *wait koki*), white cockatoo. (The white cockatoo is a grammatically female bird and is described as the 'sister' of the red parrot, **aponeeji**, a grammatically male bird.)

apoma³ (see **apoma ma**, **ma apoma**¹)

apoma ma (alt. **ma apoma**; *waitpela man*), white man; European (**apoma**, white; **ma**, man, person). /**Ma apoma/ yawa. Na ya he.** A white man has arrived. Come and look. – *Waitpela man i kam pinis. Yu kam na lukluk.*

apoma mima (*waitpela meri*), white woman; European woman

apo nebii (abbr. **nebii**; *gras bilong pisin*), bird's body feathers

aponeeji (*retpela kalangal*), parrot with brilliant red feathers (see also **apoma**²)

aponuma (*balus*), type of fruit dove

aponumay (*tarangau*), fish-eagle. (This is the largest of the local raptors.)

apo rabo (see **apo waga rabo**)

aposaba (*banis*), 1. screen of poles and sago palm branches erected across the front of, or right around, a men's house during certain ceremonies to prevent the uninitiated from witnessing the proceedings within. **Na miita chey he diita /aposaba/!** Measure (the height) of this screen! 2. (mod.) clothing. (Formerly Kwoma men and women went completely naked. Today they wear clothes partly because this is the modern custom and partly to hide their private parts from the prying eyes of outsiders.)

apo sapi (see **aposhebu sapi**)

apo she (*pekpek bilong pisin*), bird droppings

aposhebu (*muruk*), cassowary (gramm. fem.)

aposhebu nebii (*gras bilong muruk*; see also **aposhebu sapi**), cassowary feather

aposhebu sapi (abbr. **apo sapi**; *gras bilong muruk, skin muruk*), 1. cassowary pelt (skin and feather). 2. ceremonial headdress made from a cassowary pelt (skin and feathers) worn exclusively by men who have killed in warfare. (Other terms for these wigs are **aposhebu nebii**, lit. cassowary feathers, **but apo**, **but, tiim apo** and **tiipii apo sapi**. In the Nukuma dialect they are referred to as **aposhebu bi sapi**.) 3. (song) generic term for any ceremonial feather headdress a homicide, or wife of a homicide, wears.

aposhiina (*haus paul*), large mound of leaves and other forest debris in which wild fowls incubate their eggs

aposhiina riivii (*kamautim kiau bilong wail paul*), 1. dig eggs out of the nest of wild fowl (**aposhiina**, wild fowl; see also **apo bey gwa**). 2. (fig.) term for the act of taking the yams out of the hollow stage on which **Yena** ceremonial sculptures are displayed after the ceremony has ended when the stage is dismantled. The yams, packed in **meechika** leaves, are likened to the eggs inside a wild fowl's nest.

aposiibiiruka (*bataplai*), generic term for butterflies (of which Kwoma distinguish many named varieties)

apowa (*katim*), cicatrise (a man); cut decorative design (on a man's body; see also **hi**)

apo waga rabo (see **wagan rabo**)

apoy¹ (var. **apol**; *kalap, kalap i go pas long narapela*), leap across on to; jump

across on to (e.g. a monitor lizard from one tree to another)

apoy² (var. **apol**; *putim*), apply; put on; rub on; smear on. **Rii cheren yeechiniga riiti miyik /apoyechir/**. He took some mud and smeared it on his eyes. (In this sentence **heechir** would be an idiomatic alternative to **apoyechir**.)

apoy³ (var. **apol**; *pas wantaim*), unite; join together; come together. **Ma rii riiti awi eepin heechi riiti mimak eecha /apoyeto/, /apoyewak/ piir eeta podabaka sowa**. A man will leave his father and mother and unite with his wife, and the two will become one. (This passage derives from the Kooyers' translation of Matt. 19:5; their use of **apoy** is idiomatic. The spelling has been modified.)

apoyaka (a contraction of **apoko yaka**; var. **apolaka**; *bikpela papa*), term of reference (address: **eepi**) for: (i) FeB; any other male **yaka** ('eB') of an **apoko** ('F'), e.g. FFeBS; (ii) MeZH; the husband of any other female **yaka** ('eZ') of a **nokwapa** ('M'), e.g. MFeBDH.

apoyap (see **mogi apoyap**)

apoy ji (*pasim*), bind together; fasten together (e.g. by gluing or binding)

ar (see **hopo ar**)

ariya (see **nowariya**)

aroko (*tumbuan*), alternative term for spirit (**sikiyawas**)

arokomaka (*mak nating*), decorative design, typically painted or carved in low relief on beams in ceremonial houses, consisting of two opposed faces joined, or nearly joined, at the chin

aroko yabuk pi, made ill (lit. speared) by a spirit

arowa (see **arowa ma**)

arowa ma (abbr. **arowa**; *birua*), enemy warrior

arowa pi (alt. **yabuk pi**; *birua long, kamap birua, biruaim*), attack with murderous intent; strike with the intention to kill; murder. **Riikubu siina /arowa piwa/**. (The giant python named) **Riikubu** became murderously aggressive towards her.

asa¹ (*dok*), dog (gramm. male)

asa² (*dot*), stippled line; line of dots (e.g. on a bark painting or painted sculpture)

asache (*putim ol dot i kam i go*), paint a stippled line; paint a line of dots

asaka i (*raun wantaim dok*), go somewhere with a dog (e.g. hunting or foraging; **asa**, dog + **-ka**, assoc. mar.; **i**, go). **Kata mima sii /asaka ichu/**. That woman is going off (e.g. foraging) with her dog.

asa nebii (*gras bilong dok*), dog's fur

asa omu (*mit bilong dok*), dog meat. (Formerly Kwoma ate dogs and their flesh was considered a delicacy. Dog meat was also bartered at markets with neighbouring river peoples, and given as gifts to other tribes on ceremonial occasions.)

asa rabo (*kisim dok i go long bus, painim kaikai long bus wantaim dok*), 1. take a dog hunting in the forest (**asa**, dog; **rabo**, throw). **Ma por rii /asa rabok/ ir**. A man took his dog hunting. 2. take a dog for a walk.

asa tabo i (alt. **asa ye i**; *kisim dok i go long bus*), take a dog hunting and foraging

asa ye i (see **asa tabo i**)

asii, jerk (something) forward (e.g. a spear held in the hand, or the head)

atoko (*tumbuna*), term of reference (address: **ach**) for: (i) (m.s.) wife's parents; (ii) (m.s.) other first ascending generation relatives connected through wife, e.g. WMB; (iii) second ascending

generation relatives connected through mother, e.g. MM, MF, MMB; (iv) members of MM's patriline of MM's generation and below, e.g. MMB, MMBS. (Note: male and female **atoko** can be distinguished by using the third person singular male and female pronouns as qualifiers, e.g. **eeji atoko siita**, my female **ach**, or **eeji atoko riita**, my male **ach**.)

avii (*suka*), sugar cane. (Kwoma cultivate sugar cane in gardens.)

awa¹ (*tanget*, *lip tanget*), 1. the cordyline or *tanget* plant [*Cordyline terminalis*, alt. *Cordyline fruticosa*] of which Kwoma distinguish many varieties. 2. leaves of the cordyline plant.

awa² (*tanget*), 1. length of string with knots tied in it used as a mnemonic device. (Traditionally when two people or groups wished to meet on a particular day, e.g. to hold a market, one person would tie an identical number of knots in two lengths of string, keep one himself and give one to the other person, or a member of the other party. The number of knots, also termed **awa**, indicated the number of nights that had to pass before the meeting was to take place. Each morning the holders of the two lengths of string would untie one of the knots; the day on which the last knot was untied was the one on which the meeting was to take place. Such lengths of knotted string are alternatively referred to as **awa kiitii**.) **Diita awa woyek**, **napa ya**. On the exact day indicated by this *tanget*, you come. 2. a knot (e.g. in a knotted length of string). 3. day or date on which a prearranged event is to take place (as indicated by the number of knots tied in a length of string; see above).

awa³ (see **awasen awasen**, **awaba**, **awatoko**)

awa awa (see **awasen awasen**)

awa awa i (see **awa i**)

awa awa ow maji ba (see **awasen awasen ba**)

awa awa ya (*krungutim i go long hap*, *krungutim i kam long hap*), swing back and forth; lean one way then another (e.g. a tall tree being buffeted by a strong wind)

awaba (abbr. **awa**; alt. **awatoko**; *bung*, *maket*), 1. intervillage barter market (at which members of villages belonging to different language groups meet to exchange commodities of various kinds. Today Kwoma refer to barter markets in English as 'Bring and Buy'.) **Nama /awa/ iwa?** Who has gone to the market? 2. to barter; exchange commodities at a barter market (*bung*). **Iyik an /awabakiita/**. Tomorrow I will barter commodities (at a market site). – *Tumora mi bung*.

awaba eem (alt. **awaba tawa eem**; **awaba sey**; *ples bung*), market place; site at which intervillage barter marketing customarily takes place

awaba sey (see **awaba eem**; see also **sey**)

awa ha (*givim tanget*), give a length of knotted string (**awa**, Tok Pisin *tanget*) to another person to indicate how many nights must pass before the donor and recipient of the length of string are to meet (e.g. to barter commodities at an intervillage market)

awa i (alt. **awa awa i**, **gay wa**; *go long sait*), lean over; bend over (sideways or backwards, e.g. a tree blown by a strong wind). **Rii eeta /awa ir/**, **eeta yopo rii**. The banana tree bent over.

awa i wa (alt. **kwar kwar i wa**; *go long sait na i stap*), lean to one side and remain bent over (e.g. a sapling under the weight of an animal sitting in it)

awa kiitii (*pasim tanget*), tie knot (in a length of string to set a date for a

meeting; **awa**, knot; **kiitii**, tie; see also **awa**²). **Eechiniga yiwak eeka eeta rii awa kiitiiwa**. **Awa yokotapaba kiitichiniga, eeta hawa**. After eating, and while sitting down, he tied knots in a length of string (to serve as a mnemonic device). After tying only five knots (he) handed it over.

awakiya (see **kow awakiya**)

awasen (*bek*, *bekim*), back (Kooyers 1974:45); to or towards the place from which (something) came. **Rii Meno akamak siichi /awasen/ yawa**. He went as far as Meno village and then came back (Kooyers 1974:45). **Ada /awasen/ eecha wor**, 'Nareboy, mii kapo nama?' I said in reply, 'Friend, who are you?'

awasen awasen (abbr. **awa awa**; *bekim bek*), back and forth. **Ma ye /awa awa/ maji bar**. The men argued aggressively back and forth amongst themselves. **/awasen awasen/ yo otii** to exchange assistance with work – *bekim bek wok*

awasen awasen ba (abbr. **awa awa ba**; alt. **maji awasen awasen ba, awasen awasen maji ba, awa awa maji ba**; *bekim bekim tok*), to debate or discuss energetically; argue. **Opoche kwotaba maji /awasen awasen batanakech/**. Don't argue amongst yourselves. – *Yupela no kan kros long yupela yet*. **Riipa maji /awasen awasen saka bakiitawak/**. He will not argue (with you). – *Em i no inap bekim toktok*.

awasen awasen kiyatayi (abbr. **awa awa kiyatayi**; *helpim helpim*), exchange assistance; exchange help

awasen awasen maji ba (see **awasen awasen ba**)

awasen awasen ow anapi (abbr. **awa awa ow anapi**; alt. **awa awa anapi**; *pait i go i kam, mi kirap na birua pait long yu yu pait long mi*), exchange blows;

fight; attack and counter attack (as during intertribal warfare)

awasen awasen ow maji ba (abbr. **awa awa ow maji ba**; *toktok kros i go i kam*), argue very aggressively

awasen awasen ow otii (*tupela i kros, kros i kam kros i go*), (of two or more parties) argue aggressively back and forth

awasen awasen toko (*yu baim long mi mi baim long yu*), engage in reciprocal purchasing of goods; buy and sell

awasen eecha wo (*bekim tok*), reply; say in reply

awasen ha (*bekim bek samting*), give back; reciprocate

awasen heechi i (*lusim na i go bek*), leave and go back; return (to a place)

awasen pi (*bekim pait*), strike back; retaliate. **Diita nedii eeta /awasen pik/ otii tawa nedii**. This is the time for retaliating. – *Dispela taim em i taim bilong bekim pait*.

awasen wo ya, 1. make a reply; call out in reply (*bekim tok*). 'Mii boy tawa?' **Rii way saka /awasen wo yarek/**. 'Are you there?' He made no reply. 2. tell to come back (*singautim long kam bek*).

awasen yeechi ye i (*kisim i go bek*), take back; return (something). **Nota na otiinak, /awasen yeechi ye i/**. We must do it then return it (Kooyers 1974:53).

awa tobo (*sotpela tanget*), knotted string used as a mnemonic device which has only a few knots in it (lit. a short knotted string; **awa**, knotted string; **tobo**, short. Such a string would be given to someone when a meeting is to take place very shortly, e.g. in two or three days.)

awatoko (abbr. **awa**; alt. **awaba**; *tanget*), barter market; occasion on which the bartering of commodities takes place between villages belonging to different

language groups (e.g. Kwoma and Manambu speakers). **Iyik an /awatoko/ ikiita.** I will go to market tomorrow. – *Tumora mi bai mi go long maket.* (In this sentence **awa** would be an idiomatic alternative to **awatoko**.)

awa woyek (*tanget tru*), exact day; precise date (e.g. for a meeting; **awa**, date; **woyek**, true, precise). (This term refers to the date on which some prearranged event is to take place, the day in question being indicated by the number of knots that have been tied in a piece of string, each knot indicating one night that must pass before the event is to take place.)

awi (see **nokwapa**¹)

awiyo (*sori*), exclamation indicating surprise or shock (e.g. How terrible!, or How awful!)

awo (*sospen*), clay cooking pot (gramm.fem.) (Kwoma cooking pots are conical and sit on three hearth stones arranged around a fire. Kwoma make their own cooking pots but import some of the larger pots in which they store raw sago starch via intermediaries on the Sepik from the Chambri Lakes. For accounts of Kwoma pottery and pottery-making see Kaufmann 1972; 1980a; and May and Tuckson 1982:210-22.)

awo bik (*sospen*), clay cooking pot used as a temporary storage container (e.g. by being turned upside down over some item of food to protect it from rats, or by placing food in it and covering it with a lid). **Nowi akama no yopo boboy no /awo bik/ woyitu, wochi gamu poyewa eeta ameya yopo neepiiwa.** In our village we put (green) bananas in pots, cover them over, and they ripen quickly. – *Long ples bilong mipela, mipela save putim banana insait long sospen na kavapim na em save mau.*

awo chi (*wokim sospen*; see also **chi**¹¹), make or shape a clay pot (**awo**, pot; **chi**, to shape). (Kwoma make pots by the coil technique; see Kaufmann 1972. People occasionally find decorated wooden objects in lagoons that are apparently paddles formerly used to make pottery by the so-called paddle and anvil technique; this technique has been documented elsewhere in PNG, including on the north coast, but Kwoma themselves have no knowledge of it or what these objects are. No other peoples in the Ambunti area of whom the Kwoma have any knowledge use, or formerly used, this pottery-making technique, nor is there any evidence that the **Gaya**, the people who occupied the Washkuk Range before the Kwoma, used it. See also May and Tuckson 1982:222.)

awo chichawa ma (*man i save wokim sospen*), potter; man who is a skilled maker of pottery (Men are the main Kwoma potters; see Kaufmann 1972.)

awo hakachi (*rausim sospen long paia*), 1. remove a pot (in which food is being cooked) from a fire. 2. (fig.) to cool down a conflict situation (e.g. by intervening in a dispute and persuading the parties not to fight).

awo hayi (*kukim sospen*), fire a clay pot (**awo**, pot; **hayi**, to fire). (Kwoma fire pots in the open in fires made from highly-flammable dry sago palm branches. The branches are stacked around and on top of the pots. The bulk of the flammable material burns quickly but then settles into a smouldering mass that emits great heat for another hour or two.)

awo huwu (abbr. **huwu**; *tanim hat wara*), make sago jelly by mixing sago starch in a pot with boiling water. (Sago jelly is the Kwoma staple. To make jelly a lump of raw starch is broken up in the hands

in a pot beside a fire and boiling water from a pot on the fire is ladled out and poured over it; the mixture is stirred with a stick and when the correct proportions of water and starch are achieved the mixture suddenly gels. Individual serves of jelly are scooped out with a pair of short sticks, one held in each hand, termed **wuriipiya**, the jelly is twirled into a roughly cylindrical shape and then placed on a large green leaf in which it is wrapped. Such serves of sago jelly are termed **nokugworo**. People prefer to eat sago jelly as soon as it has been cooked or at least later the same day; each adult on average eats several serves a day.) An /**awo huwutu**/. An **nokugworo biish sowa**. I am making sago jelly. I have no sago jelly left.

awo huwu tawa ma (*kukboi*), (mod.) cook; paid employee who does cooking and general housework

awojogo (*wara*), water that has been placed in a cooking pot on a fire to be boiled

awojogo suwu (*hatim wara long paia*), boil water (in a clay pot); heat water (in a pot)

awo kiya (see *kiya*³)

awo kwopa uku, damaged clay pot kept outside a house under the eaves to collect rainwater running off the roof. (This water is used for washing hands and feet. Sago leaf thatch affects the flavour and colour of the water and runoff from thatched roofs is not drunk; drinking water is either drained off galvanized-iron roofs or fetched from wells or streams.)

awomar (*sospen i gat mak long en*), clay pot decorated with an incised abstract design (typically depicting a totemic animal or plant owned by the clan of the man who made the pot)

awo masek (*ai bilong sospen*), lid of pot

Awonow, name of one Bangwis village clan. (The chthonian forebear of this clan is thought to have emerged from a hole in the ground with a clay pot, **awo**, after which the clan takes its name.)

awo siik (*graun bilong wokim sospen*), clay used for making pots; pottery clay

awo tak (*ai bilong sospen*), opening or top of a pot (**awo**, pot; **tak**, opening)

awo yee (*rabim graun*), roll out a clay rope (for making pots by the coil technique; **awo**, pot; **yee**, roll)

aya (see also **aya gawiya**), 1. voice (of person; *nek*, *maus*, *singaut*). **ma riiti /aya/** a man's voice. 2. call (of person and certain animals; *toktok*; *singaut*). **aposhebu siiti /aya/** the cassowary's call

a yadii (see **a yadii nedii**)

a yadii nedii (abbr. **a yadii**; *taim bilong kaikai*, *namel bilong de*; see also **otii atawa mayi**), noon; midday; the time of the day when the sun reaches its zenith and people working in gardens and elsewhere take a break to have something to eat (**a**, eat; **yadii**, day; **nedii**, time)

aya gawiya (abbr. **aya**; *krai*), sound (of something). **Kata /aya gawiya/**, **mii meejiwa?** That sound, can you hear (it)? **Ka boy /aya gawiya/?** What is that sound? **Ka boy boboy /aya gawiya/?** What is that the sound of?

aya kay (alt. **harena kay**; *litimapim o pulim na singaut wantaim*), call out or shout in time with some rhythmical action (e.g. when a group of men are hauling a tree trunk out of the forest into a village)

ayak uwa (abbr. **uwa**; *singaut long maus*), call out (lit. to call by means of the voice). **Na /ayak uwa/!** Call out!

ayas (var. **alas**; *hap bel*), 1. navel. 2. umbilical cord. 3. afterbirth (with part of the umbilical cord attached).

ayawo (*singaut*), 1. (of certain animals) call; vocalise; make sound (by vocalising or other means). **Apochoko rii /ayawokiita/**. The rooster will crow. 2. (of bird) sing. **An meejiwa apogow riita /ayawocho/**. I heard the apogow bird singing.

ayawocho (*singaut*), animal's call or characteristic sound (made by vocalising or other means). **heemi riiti /ayawocho/** the buzzing of the bee **mo riiti /ayawocho/** the bellow of the crocodile

a ye i¹ (*kaikai pulim i go*), (of tree or other plant) take up water (from ground through its roots)

a ye i² (*kaikai raun wokabaut*), (of grazing animal, esp. pig or cassowary) browse; wander slowly along feeding

a ye i boboy, nourishment (for plant, taken up from the ground); fertility (of soil; Kooyers and Kooyers 1964b:5)

ayo (alt. **owich**; *yes*), *yes*. /**Ayo**/, **Manu siiti**. Yes, it is (the woman) **Manu**'s.

a yo ya (*wok long painim kaikai*), work at finding food (e.g. by foraging); engage in work relating to the finding of food

a yo ya chishi (*painim nabaut ol kaikai*), walk around foraging for food

B

ba (*toktok*), 1. say; speak; to talk; express (verbally); assert. **Na /ba!** (You) speak! **Ka kapo nama mima /bato/?** Who is that woman talking? – *Husat meri i toktok?* (In this sentence **kapo** is optional.) **An biish /bak/ otiito**. I am going to speak informally. – *Mi toktok tasol*. 2. tell; inform (*tokim*). **Nona na /ba!** Tell us! – *Orait, tokim mipela!* 3.

talk; talking; story (*tok*). **Eeta /ba/ hamawa**. The talking is finished.

-ba¹ (*tasol*), (suffix; **-eba** following a consonant) an isolator, e.g. only, alone (Kooyers 1974:15). **Apo kaw kata diita /akabak/ yichar eeta sokwa ir**. Some birds were sitting on this house but have now flown away. /**Siitaba/ yo otiito**. Only she is working. **Anapa /tiban/ akiita**. I will only drink tea. – *Mi bai mi dring ti tasol*. (In the Kwoma sentence the word **tiban** consists of the Tok Pisin *ti*, tea + **-ba**, only + **-n**, obj.mar.). **siiva /upuruseba/** only two coconuts

-ba² (*tu*), (suffix; **-eba** following a consonant) an inclusive, e.g. too, also (Kooyers 1974:17; 1975:6-9). **An miitaka /ibak/**. I want to go with you too.

bachi¹ (*helpim toktok, toktok long*), 1. speak in support of (someone); speak on behalf of. **Na bachi!** Speak in support of (him)! – *Yu helpim em long toktok!* **Ada diita ma yenya maji /bachikasakech/**. I am not speaking in support of these people. – *Mi no save toktok long tok bilong ol*, or *Mi no save helpim tok bilong ol*. 2. clarify (something someone has said by repeating it in a clearer way). **Miiti majin eena an /bachik/ otiito**. I want to clarify what you have said. – *Toktok bilong yu mi laik stretim*.

bachi² (alt. **bachi poy**; *rabim*), 1. rub on (e.g. oil on face). 2. erase; wipe away; wipe off. **An diita uku /bachi poyek/**. I will wipe away this water (e.g. that was spilt).

bachi poy (see **bachi²**)

bada, 1. thick (*wait*). 2. wide (e.g. the opening of a container; *op*).

ba diigiichi (*helpim long toktok, katim na pinism*), speak in a constructive manner; speak in a way that helps settle a dispute

ba diigiwa ma (*man i save helpim tok*), witness; someone who testifies in support of another during a dispute (e.g. during a village moot)

ba diima (alt. **maji ba diima**; **wo diima**; *sutim tok, pusim toktok, toktok nating*), accuse; make accusation; bring charge against. **Yowujasu rii diita bar maji Pol riina /ba diimabar/**. **Yowujasu** also made this accusation against Paul. – **Yowujasu em i pusim dispela toktok long Pol. Ma kaw eeka tari ye riina maji /ba diimaken/ eena gegiyatar**. Some of the men there wanted to bring a charge against him.

ba diima ma (alt. **maji ba diima tawa ma**; *man bilong sutim tok*), man who habitually makes accusations against others

ba diima maji (alt. **ba diima tawa maji**; *sutim tok nating*), a charge; accusation. **Yecha ana /ba diima tawa maji/ sii mukasakech**. Their accusation against me is baseless.

ba diima majin ba (*sutim tok*), make an accusation

-baga¹, (suffix; **-ebaga** following a consonant) an emphatic. **An eena /seechabaga/ bak?** What more can I say? – *Bai mi tok olsem wanem?* **Tadiichi yichiniga wochiniga eeta /yebaga/ yawa**. After squatting down and waiting they all came forward. – *Ol i kam sambai i stap nau em nau ol i kam nau*.

-baga² (*olsem*), (suffix; **-ebaga** following a consonant) in the same way; in the usual way; in the customary manner (see also **otii tawa baga**). **Rii harapa ma yecha /batawabaga/ rii eecha batar**. He spoke (authoritatively) in the same way that village leaders speak. **chi, hokwa /chichawabaga/ chi** to sing, to sing in the usual manner of singing songs. **Marak riita mashi**

/otiitarebaga/ eechaba iyar otiir. **Marak** entered and acted in the same way as he had previously. – *Marak em i go insait na em i mekim gen olsem em i save mekim bipo*.

bagii (*rokrok*), large green tree-frog (gramm.male). In songs this animal forms a stock contrast with **giirisa**, a ground-dwelling frog. **Bagii** are found most commonly in sago palms.)

bagiir (*ropim long stik, putim long stik*), hold (something) between two halves of a stick split down the middle and bound at both ends (as when pieces of meat are smoked over a fire)

bagii wor (abbr. **bagii, wor**; *hap plang*), shield (made of wood, pig skin, crocodile skin or other material; gramm.fem.). **Eeta /wor/ si hi bwimey?** What is the personal name of the shield?

Bagus (see **Bagwis**)

Bagwis (var. **Bagus**; = **Bangwis**; Laycock 1973:90), one of the three Kwoma-dialect villages that make up the **Hogwama** tribe (see Map)

ba higiya (see **maji ba higiya**)

baka (see **bakabaka¹**)

bakabaka¹ (abbr. **baka**; *namba wan taim*), first (chronologically); first of all; originally. **/Bakabaka/ no Waniimayek yichar**. Originally we [our tribe] lived at **Waniimay**. **/Baka/ namey, siiva?** Who did the coconut palm originally belong to?

bakabaka² (alt. **biribiri**; *no gat strong*), young; immature (e.g. a bird)

bakabaka apo (*pikinini pisin*), young bird still in the nest which has not yet developed a full set of feathers and cannot fly; nestling

bana (*klostu*), close; near. **An i nedii /bana/ sowa**. The time for me to go is very close. **Mariyawaya Sepik pa**

- giirebak /bana/ tawa.** Melawei village is close to the Sepik.
- bana bana** (*klostu tru*), very close (a more emphatic form of **bana**). **Eeta eem Abudi akamak /bana bana/ tar.** The place was very close to Ambunti.
- bana bana tawa ma** (*man i stap klostu*), 1. co-resident; neighbour; someone who lives close by. 2. kinsmen; clansmen.
- bar¹** (*brukim, sapim*), cut on an angle (e.g. a flying fox wing bone so that it can be used as a needle or awl when plaiting split-liana arm or leg bands. The other end of such a bone is cut transversely to expose its hollow centre; the end of the length of liana being used is forced into the hollow centre and by this means can be pulled through the tightly-plaited object being made.)
- bar²** (see **borowagii**)
- barega** (see **yikapwa barega**)
- bareka sii** (alt. **borowagii reekii sii; dai long wara, laik dring wara**), thirsty; have a dry throat. **Mii /bareka sowa/?** Are you thirsty?
- bariishii** (*tekewe*), to peel (a green banana). **Na /bariishiichi/ kiyan.** Peel it then cook it. – *Tekewe skin na boilim (long sospen).*
- bar maji** (*tok we i tokim*), words spoken; something said (**ba**, speak + **-r**, past; **maji**, word). **Ada inyakak hikir kiap riita /bar majin/.** I remembered what the patrol officer said.
- bata** (*pasim*), wrap up (sago starch in coconut bast, in readiness for carrying back to a village from the forest where it has been processed)
- baw¹** (*pis mangán*), type of small scaly fish important in the traditional diet
- baw²** (see **pa baw**)
- bawa maji** (*tok we i tokim*), what is being said, or has been said. **Ada /bawa maji/ na meeji.** Listen to what I am saying. **Diita tawa ma mima ye miita ana /bawa maji/ saka meejikiitawak.** These men and women will take no notice of what you have said about me.
- baya** (var. **bala**; alt. **veyi baya; arere bilong canoe**), top of side or gunwale (of canoe)
- bayagey** (*sait*), side of torso immediately below the ribs (of human or other mammal)
- bayagey yepa** (alt. **yepa bayagey; sait**), lateral position or location; side. **Ma piiriichar /yepa bayageyek/ siitiitar, /bayagey yepak/ ma piiriichar siitiitar.** Three men were standing on one side, and three on the other side.
- ba ye i** (*wok long autim tok*), go around talking (about something); broadcast or spread news (around a region)
- beber¹** (*nating*), anyway; nevertheless. **Yanan siiney na /beber/ ya.** If (you) don't want to come, come nevertheless (Kooyers 1975:9).
- beber²** (*nating*), careless; any old how. **/beber/ hogwey** to thatch (a house) using the **hogwey** technique in a rough and ready manner
- beber otii** (*mekim nating*), act carelessly
- Bekelam** (= Beglam, Laycock 1973:90), name of a Kwoma-dialect village belonging to the **Kowariyasi** tribe (see Map)
- be mija** (*supsup*), 1. multi-pronged fish arrow. 2. talons of the fish-eagle named **aponumay** (i.e. the implements with which this bird impales fish caught in lagoons; *pinga*).
- bey** (*kiau*), egg
- beya** (alt. **yu; sikirapim**), scrape out (e.g. coconut flesh from shell); grate. **An siiva /beyato/.** I am scraping out coconut meat. – *Mi sikirapim kokonas.*

beyi (*longlong*), 1. crazy; deranged; stupid; foolish. **Gaba kapasek riitaka tawak, rii eena /beyito/**. A malicious ghost has possessed him, and he has become deranged. 2. (mod.) drunk (*spak*).

beyika sii (*kiau i stap insait long bel*), (of bird) have an egg developing inside its body

beyi tawa ma (*spak man*), (mod.) a drunk; man who is drunk

bey pii (*putim kiau*), lay an egg (**bey**, egg; **pii**, lay). **Iiboy apochoko /beyi piiwa/?** Has the chicken laid an egg? (In this sentence **iiboy** is optional.)

bi¹ (*pangal*), 1. stem of dry sago palm branch (alt. **noku bi**; technically the sago palm branch is a giant leaf and the stem is its stalk or petiole. The stem of the sago palm branch, which lacks fronds, is termed **tiip** when it is green; see also **gaw, suku, tiip**). 2. flattened section of bark cut from the stem of the sago palm branch. (The stem and midrib of the sago palm branch taper; the stem is U-shaped in cross-section and about 30 cm wide at its widest part. When the rough outer surface of the stem is cut away the bark can be flattened to expose the smooth inner surface. After placing under weights for several days to stabilise them Kwoma use such slabs of bark for various purposes, including as a material on which to sit and sleep on earth floors, on which to paint, and, formerly, as a material for constructing the walls of dwelling houses.) 3. bark painting. (Kwoma paint on sheets of bark cut from the dry stems of sago palm branches, material often mistakenly identified in the ethnographic literature as 'sago spathes'. Paintings are displayed permanently on the ceilings of ceremonial houses; for examples see Bowden 1983b.) **Miita suwur /bi/ eeta an wohowur. Mi tapa**

eeta kepi. I am full of praise for the bark you have painted. Your personal painting style is excellent. – *Pangal hia yu penim mi presim tru; han bilong yu gutpela*. 4. bark of vine (**poko**). 5. skin of seed or fruit (e.g. banana). 6. shell (of snail).

bi² (*poin*), 1. point; jutting point (e.g. of piece of wood; see also **me bi**). 2. terminus (of mountain ridge or spur; see also **kwow bi**).

bi aka, ceiling of a men's house decorated with bark paintings (**bi**, bark painting; **aka**, house)

bii (*bel*), 1. stomach; belly (alt. **nedii bii**). 2. torso, trunk or central section of body (e.g. of animal). 3. womb (alt. **kwow**).

bii banagu iyarewa (alt. **woyipe; bel i go pas insait tru**), hollow-stomached; shrunken or concave stomach; starving; famished

bii dii (*bel i tait, pulap, kaikai na pulap*), replete; have distended stomach; full (of food). **Eyey ma mima ye atarek ye eeta /bii diir/**. When everyone had eaten they were full.

biika (alt. **kiipiika; lip**), leaf (mature)

biika cheeny (*mekpas*), bundle wrapped in leaves

biika ji (*pasim long lip*), wrap in leaf

biika rabo (*skelim long lip*), lay food on a leaf (in which the food is then wrapped)

biika sii (*gat bel*), pregnant (**bii**, belly, + **-ka**, assoc.mar.; **sii**, be). **Rii siin saka yatarek sii yikapwa /biika/ eecha /siir/**. Before he had formally married her she became pregnant.

biikii (*slekim [rop]*), unstring (a bow); loosen (the string of a bow). **An anaba poko /biikiito/**. I am unstringing a bow. – *Mi slekim rop bilong banara*.

biira (see **korobon biira, siiva biira**)

biirabiira she (*tas*), swampy ground

biirajii (see **hapa biirajii**, **tapa biirajii**)

biirii (see also **biyi rabo**), (of storm clouds) gather; approach. **Wayi keyisuwu /biiriito/**. Storm clouds are approaching. – *Ren blak no gut tru*.

biiriipii (*bros*), chest; front of upper half of torso (of person of either sex, or animal)

biish¹ (*no gat, nating*), 1. not; negative. **An him /biish/**. I have no tobacco. **An diika yari an saka /biish/ yarek. Miita worek an eena yar miiti yon otiichik**. I didn't come for no reason. You called and I came to help with your work. – *Mi no kam nating long hia. Yu yet yu singautim mi na mi kam long mekim wok bilong yu. Pa giirebak tawa akama /biish/*. There are no villages along the river. 2. informally; without authority (see also **maji biish ba**). 3. no specific end. **'Mii boy majin yawa?' 'Yaho, an /biish/ yawa.'** 'What have you come to talk about?' 'No, I haven't come for any special reason.' **Siita /biish/ yichu**. She is sitting down doing nothing. 4. without significance; of no consequence; pointless; purposeless.

biish² (alt. **sobo**⁴, **shebo shebo**; *nating*), naked. **/biish/ siitiito** to be standing naked – *sanap nating*

biish ba (see **maji biish ba**)

biish iivii seechi (*dikim barat nating*), dig a trench for some unspecified purpose

biish meejiba (*harim tasol, harim nating*), hear without listening carefully or without taking note of what is said; hear imperfectly

biish shebo shebo (*nating*), aimless; aimlessly; purposeless

biish sii (*stap nating*), without (**biish**, negative; **sii**, be). **No aboboy /biish sowa/**. We are without food.

biish ta (*stap nating*), without (**biish**, negative; **ta**, be). **Diita eem ma /biish tawa/ eem**. This is a place without people, or This place is uninhabited.

biish tana nedii (*taim samting i no kamap yet*), this expression refers to a time in the future when something that will happen has not yet happened

biish tar boboy (*samting i stap nating*), 1. unowned; object that does not belong to anyone; unclaimed object. 2. thing that has no use or serves no purpose.

biish tar nedii (*taim samting i no bin kamap yet*), this expression refers to a time in the past when something that did eventually happen had not yet happened

biish tawa ma (*man i stap nating*), man who has nothing to do; an idle person

biish woy (*no gat tru*), more emphatic form of **biish**. **Kwo eeta kiiriisiiposii tawak, /biish woy/ biish tawa**. You are poverty-stricken, totally without possessions. – *Yu lus man, no gat tru samting, yu stap nating, tarangu man*.

biish woy sii (*stap nating*), 1. devoid of possessions; contentless. 2. empty (e.g. a house with nothing in it).

biish ya (*kam nating*), come for no particular purpose

bi kiisii (*sapim pangal*), trim sheet of bark (e.g. before painting on it, by cutting the thick rough bark off its outer side so that it can be flattened; see also **bi**)

biribiri (alt. **bakabaka**²; *no gat strong*), young; immature (e.g. a bird). **Awi, an /biribiri/ apo**. Mother, there's a little bird here. – *Mama, pikinini pisin bilong mi i stap*.

biriiika (*auapa*), type of edible green cultivated in gardens

bishika (abbr. **bishik**; *apinun, moning*), salutation (used as a greeting or

farewell. The conventional response to this saluation is 'Tadeek'.)

bi suwu (see *suwu*²)

bi tobo (alt. **higi teebi**; *sotpela pangal*), small or short section of bark (e.g. used as a pan for carrying household refuse into the forest for disposal)

bi ya (*tekewe skin*), 1. to peel (e.g. fruit); remove bark (e.g. from a tree; **bi**, bark; **ya**, take). **Na /bi ya/ wochi a!** Peel it (e.g. a banana) then eat (it)! – *Tekewe skin na kaikai!* (The sentence **Na bi yeechi a** has the same meaning.) 2. peel the bark off a woody liana and split the liana into several sections (*brukim*). **Eeta hik shepiichiniga eeta /bi yawa/ /Bi yaniga/ kak yak yichiwa.** After heating (them) over a fire (he) then stripped the bark off the lianas and split (them) into lengths. After splitting (them) into lengths (he) placed (the strips) in the sun (to dry).

biyi (*brukim*), break up (ground with a digging stick); dig (ground). **AWI siita mashi otiir now boyega kapo kubuk /biyitu/?** How can you dig up mother's old garden? (Kooyers 1974:56; Kooyers uses 'plough up' in his translation but this is potentially misleading since Kwoma do not use ploughs.)

biyijii (*solda*), shoulder blade (scapula)

biyijii gur (abbr. **biyijii**; *solda*), point of the shoulder (acromion)

biyi rabo (*kamap klos tu pinis*), 1. (of a large number of entities) approach as a group; to arrive en masse. (For a single or a few entities **ya** is used instead.) 2. (of a storm) approach. (Kwoma conceptualise a storm as a mass of entities, not a single object.) **Ow dii riita /biyi raboto/.** The enemy war party is approaching. **Trak /biyi rabor/ diita akama.** A large number of trucks have arrived here at the village.

bo (*kamautim*), pluck out. **Manu nebii /bo/ sakar, nowosapek.** A feather plucked out by the bird of paradise had fallen down, to the ground. – *Gras bilong kumul i pundaun, long graun.*

boboy (*samting*), 1. thing; entity; something; object. (This term is used principally for physical objects.) '**Mii boyak yato?**' '**Ada /boboy/ biish sowak, miina hek yato.**' '**Miita bwimey /boboy/ biish sowak eena yato?**' '**Ada him jey biish sowak eena an yato miina hek.**' 'Why are you coming (to see me)?' 'I don't have anything, so am coming to see you.' 'What things have you come for?' 'I'm coming to see you because I haven't got any tobacco or paper.' 2. animal. **mak hava tawa /boboy/** domestic animal (lit. thing fed by a person; *samting man i lukautim*). 3. (a) plant.

boboy apoko ma (*papa bilong samting*), male owner of an object

boboy saga (*bisnis*), (a person's) possessions or things; movable property

boboy toko tawa aka (*ples bilong baim samting*), (mod.) a shop (lit. a house in which things are bought)

bodii¹ (see also **mima bodii**), generic term for several varieties of trees which bear bright orange (inedible) fruit

bodii² (see **tapa bodii**)

bodii he (see **suwu he bodii he**)

bodiiwa now (abbr. **bodiiwa**; *yalo*), 1. yellow earth pigment; 2. yellow paint. 3. yellow colour.

boga (*taro*), taro (of which there are many named varieties). **Siitiyekega Bagwis mima yepa /boga/ riina hakiita?** When will the women from Bangwis give him taro? (Kooyers 1974:55).

bogii¹ (*pasim*), to glue (e.g. with heated breadfruit tree sap)

bogii² (see **yas bogii**)

bogii ji (*pasim*), fasten by binding (with twine) and gluing. (One technique Kwoma use for hafting bamboo blades to spear shafts is by binding them with bark twine and then working liquified breadfruit tree sap into the binding to glue it in place. The sap sets rock hard. Breadfruit tree sap is kept for this purpose in solid lumps. It is liquified by heating it with a glowing coal.)

bogo, 1. junction; fork (in river or track; *maus*. See also **pa bogo**, **nobo bogo**). 2. bend (in elbow or leg; see also **tapa bogo**, **yatii bogo**)

bogur (*huk*), 1. fork (in tree). **me /bogur/** fork in a tree. 2. concave top (of house post, in which a horizontal beam rests. See also **kwatii bogur**).

bojii nebii (see **miyi bojii nebii**)

boko¹ (*kapsait*), swirl; churn (e.g. water in a river in flood); surge

boko² (*ranawe*), fly away. **Apo kata /bokoto/**. Those birds are flying away.

bokona (*tok no gat*), to refuse; reject; deny; repudiate. **Ye meejichi, ye /bokonawa/**. On hearing (what was said) they rejected it emphatically. – *Ol i harim dispela tok, ol i tok no gat. An diita mani maji miita eecha wori, ada miina mani apa hakiita, ii miiti woshepii. Diita an /bokonato/. An saka eecha worek. Biish. Ii miiti woshepii.* What you have said about money, that I will give you money, is a lie. I reject it. I said nothing of the kind. Nothing. You are lying. ‘**Kwo kwayama diita boboy kwo ato, isagwa?**’ ‘**Biish. Diita an /bokonato/.**’ ‘Do you river people eat **isagwa** spiders?’ ‘No. I deny it.’ – *‘Yupela man bilong wara, yupela save kaikai spaida?’ ‘No gat. Mi tok no gat.’*

bonyi¹ (*aibika*), generic term for several types of shrubs with edible leaves. (These are cultivated in gardens.)

bonyi² (*nogut, olupela*), decayed (e.g. a house); worn out. **Aka bonyi /sowa/**. The house is decayed – *Haus i olupela*.

bor¹, an emphatic. **neeji /bor/** completely dried out – *drai olgeta Eeta siikiin /bor/*. It is certainly true. – *Em i tru tumas. Ma yikapwa rii, rii akiikasakech. /Riibor/ eeta bana bana ir.* The human child, he experienced no fear. He went right up to (it).

bor², 1. decrepit; enfeebled; lacking vitality. 2. paralysed; 3. limbless. **me bor** a limbless tree – *diwai i no gat han*

bora (*han [bilong limbum]*), the small branchlets on the seed-bearing stalk of the **gwsii** palm. (Kwoma use these stalks after they have dried and fallen to the ground as house brooms; they grow to about a metre in length.)

boriina boriina, feelers of insect (e.g. butterfly)

boriya (*kisim*), to pick; break off (e.g. edible leaves off a tree)

borowagii (alt. **bar²**; *mambu, nek*), throat (windpipe and gullet)

borowagii muku (*susu bilong muruk, susu bilong muruk long nek*), cassowary’s wattle (lit. neck breast. Kwoma believe, mistakenly, that the cassowary’s wattle is a breast and that the female cassowary suckles her young. See also Newton 1989.)

borowagii reekii sii (alt. **bareka sii; nek i drai**), have a parched throat; be thirsty

bor tapa (*no gat han, no save smat*), weak; lack vitality; lack strength. **bor tapa moku** semen that lacks vitality (Kwoma believe that as a man ages his semen loses its strength and that a very old man can only father puny and sickly offspring.)

bor yi (*no inap wokabaut*), paralysed; unable to walk (**bor**, paralysed; **yi**, sit).

Riita ma kapa siiniga /bor yichar/. He was emaciated and unable to walk.

bos (*liklik palai*), generic term for several named types of small lizards

bosamija (*spia*), spear with a black palm shaft and bamboo blade. (This is the strongest kind of spear and the type used in warfare; the shaft is made from either the **yomu** or **yagi** palm.)

bosiiiga (see **mony**a)

botiika, generic term for several types of forest shrubs the leaves of which are worn as decorations during ceremonies to symbolise killing in warfare

boy (var. **bol**, **bwi**; *wanem*), question word, e.g. what, for what reason, why (Kooyers 1974:54). **Mi hi /boy/?** What is your name? **Kwo /boy/ ana hek yawa?** Why have you come to see me? **Kapo ye /boyen/ otiito?** What are they doing? **Rii /boyen/ otiwa?** What has he done?

boya ama yaba, water carrier and container made from a length of large-diameter bamboo (the type that grows to the thickness of a man's arm or larger)

boyak (var. **bwiyak**, **bolak**; *bilang wanem, wat poa*), why; for what reason. **Nyi /boyak/ yawa?** Why have you come?, or 'For what reason have you come?' – *Yu kam mekim wanem?* **/Boyak/ eeka siitiito?** Why are (you) standing there?

boy boboy (*wanem samting*), what; what thing. **Kata yikapwa rii kapo /boy boboy/ akiito?** What is that child afraid of? (Kooyers 1974:56)

boy boboyek, with what thing; by means of what object (**boy**, what; **boboy**, thing + **-ek**, instr.mar.). **Ada eeji asa /boy boboyek/ pikiita?** What thing will I use to beat my dog?

boyega (*olsem wanem*), how. **/Boyega/ kapo Bagwis akamak anapa ikiita?** How can I go to the village of Bangwis? (Kooyers 1974:56).

boyega secha (abbr. **secha**; *olsem wanem*), how (lit. how what). **Kapo /boyega secha/ otiik?** How will (they) do it? (Kooyers 1974:57). **/Secha/ an iyarek?** How will I get outside? – *Bai mi go ausait olsem wanem?*

boyerek (*bilang wanem*; see also **boyak**, **boyewak**), why. **/Boyerek/ mii ir?** Why did you go (e.g. yesterday)? – *Bilong wanem na yu go?*

boyewak (*bilang wanem*), why. **/Boyewak/ mii harapa yo yato?** Why are you working so hard? – *Bilong wanem yu mekim bikpela hat wok?* **Nyi /boyewak/ eeche keyato?** Why are you crying? **Hogo sii nedii ye kapo /boyewak/ akamak siikiita?** Why will they remain in the village in the afternoon? (Kooyers 1974:56). **Boyewak ye eeche /otiito/?** Why are they doing (it) this way?

boymey (see **bwimey**)

boyo (var. **bolo**; alt. **hekii**; *wok yet*), 1. pulsate; pump (e.g. heart). **Sugu sakawa /boloto/**. (His) intestines spilled out (on to the ground) and are pulsating. (This remark was made about a man who was disembowled by a spear during intertribal warfare). 2. throb (e.g. with emotion).

boyoway (alt. **boloway**; *blakpela koki*), alternative term for the black cockatoo (**wiinyyiwaga**)

Bubujii Apuku (see **Wan Sobo**)

bujii (alt. **sam**; *bikpela bus*), dense or impenetrable forest (e.g. a sago forest full of thorn-covered palms and vines)

buka neeji (*rop bilang taro*), 1. tendrils of the **buka** variety of taro plant, which wrap tightly around plants growing

nearby. 2. (fig.) married clan sisters. (Clan sisters are women who, when given away in marriage to members of other, 'enemy' tribes, bind individual members of the two affinally-related groups together in long-lasting political alliances.)

buk i (*lukim mun*), menstruate; bleed from the vagina

burara na (see **buwu**⁶)

huri (*pik*), alternative term for pig (*poyi*)

but apo (see *aposhebu sapi*)

buwu¹ (*bruk*), 1. to puncture. 2. burst out; break out (e.g. fluid from a container that is not strong enough to hold it). **Ipa uku** /*buwuchi/ sakanak sapi iipa kapasek siikiita*. The fluid will burst out and spill and the skin (container) will be ruined. (This passage derives from the Kooyers' translation of Luke 5:37 in *God riiti maji kepi*.)

buwu², 1. collapse (e.g. tree crashes to the ground when felled; *bruk*). 2. break up; break apart (*bruk*). **Na he nowosap meka eecha** /*buwuniga/ iwa*. Look, the ground with the trees on it has slid away (e.g. following an earthquake). (In this sentence **buwuchi iwa** would be an idiomatic alternative for **buwuniga iwa**.) **Wayi vaney nowosap apa** /*buwuchichi/ i hamakiita*. If it rains continuously the soil will gradually break up and be washed away. – *Ren olgeta taim graun bai i bruk bruk na pinis*. 3. break up (e.g. wood with an adze; *brukim*). **An meeren** /*buwutu/*. I am chopping up meer wood.

buwu³ (*bruk*), start; commence (e.g. rain starts falling during a storm; a forest fire starts)

buwu⁴ (*bruk*), be descended from; derive from (e.g. a clan ancestor). **No riitak eeka** /*buwur/*. We are descended from him. – *Mipela bruk long en*.

buwu⁵ (*toktok, mekim pailap*), (of insects) buzz noisily (e.g. wasps if their nests are disturbed)

buwu⁶ (alt. **buwu na, burara na**; *mekim strongpela pailap*), 1. make a sudden deafening noise. 2. explode; make explosive sound (e.g. certain types of wood when burnt in a fire). 3. (mod.) to fire (a gun). **anaba** /*buwutu/ aya gawiya* the sound of a gun firing – *pailap bilong gan, saun bilong en*. **Anaba buwuwa**. A gun fired. – *Gan i pailap*. (In this sentence **buwu nawa** would be an idiomatic alternative for **buwuwa**.)

buwu⁷ (*mekim pailap*), to thud; make thudding sound (e.g. by striking an object such as slit-drum with a wooden beater)

buwu⁸ (*stip, stip moa*), steep; precipitous. **Diita nobo sii** /*buwutawa/*, **tay siitiito**. This track is steep; (it) goes straight down. – *Dispela rot em i stip na sanap stret*. /**Buwuka tawa/**, **na heechi**. (The track) is steep, come away. – *Ples stip moa, lusim*.

buwuba buwu (see **buwu buwu na**)

buwu buwu na (alt. **buwuba buwu; gwaw gwaw na; man i wok long paitim**), repeatedly make a dull thudding noise (e.g. by striking the flanged root of a wild fig tree with a piece of wood, or a hollow tree while chopping it down). **An meejiwa** /*buwu buwu natawa/*. I can hear thudding.

buwu na (see **buwu**⁶)

buwu ya (*pailap i kam*), approach noisily

buya¹ (var. **bwiya; lait**), 1. shine (see also **pi**). **Ya** /*bwiyanto/*. The (morning) sun is shining. 2. illuminate; light up (e.g. by holding a light close to something; alt. **okoree; mekim lait**). **Riita neeki tar haba diita nowosapek** /*buya tar/*. His burning torch

illuminated the ground. 3. (of light) to flash.

buya² (see *she bwiya*)

buya tawa (alt. *bwiya tawa*; *stap lait*), bright; shine brightly

bwimey (var. *boymey*; abbr. *boy*; *wanem*), 1. which. (Kooyers spells the variant pronunciation of this word both *boymey* and *boy mey*.) /*Bwimey/ moto yecha yeechi ye ir?* Which motor did they take away? (Kooyers 1974:57). 2. what. *Yeeji yepa /boymey/ boboy tawa?* What is on the left side? '*Dii boymey?*' '*Ii worebey.*' 'What is this?' 'It's a stool.' *Ka boymey?* What is that? '*Ka boymey me?*' '*Ka cheebii.*' 'What kind of tree is that?' 'That's a *cheebii* tree.' *Ka boymey ma?* Who is that man? or What is that man? (i.e. what tribe does the man belong to?).

bwiya (see *buya*¹, *she bwiya*)

bwiyak (see *boyak*)

bwiya yopo, banana plant brought to the opening of a new men's house by a man who has a married sister with children living in the local community. (The man plants the banana on the perimeter of the clearing in which the building stands; its fruit symbolises the sister's children.)

C

cha¹ (alt. *madii*; *sem bilong meri*), 1. woman's pubic area. 2. vagina.

cha² (see *jecha*)

-cha (suffix; **-echa** following a consonant), continuative marker. (Kooyers [1974:9, 73-74] notes that the continuative **-cha** replaces the continuative marker **-ta** following *wo*, say, **-chi**¹, benefactive, and **-chi**², completive.) '*Mii siitak /ichar/?*' '*An Yatiikapa riina /hechar/ yawa.*' 'Where did you go?' 'I went to see

Yatiikapa and then came back.' *Eeta piir Abudi /ichar/ yar.* The two went to Ambunti and then came back. – *Tupela i go long Ambunti na kam bek.* An *Abudi saka /ichawak/.* I haven't yet been to Ambunti.

cha sheebi nebii (abbr. *cha sheebi*; *gras bilong meri long sem*), woman's pubic hair

charachara (*tan tan nabaut*), to roll, writhe or flap around on ground (e.g. a live fish when caught and thrown up on a river bank). **Emiyep kata /characharato/.** The fish is flapping around (on the ground).

cha sapi (*skin bilong kan*), skin in the area of a woman's vagina

che (*kaikaim, kaikaim long tit, sut long tit*), 1. to bite. **Pakiyey nuku poyik /chechawa/.** **Pakiyey** has been bitten by a mountain pig. 2. (of dog, tusked boar) attack; kill by biting or slashing with tusks (*kilim*). **Ma kata /checho/, poyik /checho/.** A man is being attacked, attacked by a pig. – *Pik kaikaim man hia.* **Asa poyik /cher/.** The dog was killed by a pig. **Asa rii kwashik i poyi harapa /chechi/ ato.** The dog went to the bush and has killed and is eating a large pig. 3. (of insect) to sting (*kaikaim*).

cheebi (*boilim, boilim long hat wara*), boil (something) in a pot

cheebii (see *cheebiiya*)

cheebiiya (abbr. *cheebii*; *aindin*), generic term for two types of trees the sap of which is used medicinally to treat ulcers, and the very light wood of which is used to make ceremonial hair ornaments (see also *kwakwa*)

cheeny (*mekpas*), 1. bundle (e.g. of firewood). 2. parcel (e.g. of objects wrapped in leaves or bark). /*Cheeny/ shasha tawa?* How many bundles are

there? **Yokotapa /cheeny/ tawa**. There are five bundles.

cheenyiipa cheenyiipa (alt. **nokwapa nokwapa cheeny**; *planti planti mekpas*), large number of bundles (e.g. of food, where the number of bundles is not specified). /**Cheenyiipa cheenyiipa/ tawa**. There are many bundles. – *Planti mekpas i stap*.

chegii (*wantaim*), 1. together. **Opoche /chegiika/ heechitanakech**. – Don't put them together. **Mii mi yaka mi mowoy mi apoko kwo saka /chegiika/ tawa**. – You, your elder brother, your sister and your father do not all live together. 2. simultaneous (see also **eepiira**).

che hapaka (alt. **hapaka ye i**; *mekim nois nabaut*). See also **hapaka³**, (of several people or other entities) make a disturbance; make a distracting noise. **Nokwapa nokwapa mima ma ye yaniga korobok eshar yi meejitar; ye /che hapakakasakech/**. Many people came to the men's house and sat down and listened quietly (to what was being said); they did not make a sound. – *Planti man na meri ol i kam long haus boi ol i sindaun na harim tok, ol i sindaun isi tasol; ol i no mekim nois nabaut, no gat*.

chepi¹ (see also **yokwa**), side (of something). **korobo /chepi/** the side of a men's house (in contrast to **ma**, the front, or **yeen**, the rear).

chepi² (*wing*), 1. wing (of bird, flying fox, insect). 2. wing feathers (of bird; *gras bilong pisin*). **apo /chepi/** bird's wing – *wing bilong pisin*, or bird's wing feathers

chepi haga (see **haga**)

chepi hapa (*bun bilong wing*), 1. wing bone (of bird, flying fox). **apo /chepi hapa/** bird's wing bone – *bun bilong wing*. 2. wing bone and flesh (e.g. of a

bird that has been skinned and butchered).

chepii (*hap*), part; portion; bit. **An uku ak; diita uku /chepii/ na gwotii poy**. I want to drink water; throw out this bit of water (already in the cup).

cher, 1. clay; mud; muddy ground (*tas, graun malomalo*). 2. dust; dirt (*graun*).

cher ya, approach smeared in clay. (This term is used for the ceremonious approach visitors from other tribes make to the perimeter of a new men's house when the building is being formally opened. After smearing their bodies with clay at a stream on the outskirts of the village, the visitors walk up to the perimeter of the clearing in which the building stands and call to the owners inside the building to tell them its name. Prior to this the building's name has not been made public. The owners initially ignore the request but then loudly intone the name several times; the visitors as a group then charge up to the building where they join the owners in singing and dancing which continues throughout the remainder of the day and the following night.)

cher yeyi (*rabim graun long skin*), smear the body and hair with mud or clay (e.g. following a death, or on certain ceremonial occasions such as the formal opening of a men's house)

cheshenechi siitii (*sanap raunim*), gather around (something). **Ye ya riina ya /cheshenechi siitiir/**. They came and gathered around him.

chey¹ (*bet*), 1. platform; bench. (Formerly Kwoma constructed benches inside men's houses along the two sides for men to use as places to sit or sleep; male visitors from other tribes would sleep on these at night.) 2. burial platform (see also **ma chey**). 3. ceremonial stage (constructed in a men's house on which

sculptures are displayed during rituals).
4. rack (e.g. built over a fire on which meat is smoked).

chey² (*kirapim*), waken; rouse; tell to get up. **Nareboy, ada miina /cheyeto/, na sokwa!** Friend, I am telling you to get up, so get up! – *Pren, mi kirapim yu, yu kirap!* **Rii Abunigi riina tiimiinan neekichi /cheyer/.** He took hold of **Abunigi** by the shoulder and woke him up.

chey³ (*singaut*), shout; bellow. **Boyiyobo mima puga /cheyecho/.** A woman of the **Boyiyobo** tribe bellows like a conch shell trumpet. (This line, from a **Nokwi** ceremony song, refers to the terrified cries of a woman from a Kaunga-speaking village when a Kwoma war party comes across her by accident in the forest while she is processing sago. During intertribal warfare any member of an enemy tribe was a legitimate target and women like the one referred to in this song were frequently killed.)

chey⁴ (*tekewe, rausim*), to peel (e.g. fruit); strip off (outer layer of something, e.g. one's clothes when undressing). **An wachii bi /cheyeto/.** I am peeling the skin off a breadfruit (seed).

chey dagwiyabii (var. **chey dagwilabii; gat wel**), slippery. **Wayi vawak, nobo kapasek sowa, /chey dagwiyabii/ yiwa.** It has been raining and the track is now very dangerous, very slippery. – *Ren na rot i nogut pinis, wel wel nabaut nabaut.* **Mii na eshar yeyi i; nobo kapasek sowa, ukuka sowa /chey dagwiyabii/ yiwa.** Go down (the track) very carefully; it is no good, it has water on it and is very slippery. – *Yu go daun isi isi; rot it nogut pinis, i gat wara.*

chey diigii (*katim bet*), cut down and dismantle a burial platform (**chey**, burial platform; **diigii**, cut; see also **tiiriimo reekii**)

chey dogwar (alt. **chey dogwar na, chey keyar; pailap nabaut**), 1. make a tremendous noise; make din. 2. impact noisily; hit with a thud.

chey giisii (see **giisii**)

chey he (abbr. **chey**; alt. **otii he**²; *metaim*), measure a vertical dimension (e.g. depth of water). **Miita /chey he/; ii boy waw tawa?** You measure the depth (of the water); is it deep?

chey hogorabo (*gat wel*), slippery. **Diita emiyep ukuka tawa wowak /chey hogorabowa/ nowosapek sakawa.** This fish had water on it and was slippery and fell to the ground. **Siiva ukuka tar /chey hogorabowa/.** The coconut had water on it and was slippery. – *Kokonas i gat wara na wel planti.*

chey ji (*pasim bet*), bind poles together to make a rack or platform of some kind

chey keyar (var. **chey kelar**; alt. **chey keyar na**), 1. make a tremendous noise; make a din. 2. impact noisily; hit with a thud.

chey sowakwo (abbr. **sowakwo; paitim**), 1. beat or bludgeon (e.g. with stick). 2. bludgeon to death (with a blunt instrument).

chey tapa (abbr. **tapa; brukim, brukim nabaut**), break (something); break into pieces; shatter (e.g. a clay pot by dropping it). **Na tapa!** Bust (her head)! (This remark might be shouted to a woman who is fighting with another over a piece of pork when a pig is being butchered and the hunter is dividing up the meat among his close relatives.)

chi¹ (alt. **kwashi; bus, bikpela bus**), forest; thick bush; dense undergrowth. **Me siik kaw /chik/ sakar.** Some of the tree seeds fell into the thick bush.

chi² (*praim, praim saksak*), bake (sago) on a hot plate. (Kwoma cook sago in two main ways: by mixing the starch

with boiling water in a pot to make **nokugworo**, sago jelly, and by placing a lump of wet starch on a dry hot plate—usually a broken section of a large sago storage pot—patting it flat and baking it to make a type of flat, gelatinous bread. The bread is baked on both sides before being removed from the fire. Neighbouring river peoples prefer sago cooked in this second form but Kwoma eat sago bread principally as an act of self-abnegation during mourning. Unlike boiled sago, or sago jelly, which is eaten within 24 hours of being cooked, sago bread remains palatable for several days. According to one Bangwis informant the term **chi**² strictly denotes the act of pressing flat or patting down a lump of sago starch on a hot plate.) **gey /chi/** to bake sago bread – *praim saksak*. **Nyi napa gey kaw /chin/; anapa poyi napa yakiita**. You bake sago bread; I will get some pork (to eat with it). – *Yu praim sampela praim; mi bai mi kisim pik*.

chi³ (*planim*), bury. **Wulakaween riina tiiriimok ye i /chir/**. They took (the dead man) **Wulakaween** to the grave site and buried him.

chi⁴ (*kisim [pis]*), to net (fish); catch (fish) in a hand-net or modern gill-net. **Na i /chi/!** Go and net some (fish)!

chi⁵ (*kisim*), to catch (edible **isagwa** spiders). **isagwa /chi/** to catch **isagwa** spiders

chi⁶ (alt. **ya**¹⁷; *brusim*), clear (a garden site in the forest by cutting down small trees and undergrowth)

chi⁷ (alt. **hichi**; *lainim, lainim long hul*), lay out (e.g. yam seed tubers in a storage hut, or in a garden next to the holes in which they will be placed and covered with earth. Kooyers glosses this term 'to plant' [1974:10, 17, 53]). **Rii eeji now kow /chichu/**. He is laying out yams in my garden. **An kow /chichu/**, **kiiiviik otiitawak**. I'm laying out the yams, and

will cover them over later. – *Mi lainim nau. Bai mi planim nau. An kow yeye /chichu/*. I am laying out the yam seed tubers (in the storage hut). – *Mi lainim mami bilong mi long haus. Sii otii /chibak/ yar*. She came to do some planting for (him) too. **Piiriita sa otiitanak notaka eeji nowen kikibak /chicha/**. They must do it then work together with us to plant my garden (Kooyers 1974:53).

chi⁸ (*karim*), (of certain crops with edible seeds, e.g. corn) to mature

chi⁹ (*putim*), put; place; set (something somewhere)

chi¹⁰ (*rabim, putim*), rub on (e.g. oil on the body)

chi¹¹ (*wokim*), 1. to shape (Kooyers 1974:10). 2. make (pottery; see also **awo chi**).

chi¹² (*singsing*), sing. **Eeta hokwa siin eeta /chichiniga/ wochiniga eeta rii heechi iwa**. After singing the song he left.

chi¹³ (*pasim [haus], pasim [morota]*), to thatch (a house) using split sago palm branches. (The thatching technique termed **chi**¹³ involves splitting green sago palm branches in two down the middle of the midrib and lashing each half separately to the rafters. This thatching technique is less durable than those termed **dopo pi** and **hogwey paka** and is used mainly for temporary domestic dwellings of the kind constructed in the forest next to gardens, and yam storage huts. See also **aka ruwu**). **aka chi** to thatch a house with split sago palm branches – *pasim haus*. **No aka /chik/ ichu**. We are going out to thatch a house. **chi aka** a house thatched with sago palm branches split in two

chi¹⁴ (see **muku chi**)

-chi¹, (suffix; **-echi** following a consonant) benefactive marker (Kooyers 1974:10, 17). (According to Kooyers **-chi** denotes an action that is done on something or for someone. It is homophonous with **-chi²**, completive. Kooyers [1974:17; 1975:7-8] notes that when **-chi¹**, benefactive, combines with **-chi²**, completive, to form the suffix cluster **-chichi**; or with **-ba**, inclusive, to form the suffix cluster **-chiba**; or **-niga**, continuative, to form the suffix cluster **-chiniga**, it always precedes it.) **Na /otiichiba/!** Do it for him too! (Kooyers 1974:17). **Boyen ada kinya /otiichiken/ ki gegiyato?** What do you two want me to do for you? – *Yutupela i laik bai mi mekim wanem long yutupela?*

-chi², (suffix; **-echi** following a consonant) completive marker (indicates the completion of an action; Kooyers 1974:10. For a detailed discussion of this suffix see Kooyers 1975:8 where he notes that in suffix clusters, **-chi²**, completive, always follows **-chi¹**, benefactive, but precedes **-niga**, continuative, and **-ba²**, inclusive). **Yeerek rii /ichi/ yar.** Yesterday he went and then came back. **Rii /hachi saniyeechi sokwachi/ tawa.** He fell into a coma (e.g. from sunstroke) but later revived and got up.

chiimu haya (var. **chiimu hala**; abbr. **chiimu**; alt. **amwi**; *basket, basket bilong kisim pis*), basketry fish trap. (These traps, woven from split liana around a stick frame, are submerged in streams and left overnight; the fish become trapped inside. According to Bangwis people Kwoma learnt the technique of making fish traps from Kaunga-speakers to the east, a people who live in low-lying country intersected by many large streams that are filled with fish. Neighbouring peoples on the Sepik also use these traps.)

chiji sowa (see **mariya sowa**)

chishi (*wokabaut*), to walk (Kooyers 1974:34, 47); perambulate; walk around; move around. **Na sokwa siitii /chishi/!** Get up and walk! **Ki boy maji ba /chishitu/?** What were you two talking about while you were walking along? – *Yutupela toktok long wanem samting taim yu wokabaut?*

chishi i, pass by; walk by

chishi ye i, walk around (a region); travel around; get around. **Rii /chishi ye ikasakech/.** He could not travel.

-cho (suffix; **-echo** following a consonant) continuous present tense marker (Kooyers 1974:10, 62, 74. If understood from the context this marker may be omitted). **Ada miina /wohecho/ ada baneyen miita hehar meejik.** I ask you to listen carefully to what I have to say.

-chu (suffix; **-echu** following a consonant) continuous present tense marker (Kooyers 1974:10, 74. If understood from the context this sentence marker may be omitted). **Rii ka yapak /ichu/.** He is walking far into the distance. **'Mii /ichu/?'** **'Yaho, an tawa.'** 'Are you going?' 'No, I'm staying.' **Miita /pichu/ asa.** You are hitting the dog. **'Kwo awa /ichu/?'** **'Owich, no awa /ichu/.'** 'Are you people on your way to the market?' 'Yes, we are going to market.'

D

dabu¹ (alt. **gay⁵**, **gwoya**), 1. (of water) pour down; cascade down (e.g. flood water down a mountain stream; *kapsait, kapsait i kam daun, kapsait i go daun*). **Uku /dabuwa/.** The water cascaded down (e.g. the mountain). **Uku iibiitiwa wowak /dabuchi/ saka ichu.** The water has banked up (behind the dam wall) and is now spilling over and flowing away. **Uku /dabuchi/ yeyitu.**

The water is flowing over (e.g. the dam wall). 2. to flood (e.g. when a river overflows its bank and inundates the surrounding land; *kapsait na karamapim olgeta*). **Nowi akama harapa pa Sepik eeta rii uku yatawey akama ukuk /dabutu/**. In our area when the Sepik floods it inundates villages. – *Long hap bilong mipela bikpela wara Sepik taim bikpela tait wara i save karamapim* (alt. *daunim*) *ples*. 3. spill; tip over (*kapsaitim*). **E! Uku an /dabuchiwa/ sakawa**. Oh! I've spilt the water.

dabu² (see *maji ba dabu*)

dabu poy (abbr. *dabu*; *kapsaitim*), pour out; tip out. **An uku /dabu poyek/; yeekees apa bey eeka piikiita**. I am going to tip out all the water (lying around in open containers); mosquitoes otherwise will lay their eggs in it. – *Mi laik kapsaitim wara; sapos no gat natnat bai i putim kiau long en*.

dagasa (*wail buwai*), type of forest palm (gramm.male). (The bark of this palm when split into lengths was formerly used to make the tops of the benches, **chey**, that lined the interiors of men's ceremonial houses; today it is one of several materials used for floors of houses. The wood of this palm is also used to make bows and spear points, which are referred to by the same term.)

dagiir¹ (*krungutim*), put hand on; touch

dagiir² (*kukim*), cure (by applying heat); burn; cauterize (the fleshy side of an animal's pelt by pressing a heated stone down on it)

dagiir³ (*pasim*), tie together (e.g. two sticks)

dagiir⁴ (see *dagiir pagiir*)

dagiir pagiir (abbr. *dagiir⁴*; *gridi*), aggressively monopolise (e.g. in the way a dog protects its food)

dagiir poy (*daunim, krungutim*), press down on (something); push down on; hold down. **Boyewak miita ana /dagiir poyetu/?** Why are you pressing down on me? **No bi suwu otiwey bi kurii tawey no muk seechi wochi mek /dagiir poyetu/**, **wowak eeka danagwawa**. When we paint a bark painting, if the bark is warped we place it on the ground and weigh it down with logs and it flattens. – *Mipela laik penim pangal sapos pangal i krungut mipela save putim long graun na krungutim long diwai em bai i stret*. (In this sentence **nowosapek** would be an idiomatic alternative to **muk**, and **danagwato** an alternative to **danagwawa**.)

dagwiyabii (see *chey dagwiyabii*)

danagwa (*stret*), 1. flat. 2. straight. 3. straighten; stretch; stretch out. **Miiti tapan na /danagwa/!** Stretch out your arm!, or Put out your hand!

danagwa seechi (*stretim*), lay flat; lay straight

daragwosa (*sisas, pok*), 1. tongs (usually made from a length of split bamboo bent in two; tongs are used, among other things, for lifting small hot objects off, or on to, fires). 2. ceremonial noise-making instrument. (This is made from a two-metre length of large-diameter bamboo split down the greater part of its length and bound at one end with split liana. The two halves at the split end each have a piece of string tied to them and when these are pulled apart and then released the two halves come together with a loud crack.)

dareboy (alt. *pinyo; tanim*), 1. turn; turn over; roll over. **Mo /dareboyewa/**. The crocodile rolled over. **Emiyep na /dareboy/**. Turn the fish over (e.g. on the fire). – *Tanim hapsait daun*. **Miinaw na ya si diita me /dareboyek/**. Come and we two will roll this log over, or Come and help me turn this log over. –

Yu kam na mitupela tanim dispela diwai. 2. twist. **Na /dareboyechi/!** Twist (it)!, or Turn it! (This might be said with reference to a latch on a gate that needs to be twisted to get the gate open.) 3. change (e.g. one's mind; see also **inyaka dareboy**).

darema (alt. **diima**; *sakim, pusim, savim*), shove; push. **E! Papa nama /daremachiwak/ yawa?** Hey! Who pushed that boulder down here? – *E! Husat i savim ston i kam daun? Kapo mak /daremachiwak/ yawa.* I think a person must have pushed it down here (e.g. said of a stone rolled down a hill). – *Ai tink em wanpela man i sakim na i kam.*

daremaniga iyar, push (oneself) forward into (e.g. a house); elbow one's way in

dasiipii (alt. **dasiipii par**; *pasim, karampim*), block off; close off; cover over (e.g. mouth with hand). **Sumojii kwija na /dasiipii/.** Cover over your nose and mouth. 'Mii boy otiito?' 'An isagwa supu /dasiipiito/.' 'What are you doing?' 'I'm blocking off the isagwa spider's hole.' – 'Yu mekim wanem?' 'Mi pasim hul bilong isagwa.' **An papak /dasiipii parewa/ isagwa supu.** I have blocked the spider's hole with a stone.

dasiipii par (see **dasiipii**)

deeginya poy (*sakim*), 1. thrust aside. 2. knock down; knock over.

dii¹ (*tait*), distended (see also **bii dii**)

dii² (see **diita**)

diibak (*dispela hap*), only here; here (**dii**, this + **-ba**, only, + **-k**, loc.mar.). **Boyewak ki eechaba eechaba /diibak/ ya siitiito?** Why do you two always come and stand here? **/Diibak/ si tawa, eem omusakech.** Here, where we two are living, is a place without food. **Mii**

/diibak diibak/ yichu. You only ever sit here.

diibaya (var. **diibala**; *brukim*), to split (e.g. a stick lengthwise)

dii boy (*dispela wanem*), is this? (**dii**, this; **boy**, question word)

diicha, this way particularly (Kooyers 1974:12)

diigii¹ (*skin muruk*), ceremonial headband of cassowary skin (worn by men who have killed others in battle)

diigii², 1. to cut (e.g. vine, rope, grass); cut through; cut off; cut down (*katim*; Kooyers 1974:32 spells this word **dagii**.) **An kaba /diigiik/ ichu.** I am going off to cut the grass (growing in the water channel). **An poko komas /diigiikiita/.** I will cut vines later. 2. (of animals with sharp beaks or teeth) chew through (e.g. a vine; *katim*). 3. carve (wood; *sapim*). 4. to break; crack open; smash (e.g. something against something else; *brukim*).

diigii³ (*sut*), 1. shoot or fire (an arrow or gun). 2. make a sudden loud noise; explode. **Anaba /diigiwa/.** The gun fired.

diigiichi (*wokim, helpim*), enable; act in a way that enables something to happen. **Miita eeji nobon /diigiichik/.** You must open the way for me (to do something). – *Yu mas helpim rot bilong mi.*

diigiir (*hap*), stub; butt (e.g. of cigarette)

diika (*long hia*), 1. here. **No /diika/ yi kowuk.** We will sit and wait here. – *Bai mipela sindaun na wet long hia.* **Diita /diika/ tawa.** Here it is, or It's here. – *I stap long hia.* 2. there (*long hap*). **Kapo /diika/ iwa.** (It) might have gone over there, or I think (it) went over there. – *Ai tink i go long hap.*

diima (alt. **darema**, **diima par**, **diima poy**; see also **ba diima**), 1. push (*subim*, *subim i go*, *pusim i go*). **Kwonawa, na**

ya kwota an kiyatayik veyi /diimak/. You people, come and help me push the canoe (into the water). – *Yupela kam na helpim mi long pusim kanu (i go long wara).* (In this sentence **diima poyek** would be an idiomatic alternative to **diimak**.) **Kwona, na an kiyatayi kar een /diimachik/!** You people, help me push my car! (In this sentence **diima poyek** and **daremachik** would both be idiomatic alternatives to **diimachik**.) **E! Veyi een nama /diimachiwak/ iwa?** Hey! Who pushed my canoe (out into the river)? – *E! Husat i subim kanu bilong mi i go long wara?* (In this sentence **diima parewa** would be an idiomatic alternative to **diimachiwak iwa**.) 2. (song) rape (*goapim*). ‘**Bubuji miman, ka nama /diimawa/?** ‘**Yeeneegot /diimawa/.**’ ‘Who raped the woman from **Bubuji** (village)? ‘**Yeeneegot** raped (her).’ (This is a line from a **Nokwi** ceremony song.)

diima par (see **diima**)

diima powu (see **diima yowu**)

diima poy, 1. push (something) horizontally (*subim i go*; see also **diima**). 2. push (something) down (*subim i go daun, pusim i do daun*).

diima yowu (alt. **diima powu**; *subim i go antap*), push (something) up; push upwards

diin (alt. **diiniichi papa**; *ston*), hearth stone. (Kwoma domestic hearths are built directly on the earth floors of kitchens. A hearth consists of three stones each about 20 cm in diameter distributed evenly around a fire. Pieces of tinder-dry wood are poked into the fire between the stones. Kitchen fires smoulder rather than blaze and the conical base of a clay pot sits immediately above the point where the ends of the firewood meet, where the heat is most intense.)

diina (*dispela*), objective form of **diita**, this; here (**dii**, this + **-na**, obj.mar.). **/Diina/ na he!** Look at this!, or Look over here! **Kwo diina na hiki ta!** You people think about this!

diiniichi papa (see **diin**)

diip (see **me diip**)

diipiira kapiira (*fopela*), four (Kooyers 1974:11). **Diita /diipara kapara/ aka ii Tuwudimi riiti.** These four houses are **Tuwudimi**'s. **Ma /diipiira kapiira/ diika tawa.** There are four men here.

diipiira kara (alt. **piiriichar**; *tripela*), three (Kooyers 1974:11). **Diita /diipiira kara/ aka ii Tuwudimi riiti.** These three houses are **Tuwudimi**'s.

diiriigwa (*bampim*), 1. smash against; bash against. 2. (song) to wound.

diita (abbr. **dii**, var. **dor**), 1. this (*dispela*; Kooyers 1974:14). **/Dii/ ri hi boymey?** What is the name of this? **Nareboy, /dii/ ada.** Friend, it's me. **An /diita/ yepan hecho, an way kata yepan hecho.** I am looking to this side, now that side. **Si aka kata siitiito; ri kata een /diita/.** Our two houses are over there; his is that one, mine is this one. 2. here (*long hia*). **Kar /diita/ yato.** A car is coming here. **/Diita/ wato.** (It's) lying here. **/Dii/ maji bato.** There's a meeting in progress here. – *Taim bilong toktok*. 3. now (*nau tasol*). **An /diita/ yato.** I am coming now. **An /diita/ yichu.** I am already sitting down. **An /diita/ ak.** **An eecha hawa.** I want to eat now. I'm hungry.

diita apa woy (*nau tasol*), now; just now; today

diita ta (see also **ta**⁵), a more emphatic form of **diita** (**diita**, here, this; **ta**, be). **Boboy /diita ta!** The things are here! (Kooyers 1974:16).

diita yepa giireba (*dispela sait [bilong wara]*), near bank or near side (e.g. of river, lagoon)

dii yeyi (see also **hek yowu**), this (or that) down here

dogo (*sup*), meat stock. (This consists of the fluid left over in a pot after meat has been boiled and then removed. Kwoma commonly boil vegetables in a meat stock to make soups.)

dogwar (see **chey dogwar**)

dom (see **hiriigwoy dom**)

domu (see **masamija**¹)

dopo¹ (alt. **noku dopo**; *morota, samap*), sago-leaf thatch. (Kwoma make thatch in several ways. The most durable, which is used on ceremonial houses and the largest domestic dwellings, consists of stitched or sewn lengths of sago-leaf thatch. A sewn length or shingle is made by folding individual sago palm fronds over a stick about a metre and a half long and stitching the two halves of each leaf together with a length of split liana [see Whiting 1970:174]. A less durable thatching technique involves splitting green sago branches in two down the centre of the midrib and separately lashing each half to the roof. See also **chi**¹³.)

dopo² (*sot*), lack; be short of (e.g. food). **An aboboy /dopoto/**. I am short of food. **Mii mayama eeche hikitu ada eeji apomaka boboyen /dopoyega/ eeji tapak ada keena otiichi yayar**. You know yourself that if I and my companions were short of anything I provided for them with my own hands.

dopo³ (*sot*), beyond reach; too far away; unable to reach (something). **An ya /dopowa/**. I can't reach (it), or I can't get it. – *Mi laik kisim tasol mi sot*.

dopo bonyi (*olpela morota*), decayed sago thatch

dopo chi aka (*pasim haus*), house thatched with sago palm branches that have been split in two down the centre of the midrib

dopo pi, 1. to stitch or sew individual sago fronds together to form shingles or lengths of stitched thatch (**dopo**¹, sago thatch; **pi**, stitch; *samapim morota, samapim lip saksak*). 2. to thatch a house with sewn or stitched sago-leaf shingles (*pasim*). **Apa no korobon /dopo pik/ otiito**. Today we will start thatching the men's house with stitched sago-leaf shingles.

dopo pi aka (*pasim haus*), a house thatched with lengths of stitched or sewn sago-leaf shingles (see also **dopo**¹)

dopo tawa boboy (*samting i no gat*), things that are lacking; things that are needed

dopo ya kwow (*bilum bilong kisim morota*), net bag used for carrying shingles of sewn sago-leaf thatch (**dopo**¹, sago thatch; **ya**, fetch; **kwow**, net bag)

dor (see **diita**)

doreta (alt. **kareta**; *em hia*), it here; it there. (This is a contraction of **dor**, here + **eeta**, it). **/Doreta/ siitiito**. It's standing there, or Here it is. **/Doreta/ wato**. It's roosting up there (e.g. said of a bird seen high up in a tree). **Sa, mii boyak yichu? Omuchey mayaka /doreta/ howu yato**. Hey, why are you sitting down? There's a huge cuscus approaching up there (in the tree tops). **Rii por /doreta/**. He is one of them. – *Em hia, narapela man hia*, or *Em wanpela hia*. (The sentence **Ma por, riin doreta** has the same meaning.)

Dowakapi, name of an ancient market site on the northern edge of **Napu** lagoon at which Kwoma (and before them the **Gaya**) traded with neighbouring peoples on the Sepik.

Today this market site, situated on a low spur that abuts the **Napu** Lagoon, is the location of one half of Washkuk village (see Map); the other half is located on an adjacent spur named **Tiliimo**.

dowiya (*drip i go, drip i kam daun*), drift along where the object is largely or wholly submerged (e.g. a large tree floating down the Sepik, or the body of a person who has been killed in intertribal warfare and thrown into a river)

dowudii¹ (*brum bilong paitim natnat*), mosquito swat

dowudii² (*sus hap*), Jew's-harp

dowudii toko (*paitim sus hap*), play the Jew's-harp

dubu (*giaman*), trickery; deception

dubu sii (alt. **woshepiibaka tar ma**; *man bilong giaman, man nogut*), act role of trickster; be a deliberate deceiver

dumu (*pasim*; see also **miyi dumu**), to close (e.g. the eyes); shut (e.g. the mouth). **An miyi /dumuwar/; an saka hewak**. I have closed my eyes; I cannot see. – *Mi bin pasim ai; mi no lukim*.

durii¹, 1. jump; leap; hop (*kalap*). **Omu /duriichi/ saka iwa**. The bush rat jumped down (e.g. off the roof of the house) and ran away. 2. prance aggressively along (e.g. with a spear held aloft in one hand after the manner of men dancing at a men's house at the beginning of a ceremony, or when going into battle; *kalap na samsam*).

durii² (see **ukwi durii**)

durii chishi (*kalap kalap*), jump about; leap about

durii paka (*kalap i go daun, kalap i kam daun*), jump down. **E! Na durii paka!** Hey, jump down! (e.g. said to someone on the roof of a house) – *Kalap na kam daun!*

durii par (*kalap antap*), jump across (e.g. a possum from one tree into another)

durii powu (abbr. **durii**; *kalap i go antap*), jump up on to (something)

durii poy (abbr. **durii**; *kalap i go daun*), leap down; jump down. **Na /durii poyechi/ i yeyi!** You jump down! (e.g. said to a child on a house roof) – *Yu kalap na i go daun!*, or *Yu kalap na kam daun!*

duwu¹ (*bung, bung wantaim, stap wantaim*), come together in a group; assemble (e.g. people for a meeting); bunch together (e.g. young birds in a nest when frightened). **No eeka ya yi /duwuchiniga/ ma yenya maji batar**. We arrived, sat down in a group and spoke to the men there.

duwu² (*putim wantaim, bungim*), bring together; place together (e.g. a set of objects)

duwu yi (*sindaun wantaim*), 1. (of a number of entities) lie in a pile. 2. (of several people) sit together; come together in a group and sit down.

duwu yichi (*putim wantaim*), set down in a heap; place together in pile

E

-echi (see **-chi¹** and **-chi²**)

edii (*joinim*), join together; unite. **Diita me saka kiki sowak wowak an /ediik/ otiito**. This pole is not adequate so I'm going to join it to another. – *Dispela diwai em i no inap na mi laik joinim nau*.

ee (see **a, eeta**)

eecha (*olsem*), this way (Kooyers 1974:14). **Wachiigow rii /eecha/ wor**, 'Ada yak.' **Wachiigow** said, 'I will come.' **Ma /eecha/ otiiney aka apa sakakiita**. If the men act in this way the house will collapse.

eechaba (*tu, olsem*), also; again. **Shu rii eena picharega Buriya rii /eechaba/ pir.** Buriya struck it just the way Shu struck it (Kooyers 1974:58).

eechaba eechaba (*olgeta taim*), this way repeatedly. **/Eechaba eechaba/ na otii ta.** Do it like this again and again (Kooyers and Kooyers 1965c:9).

eechaba sii (*stap wankain*), likewise; the same. **Eeji sukwiya nokwapa nokwapa siir. Eeji mima sii /eechaba siir/.** I am old. My wife is the same.

eecha ha (*hangri*), hungry. **An /eecha hawa/; an kow kiyato.** I am hungry; I am cooking yams. **An /eecha hawa/ diita ak.** I am hungry and want to eat. – *Mi gat hangri*, or *Mi laik kaikai*.

eegey (var. *eegel; musel*), prickly; rough (surface); abrasive. **Me kiipiika /eegeyeka/ tar een maba wiyarewa.** A prickly leaf scratched my arm.

eeji (abbr. *een; bilong mi*), my (possessive form of *ada*). **/Een/ arep an supuk giichirek ir.** I poked my knife into the hole. – *Naip bilong mi, mi subim i go long hul.*

eeka¹ (*long hap, longwe liklik*), there; here. (According to Kooyers 1974:14, 30 this word consists of *ee*, it + *-ka*, a variant of the locative marker *-k*. Note: Kooyers more commonly spells *ee*, it, *ii*.) **An diika yichu, nyi /eeka/ yichu.** I am sitting here, and you are sitting there. **/Eeka/ na tawa.** There it is, or It's over there. – *I stap long hap. Eeka na heechi!* Put it there!

eeka² (*wantaim*), with it. (According to Kooyers 1974:26 this word is composed of *ee*, it + *-ka*, assoc.mar.) **Nokwapa nokwapa ma, mima, yikapwa, asa, boboy /eeka/ veyik eecha yar.** Many men, women, children, dogs, and cargo came together in the canoe (Kooyers 1974:26).

eekei (*bun*), dagger made of leg bone of cassowary, pig or human. (Daggers measure approx. 30 cm in length and are normally decorated with incised abstract designs. Men who have killed enemies in intertribal warfare wear incised human bone daggers hanging down their backs during ceremonies as a sign of their status; see also Newton 1989.)

eekei woyi, fighting pick (made from a pointed cassowary or pig leg bone approx. 30 cm long hafted to an L-shaped wooden handle in the manner of an adze)

eem (*ples*), 1. place (gramm.fem.); location. **Rii ka warek /eemek/ ichu.** He is walking along at a great distance. 2. social role in a kinship relationship (e.g. that of 'mother's brother' to someone; alt. *akama; rum*).

eem hiya (*painim ples*), take possession of a site (e.g. an area of land for a house site); settle. **Nowosap eeji eeta ada /eem hiyar/, eeta eeji akar ma sakapa yakiitawak.** I have settled on my land, and what is mine no other man will take. – *Graun bilong mi em bilong mi, narapela man i no inap kisim.*

eem kapasek (*ples nogut*), swampy or muddy place (where it is difficult to walk)

eem ya (*kisim rum*), assume or inherit a social role in a kinship relationship (e.g. when a boy is adopted by a childless man and assumes the role of that man's son and heir)

een (see *eeji, eena¹*)

eena¹ (var. *eetana; abbr. een; em*), it. (According to Kooyers 1974:25, 71 this is the objective form of *eeta*; = *ee[ta]*, it + *-na*, obj.mar.) **Apa /eena/ ada miina sawok.** I am going to tell you about it now.

eena² (*olsem*), that's why; hence; so (Kooyers 1974:71). **Apoko rii Meno akamak heechi iwak wowak sii /eena/ keyato.** (Her) father went to Meno village and that's why she's crying.

eepey (var. **eepel**; *kokomo*), hornbill bird

eepi (see **apoko**)

eepiira (*wantaim*), together; simultaneous; at the same time; in unison. **Sa /eepiira eepiira/ ta!** (They) must stay together! **Piir /eepiira eepiira/ mak siir.** The two grew to manhood together. – *Tupela wantaim kamap man.* **Piir /eepiira eepiira/ eyi kato.** The two are paddling in unison.

eer, 1. penis (*kok*), 2. sprout (e.g. of coconut; *kru*). **Siiva /eer/ neejito.** The coconut sprout is sickly.

eer madii (abbr. **madii**; *sem*), genitals (of person of either sex)

eeta (abbr. **ee**, which Kooyers also spells **ii**; *em*), it (subjective form; Kooyers 1974:14). **Abudi akamak /eeta/ ta.** That is the town of Ambunti. **Jon rii /eeta/ eeji yaka.** John is my older brother. **/Eeta/ kepi.** It is good, or That is good. **/Eeta/ sowa.** That's it, or It's done well, or It's finished (Kooyers 1974:45). **Diita aka /ii/ Tuwudimi riiti.** This house is Tuwudimi's. **/Eeta/ Kayimaka.** It's (the woman named) Kayimaka.

eetaba (*em tasol*), that is all; that's all (**eeta**, it + **-ba**, only). **'Ii boy /eetaba/?'** **'Ayo, /eetaba.'** 'Is that all?' 'Yes, that's all.' **/Eetaba/.** **Eeta ba hamawa.** That is all. The narrative is finished.

eeta eeta (*isi isi*), slow; slowly. **eeta eeta ya** to approach (or come) slowly.

eeta hamawa (*pinis, em tasol, inap*), it is finished; that's enough. **Maji /eeta hamawa/.** There's no more to be said, or Enough has been said. – *Tok i pinis.*

eetak (*long hia*), on this side (versus the opposite side; **eeta**, it + **-k**, loc.mar.; see also **katak**). **/Eetak/ buwu ya, katak buwu ya.** Approach noisily on this side, approach noisily on that side. (These are lines from a **Nokwi** ceremony song.)

eeta sowa (see **eetayo**)

eeta ta, it is; that is; this is. **An /yuyatawa/ maji, eeta ta.** This talk is offensive to me, or I find this talk offensive. – *Mi no laikim dispela toktok.* **Suku mu /eeta ta/.** That is the explanation of the dream. **Meno ichawa ma /eeta ta/:** **Jon, Waniyo, Buriya, Shu, Arowa.** The men who went to Meno are these: John, Wanio, Buria, Shu and Arowa (Kooyers 1974:44).

eetayo (abbr. **eetay**; alt. **eeta hamawa, eeta sowa**; *inap, em i inap, inap nau*), that's enough; enough; that'll do. **/Eetayo/.** **Na hawa ik!** Enough (of the talking). Let's go!

-ega (see **-ga**)

egeyebaka (*nogut, gridi, holim pasim*), selfish; mean; miserly. **Mii /egeyebaka/ tawa yikapwa.** You are a selfish child. – *Yu pikinini bilong holim pasim samting.*

egeyebaka tawa ma (alt. **egeyebaka tar ma**; *gridi man, man nogut*), selfish man; man who does not share things, especially food, with others

egeyesii (*pasim*), withhold; refuse to give. (The Kooyers spell this word both **egesii**, e.g. Acts 20:21, and **egeysii**, e.g. Acts 20:20.) **Ya kaw eeta tawa. Opoche /egeyesiitakech/.** **Na eyey oti, otiichi an ha.** There are some shell valuables remaining. Don't withhold any. Give them all to me. – *Sampela pe i stap yet. Yu no kan holim i stap. Yu wokim olgeta na givim mi.* (In this sentence **heechitakech** would be an idiomatic alternative to **egeyesiitakech**.) **Opoche mii /egeyesii/ heechitakech.** Don't you

withold anything. – *Nogut yu holim pasim. Kwo opoche boboy /egeyesiitakech/ akar ma.* You can't refuse to give over things that belong to other people. – *Yupela no kan pasim samting bilong narapela man. Kwo opoche /egeyesiitakech/. Na an ha!* You can't withhold (the wealth). Give it to me!

emiyep (*pis*), 1. fish (of which Kwoma distinguish many named varieties). 2. aquatic creature. **Pak tawa /emiyep/ hi an habak otiito: moyi, korowa, gwushi, mo.** I want to name (some of) the aquatic creatures: the **moyi** fish, the **korowa** fish, the tortoise, the crocodile.

-enak (see **-nak**)

esana (*sot*), too distant; too far away. **An /esanawa/. Anapa saka kwatiik howu seechikiitawak. Miita an kiyatayi!** I'm too short. I can't get it (the beam) up on to the post. You help me! (This statement might be made by someone who is not tall enough to reach the top of a post). **An /esanawa/. An ya dopowa.** I'm too far away. I can't get it. – *Mi sot. Mi laik kisim tasol mi no inap.* (This might be said by someone who has been asked to pass something to someone but cannot reach the object in question. In the Tok Pisin sentence *Mi sot* would be an acceptable alternative to *Mi no inap.*)

eshar (*isi*), 1. slow (Kooyers 1974:12). **Rii yo /eshar eshar/ otiiney, boyega hamakiita?** If he does his work so slowly, how will he finish it? (Kooyers 1974:56). 2. quiet (Kooyers 1974:38). **Na /eshar/ ya! Sii wato.** Come quietly! She is sleeping (Kooyers 1974:38). 3. peaceable (see also **moro**). **Rii ma kepi, rii /eshar/ tawa.** He is a morally good man, a peaceable man. 4. reasonable. **Ada /eshar/ otii tawa ma.** I am a reasonable person. 5. careful; assiduous; thorough.

eshar eshar (*isi isi*), a more emphatic form **eshar**, e.g. so slowly (Kooyers 1974:56). (In songs this expression has several alternative forms, e.g. **eshar peshar** and **washar washar**).

eshar eshar i (*go isi isi*), 1. proceed very quietly. 2. proceed very slowly.

eshar hehar (abbr. **hehar**; *lukautim gut*), look after well; look after carefully. **Miita adaka taney anapa miin /eshar heharekiita/.** If you stay with me I will look after you well. – *Sapos yu stap wantaim mi bai mi lukautim gut yu.* (In this sentence **eshar** is optional. An idiomatic alternative to **heharekiita** would be **hehar takiita**.)

eshar ya (*wokabaut isi isi*), proceed slowly; come slowly

eshar ya piitii (*krungutim isi isi*), step carefully; take careful steps (e.g. after the manner of someone who is frail and is walking with the aid of a stick)

-eta (see **-ta**)

-ewa (see **-wa¹** and **-wa²**)

-ewak (see **-wak¹** to **-wak⁴**)

eyanawa (*planti, planti taim, tumas*), many times; frequent; repeated. **Mii opoche adapoko /eyanawa/ wohechakech; an saka meejitawak.** Don't keep asking me; I don't know. – *Yu no kan askim planti long mi; mi i no save.* **Kwo riin maji opoche /eyanawa/ batakech.** Don't criticise him repeatedly, or Don't keep criticising him. – *Yupela no kan toktok planti long en.*

eye (*nogat*), no

eyepii (see also **misoma eyepii**), 1. extremely displeased; angry (*no amamas, kros*). **Rii /eyepiichi/ heechi ir.** He was angry and left. – *Em i kros na em i go*, or *Em i no laik na em i go*. 2. look angry; appear displeased (*luk pes*). **Eeta ma rii meejichi riiti misomak**

/eyepiichi/ heechi ir. When the man heard this a look of anger came over his face and he left.

eyey, 1. all (*olgeta*). **Aponumay**, **apodowan**, **aposhebu**, **apokibi**, /eyey/ **ye kwashik tawa**. Hawks, pigeons, cassowaries, flying foxes, they are all in the jungle (Kooyers 1974:26-7). 2. whole (e.g. of a period of time); complete; in full (*olgeta*). **Kwo napa riita bana maji napa /eyey/ meeji**. You must listen to all of what he says, or You must listen to everything he says. **Miiti yikapwa sii /eyey/ har**. Your child has died (e.g. as opposed to fainting). 3. exclusively; only (*tasol*). **Diika na siitii, /eyey/**. Only stand here!, or Stay here!

eyey neeki, 1. hold firmly or tightly (*holim olgeta*). 2. pull tight on; tighten (e.g. a rope that is slack; *taitim*). **Waga na /eyey neeki!** Pull the waga vine tight!

eyey sii (*stap olgeta*), be permanently (somewhere)

eyey siitii (*sanap strong*), stand firm; stand without shaking or wobbling. **Napa /eyey/ siitiin!** Stand firm! – *Sanap strong!*

eyi (*pul*), paddle. /Eyi/ **me sa hapaga ta**. Wood for paddles must be strong. /Eyi/ **nomoyato**. The paddle is heavy.

eyi ka (abbr. **ka**; *pul i go*), to paddle (a canoe); pull on paddle. **An /eyi/ kapasek /kawa/**. I paddled clumsily. **Veyik sakak yichiniga ii siita /kar/**. After getting into the canoe and sitting down she paddled off.

G

-ga (*olsem*), (suffix; **-ega** following a consonant) a similarity relator (Kooyers 1974:57-8), e.g. like, as, just as. **Riiti /tawabaga/ een boboy eechaba tawa**.

My things are like his. **Nama /eechaga/ tawa riina apa pikiita?** Who would have the capacity to kill him? – *Husat em i inap long sutim em?*, or *Husat man olsem em bai i sutim em*. /Akaga/ **tawa**. (It) is just like a house (Kooyers 1974:33).

gaba (*debil*), 1. ghost; soul (alt. **mayi**¹) of a person who has died. (Kwoma believe that ghosts live in the forest, typically in villages like those of living people but act in many ways that are the reverse of what people actually do, e.g. eat their food raw rather than cooked, or eat forest foods that are normally inedible. Ghosts are thought to return to the world of the living when a person dies so that they can triumphally escort the deceased's soul back to the land of the dead. Occasionally a wandering ghost will attempt to capture a living person's soul; unsuccessful attempts by ghosts to wrest people's souls from them account for periods of temporary derangement or fainting episodes. If a ghost is able to permanently separate a person's soul from them, that person dies.) 2. (mod.) European; white man or woman (*waitman*). During the early years of European contact Kwoma thought white people were ghosts and referred to them as such. They occasionally still refer to Europeans as ghosts, though not normally in their presence. A young child, seeing a European approach, might call to its mother, 'Awi, **gaba yato!**', 'Mother, a ghost is coming!')

gaba akama (*ples bilong debil*), village of ghosts; village to which the souls of the dead go (as ghosts)

gaba anaba (abbr. **anaba**; *banara bilong waitman, banara bilong debil*), (mod.) gun; rifle (lit. the ghost's bow; **gaba**, ghost; **anaba**, bow). **Anaba /buwutu/**. A gun is firing.

gaba asa (*dok bilong debil*), (mod.) cat (lit. the ghost's dog; **gaba**, ghost; **asa**, dog. Europeans introduced the cat to Papua New Guinea.)

gababeyas (var. **gababelas**), type of tall forest tree with a high straight bole (the wood of which is customarily used for carving ceremonial **Yena** and **Mija** sculptures)

gababeyas maka (*pes*), face carved in wood of the **gababeyas** tree (e.g. a sculpture depicting a **Yena** or **Mija** spirit)

gababeyas maka diigii (alt. **gababeyas maka rabo**; *katim pes*), 1. carve a face (usually of a spirit) in **gababeyas** wood. 2. carve a **Yena** or **Mija** ceremonial figure. (These sculptures are normally made of **gababeyas** wood).

gaba hi (*nem bilong debil*), term for the first of a two-day community work project, such as thatching a new men's house or repairing the thatch on an existing men's house (lit. the ghost's name; **gaba**, ghost; **hi**, name; see also **ma hi**.)

gabaka tawa ma (see **gaba yowu tawa ma**)

gaba kow, 1. (mod.) tapioca plant (lit. the ghost's yam; *tapiok, mami bilong debil*. Europeans introduced the tapioca or cassava plant to the Ambunti area; the Kwoma term for it is a modern neologism. Tapioca grows prolifically in areas that have been cleared of forest, e.g. along the side of roads, and for people living temporarily or permanently at Ambunti, away from their home villages and gardens, wild tapioca has become a major food source). 2. sweet potato (alt. **gubayo**; *mami bilong debil*. Europeans introduced the sweet potato to the Ambunti area earlier this century).

gaba noku (*saksak bilong debil, saksak bilong waitpela man, rais*), (mod.) rice (lit. the ghost's sago. Kwoma believe that rice is the European staple; this expression, a modern neologism, likens rice to their own staple. Rice is an introduced food; Kwoma obtain it from trade stores.)

gaba riki (abbr. **riki**; alt. **siivatabi**; *laplap, skin bilong debil*), (mod.) clothes; piece of cloth; length of cloth (lit. the ghost's skin. Kwoma traditionally did not wear clothes of any kind. Cloth is an introduced commodity.)

gabarugween, type of forest liana that has a spectacular red flower

gaba veyi (*kanu bilong debil, kanu bilong waitpela man*), (mod.) car (lit. the ghost's canoe)

gaba yaba (*singsing bilong debil*), spell sung to enlist the aid of ghosts in magic (**gaba**, ghost; **yaba**, magical spell)

gaba yi (*stap nating*), be in mourning; sit and mourn (lit. ghost sit. While in mourning people refrain from undertaking many normal activities.)

gaba yowu tawa ma (alt. **gabaka tawa ma, gaba tar ma**; *debil i stap wantaim dispela man*), person possessed by a ghost; mentally ill person; deranged person

gaga tobo pu, cheek teeth; molars

gamu, 1. to cover; cover over (e.g. a pot with a lid, or something with earth; *karamapim*). **Miiti ma kwow na ya yeechiniga na masekek /gamu/**. Get your hat and cover up your head. 2. to thatch or seal (roof of house; *pasim*; see also **matoko gamu**). 3. (of water) inundate; flood; submerge (*daunim*; see also **uku dabu**). **Harapa wayi var nobo ukuk /gamur/**. There was very heavy rain and the track was inundated

with water. – *Bikpela ren i pundaun nau wara karamapim rot.*

gamu gamu (*lindaun*), stooped; bent forward; doubled over. **Riiti magiir kurii tarek rii /gamu gamu/ chishi tar.** His spine was bent and he walked with a pronounced stoop.

gamu poy wa, lie face down; lie on stomach. **Na he, asa /gamu poy wato/.** Look, the dog is lying flat on its stomach.

ganye (*grile*), 1. scale (of fish). 2. flake (e.g. of bark peeling off a tree). 3. transverse ridges on the belly of the **gey** lizard by means of which it is said help propel itself forward when slithering on its stomach (*musel bilong en bilong wokabout*).

gasa (*singaut*), (of certain birds) sing; call. **Wanyiwat riita /gasato/.** The **wanyiwat** wild fowl is singing.

gaw (alt. **noku gaw**; *pangal bilong saksak, bun bilong saksak*), the pole-like midrib (rachis) or outer section of the sago palm branch. (When stripped of its fronds this midrib is used as a light but very strong pole in various contexts; see also **bi**¹.)

gay¹ (var. **gal**), 1. lateral position; side (*sait*). **Kwota na yabun yeechi mama yepa /gayek/ rabo.** Get your spears and throw them over the right side of the canoe. **Mii na sokwa siitii emiyep pin, mama yepa /gayek/ tawa emiyep na pi.** Stand up and spear the fish which are on the right side. – *Yu kirap na sanap, pis i stap long rait sait bilong yu, na yu sutim. /gay/ i to lean to the side (e.g. a tree being blown by strong wind).* 2. edge (e.g. of bamboo blade; *kona*).

gay² (alt. **gay i**; *pundaun, kamaut na pundaun*), tip over; fall over (e.g. a tree). **Me otiik gayetu. Na /towuchi/!** The tree is about to fall. Get out of the way! – *Diwai i laik pundaun nau. Yu klia! Me*

/gay iwa/. The tree has fallen down. – *Diwai i pundaun pinis.*

gay³ (*drip*), 1. float. **Apiyam kata pak /gayetu/.** Ducks are floating in the water. 2. drift (alt. **gay i, gay ya**). **Sa, ma kata pak /gayetu/.** Hey, there's a body drifting down the river. (In this sentence **gay yato** would be an idiomatic alternative to **gayetu**.) **/gay/ i** to drift along (e.g. a log being carried downriver in the current) – *drip i kam.*

gay⁴ (*go sua, soa*), (of canoe) to beach; run aground. **No diita veyi /gayetu/.** We are beaching the canoe now. – *Mipela soa nau. Uku niy sii nedii akamak /gayetu/.* During the high water one comes ashore right at the village.

gay⁵ (*kapsait, kapsait i kam*), 1. (of flood water) surge forward (alt. **gay i; kiya**); pour down (e.g. a mountain side; alt. **gay i; dabu**¹). **Uku /gay/ ichu.** The water is pouring down (the mountain). **Uku /gay/ iwa.** The water poured down. 2. (fig.) pour forth in a torrent (e.g. the voices of a large crowd of men singing in unison at a ceremony; alt. **kiya**⁴).

gayapam mey (abbr. **gayapam**; alt. **bayagey; sait**), side of torso immediately below the ribs. (This is a part of the body at which warriors aim their spears during warfare since serious injuries there are almost always fatal.)

gayar (*save*), be very familiar with (a person); know well (a person); feel comfortable with (a person). **Riipa saka siitaka /gayarekiitawak/.** He won't feel comfortable with her (e.g. said of a young child who would scream if handed to a person it doesn't know). – *Em bai i no save long en.*

gayasay (*stretim tok*), settle a dispute; make peace (with a person with whom one is in dispute)

gay eem (*ples bilong go sua*), landing place (for canoes); landing site

gayetiik (*bis*), 1. small salt-water shell strung into necklaces and worn by men and women as decorations during ceremonies. (Kwoma obtained these through trade with neighbours on the Sepik.) 2. (mod.) bead. **Piiriiti nayi karakada yokotapa yokotapa /gayetiik/ siina har.** (They) gave her their ten small red beads (Kooyers 1974:25).

gay i (*go long sait, abrus*), 1. step aside; move to the side (e.g. a person when walking around something). 2. lean to one side (e.g. a tree buffeted by strong winds; see also **gay¹**). 3. fall (e.g. a tree when felled; see also **gay²**).

gay wa (*lindaun na i stap*), lean to one side; be bent down under a weight (e.g. a sapling bent under the weight of an animal sitting in it)

gay ya (see also **gay³**)

gay yepa (see **gay yokwa**)

gay yepa yepa (*tupela kona*), both edges; the two edges (e.g. of a double-sided cutting implement); two-edged (e.g. cutting implement)

gay yokwa (alt. **gay yepa**), 1. lateral location (*sait*). 2. lateral dimension; width (*wait*).

geenyi¹ (alt. **saba²**; *ples klia*), outside; in the open. **Mii /geenyi/ opoche iyaretakech.** You mustn't go outside. – *Yu no kan go ausait. Rii yen wochirek /geenyik/ iyarer.* He ordered them to go outside.

geenyi² (*op*), wide open (e.g. a container that has a very large mouth or opening such as a forty-four gallon drum that has had the top cut out)

geenyika meyi, 1. deserted; empty (e.g. a house that has no people in it; *klia, nating*). **Yawukwam ii riin /geenyika meyiwa/.** (The men's house) **Yawukwam** was deserted. (The

sentence **Yawukwam rii geenyika meyiwa** has the same meaning.) 2. gaping (e.g. an open mouth; *op*). **Kwo kapo hewa somun /geenyika meyi/?** Did you people see (our) gaping anuses? (This is a line from a humorous **Nokwi** ceremony song.) **supu /geenyika meyi/ ichu** a gaping hole

geenyik ba (*tok klia*), speak plainly or unambiguously (in contrast to metaphorically or euphemistically)

geenyik kwodii wo (abbr. **geenyik wo**; *autim tok*), give a clear or readily intelligible account (of something). **Miita diita shiyi tawa maji mun na ana /geenyik kwodii wo/.** Explain the meaning of this metaphorical expression to me.

geenyik mukuchi (abbr. **mukuchi**; *tok klia*), explain; show clearly; demonstrate clearly. **An miin nokwapa nokwapa maji hehar miin an /geenyik mukuchir/.** I have explained many words for you. – *Mi bin tok klia long yu planti stori long yu.* (In this Kwoma sentence **geenyik** is optional.)

geenyik sii (alt. **kwodii sii**; *klia nau*), evident; clear; manifest (e.g. that something is the case)

geenyik tawa sikiyawas (*tumbuan i stap long ples klia*), euphemism for a woman's genitalia exposed to public view when the woman is naked (e.g. while bathing; lit. a spirit out in the open)

geenyik wo (see **geenyik kwodii wo**)

gegiya (*laik*), to want; desire. **Waniyo rii ana eecha wowa, 'Ada miiti veyi yak /gegiyato/.'** Wanio said to me, 'I want to take your canoe.' (Kooyers 1974:59). **Ada eena /otiiken/ gegiyato.** I want to do it.

gegiyan boboy (*samting i laikim*), thing wanted or desired. **Nija otiiken**

/gegiyan boboyen/ anapa ninya otiichikiita. I will do for you the thing that you want.

geli (see **mageyi**)

gepi (*sit*), burnt skin (e.g. of dead pig after the carcass has been singed on a fire to burn off the bristles)

gey¹ (*praim*), 1. sago starch baked in the form of a flat-bread (on a hot plate; see also **chi²**). 2. lump of sago starch baked in hot coals (e.g. as an emergency food for humans, or as a food for domestic pigs).

gey² (*bikpela palai*), generic term for several types of large lizards (probably monitors) the largest of which grow up to two or more metres in length

geyasa (*haus bilong tarangau*), eagle's nest; eyrie

geyi (see **mageyi**)

geyigeyi (var. **geligeli**), seedpod of the **meesi** (*malas*) tree. (The dry seedpods of the **meesi** tree when rattled emit a far-carrying, ringing sound; Kwoma formerly attached them to net bags to serve as decorative noise-producing instruments.)

geyim (see **heebiya geyim**)

gey neeki (*holim palai*), capture or catch a gey lizard

gey padii (*kukim saksak*; see also **awo huwu, gey¹**), bake sago starch wrapped in leaves. (This method of cooking sago is used only when people are in the forest processing sago. Sago fronds are used as wrappers.)

gey suwu (*kukim saksak*), bake lumps of sago starch in the coals of a fire (e.g. for emergency human use, or as food for a domestic pig)

gii (*pasim*), 1. stop up; to plug (e.g. a hole; in songs this term also has the obscene connotation of a man

'plugging' a woman's vagina with his penis during illicit sex). **Mii na tamek /gii poy/!** Push the stopper securely into the end of the container!, or Plug the end of the container! – *Yu pasim ai bilong hul!* **Kaba pamu yeechiniga hobu tam eeka /gii poyewa/.** (They) get a bundle of grass and securely stop up the top of the container. (In this sentence **giwa** would be an idiomatic alternative to **gii poyewa**.) 2. (song) to pin (an object to something).

giiba, 1. crosswise. 2. place crosswise; place horizontally (e.g. a beam on the tops of two posts; see also **wokiira**). **Gaw na /giiba/!** Place the pole crosswise! **Me por yeechi, /giibawak/, way kasang honochichu eeka howuk pakawa.** A pole is brought and placed crosswise, peanuts are pulled up and hung there.

giiba wa, lie crosswise; run horizontally (e.g. a beam across the tops of two posts). **Kata kwa rii /giiba wato/.** The **kwa** beam runs horizontally across (the interior of the ceremonial men's house).

giichi i (*subim i go long*), poke, stuff, shove or push (something) into. **Mi kwow na supuk /giichinak i/.** Stuff your net bag into the hole. – *Bilum bilong yu subim i go long hul.*

giigiin, knee cap (patella)

gii poy (*pasim gut*), stop up or plug securely. (This is a more emphatic form of **gii**.)

giira (see **maba giira**)

giireba (*arere, sait*), 1. edge; side (e.g. of a track or domestic hearth). 2. bank (of river); shore (of lake). **No kata yepa /giirebak/ ik.** Let's go to the other side (of the river). – *Yumi go long narapela sait (bilong wara).* **kata yepa /giireba/** the far side (e.g. of a river), or the shore on the far side (of a river) **diita yepa**

/giireba/ the near side (e.g. of a river), or the shore on this side (of a river)

giirii¹ (*pasim*), to tie; fasten; wear. **Kwayama nona mukuchir kwaya /giirii/ mukuchir.** The river people showed us how to wear grass skirts. (Kwoma men and women traditionally went completely naked but learnt the art of making 'grass' skirts earlier this century from Manambu neighbours on the Sepik; today Kwoma women wear grass skirts, usually over the top of store dresses, principally as a decoration during ceremonies.)

giirii², 1. pick; break off (e.g. leaves off a tree). 2. cut off (e.g. thorns off the trunk of a sago palm with an adze or bush knife).

giiriiga, crash down (e.g. a tree when it is felled)

giiriigiisa (*stik kambang*), lime spatula decorated with feather tassels which men who have killed enemies in warfare carry as a sign of their status

giiriimi (abbr. **giirii**; *katim gras, sev*), shave hair (of head or face with razor)

giirisa (*rokrok*), generic term for several types of small ground-dwelling frogs that live in or near water (gramm.fem.). (In songs **giirisa** are conventionally contrasted with the tree-frog, **bagii**. Formerly men had raised keloids representing **giirisa** cut on their backs at initiation.)

giiriya (alt. **tosii**; *danis*), to dance. **Ka hokwa /giiriyato/.** (They) are singing and dancing.

giisa, 1. stick (*stik*). 2. tongs; stick split down the middle in which meat or other objects can be held while being smoked over a fire (*sisas, pok*). 3. lime spatula (used to extract lime from a gourd or other container for chewing with betel nut; *stik kambang*).

giisa piir (*mekim mak*), 1. make mark with a stick (e.g. in bare earth). 2. (mod.) write. 3. (mod.) take a village census.

giisii (alt. **chey giisii**; *brukim*), 1. smash; shatter; break (e.g. a clay pot by dropping it). 2. break up (e.g. a dog a bone by crushing it with its teeth).

ginyi (alt. **ama ginyi**; *mambu*), type of small bamboo (**ama**, bamboo) about 3 cm in diam. from which children make wind instruments

giyi (see **giyi noku**)

giyi noku (var. **gili noku**; *wail saksak*), wild sago (in contrast to sago that people have planted; see also **tapa noku**)

giyishagu (alt. **gilishagu**; abbr. **giyi, gili**; *spet*), 1. long-handled scraper. (This instrument consists of a length of sago palm bark one end of which has been sharpened into a blade so that it can be used for such purposes as scraping weeds away from around a house; the implement is also termed **noku veyi**, lit. sago bark.) 2. (mod.) shovel; spade.

giyobii (*binatang*), generic term for beetles (of which Kwoma distinguish many named varieties)

gogor (see **siiva gogor**)

goriika (*kus bilong nus*), nasal mucous

goriika shebiya (alt. **goriika shebiya poy**; *rausim kus bilong nus*), blow nose. **An /goriika shebiyato/.** I am blowing my nose. **Mii na /goriika shebiya poy/!** Blow your nose!

goriika shebiya poy (see **goriika shebiya**)

goriimii (see **wosii omu goriimii**)

goroko (*singaut*), (of pig) to grunt; snort

goso (alt. **i**; *go*), go. **'Diika tar apobar, shiya yepak /gosowa/?'** **'Kapo dii**

yepak /gosowa/. 'The apobar birds that were here, which way did they go?' 'I think they went over there.' – '*Pisin i stap long hia, ol i go we?*' '*Ai ting i go long hap.*'

gow, 1. awl (usually a pointed flying fox bone; *bun bilong samap*). 2. (mod.) needle (*nil bilong samap*).

gowiyowu, curl up; roll up (e.g. a leaf when burnt by the sun). **Me biika yak pir wowak /gowiyowur/.** The sun burnt the tree's leaf and it curled up.

gowiyowu sakiir, 1. thin. 2. narrow.

gubayo (var. **gubalo**; alt. **gaba kow**; *mami bilong debil*), (mod.) sweet potato. (Europeans introduced sweet potato to the Ambunti area. The alternative term for this tuber, **gaba kow**, literally means the ghost's yam.) **Dii gaba kow siiti hi eeta /gubayo/.** The name for sweet potato is **gubayo**.

gubu¹ (*pitpit, wail pitpit*), generic term for several types of tall cane grass (probably wild sugar cane) that grow in profusion along rivers and around lagoons. (According to some informants the grasses termed **gubu** form part of a larger category of cane grasses termed **heja**, and consequently can be referred to as **gubu heja**. Other informants said that **heja** only referred to the type of edible cane grasses referred to in Tok Pisin as *pitpit* that Kwoma cultivate in gardens, the fruit of which they eat baked.)

gubu² (*kapsait*), (of canoe) overturn; capsized. **Veyi /gubuk/ otiir.** The canoe was about to capsize.

gukay (*glas*), (mod.) mirror. (According to Bangwis informants this term is a Kwoma neologism.) **An /gukay/ pochi tokok eeji an misoma hek.** I want to buy a mirror to be able to look at my face.

gulapa (see **gwiyapa**)

gwa, 1. to fell (e.g. a standing post by digging it out); tip over (*kamautim*). **Hopokwow kwatiin /gwanakech/.** It wouldn't be right to fell the post belonging to **Hopokwow** (men's house). **Kwatii /gwak/.** The post is going to tip over. 2. fall over (*kamaut*). **Korobo kwatii /gwak/ otiito.** The men's house post is about to fall over. 3. dig out (e.g. eggs from a wild fowl's nest; *kamautim*). **apo bey /gwa/** to dig eggs out of a wild fowl nest

gwadii¹ (*redim*), prepare, make ready or accumulate (food, e.g. for a feast by hunting game animals, smoking the meat and storing it until it is required to be served to guests)

gwadii² (see **gwadiimay²**)

gwadii aka (*haus bilong spaida*), spider's web

gwadiimay¹, pupil (of eye)

gwadiimay² (abbr. **gwadii²**; *spaida*), generic term for spider (of which there are many named varieties)

gwagwanye (*mekim nois*), shake. **An tapa /gwagwanyeto/.** I am shaking my arm.

gwaha (*mangas, namba tu bilong tulip*), type of forest tree the soft inner bark of which is used for making twine for net bags and fishing lines

gwajiir (*plai nabaut*), (of fly) to fly around. **Amaruka aka wok /gwajiireto/.** A fly is flying around inside the house.

gwasama (*lata*), self-supporting scaffolding (e.g. erected at the end of a ceremonial house to give access to its roof)

gwashii (alt. **kiyi¹**; *pulim*) pull; heave. **Waga na eyey neeki, yo eetay, napa /gwashii!** Stretch the vine tight, all

right, now pull! – *Taitim kanda, inap nau, pulim nau!* (In this sentence *-pa*, future, is optional.)

gwaw gwaw na (alt. **buwu buwu na**; *pailap strong*), 1. make a loud thudding sound (e.g. with an axe when felling a hollow tree). 2. (song) sound of man driving his penis noisily into a woman's vagina during heavy love-making.

gwaya, 1. poke (*sutim*). **Rii riiti tapak mabiyan /gwayachi/ rii .sogwiyani piichi ma riiti tarekwoyen howu neeki her.** He poked his finger in the man's ear, spat, and touched the man's tongue. 2. long bamboo pole used by a person standing on the ground to reach something high up (e.g. to dislodge breadfruit from a tree; *mambu*).

gwiy (see **gwiyapa**)

gwiyapa (var. **gulapa**; abbr. **gwiy, gul**), term of reference and address for: (i) father's male and female **yaku**, e.g. FFZ (*susa*), FFZH (*tambu*); (ii) (f.s.) male and female **yaku** of husband, e.g. HFZ, HFZH (*tambu*)

gwonya¹ (alt. **hono**; *kamautim*), extract; pull out

gwonya² (*smel*), scent; aroma; smell (e.g. of person). (This term applies to any distinctive or strong smell. One Kwoma man used it for the smells of the different animals at a zoo.)

gwopi, (of wind) to buffet; blow in gusts. **Veereveer /gwopito/.** The wind is gusting.

gworo (*longpela*), 1. long (Kooyers 1974:11). **Hami veyi /gworo/ keyihapa eeta ir.** The very long black canoe made of hami wood left. 2. tall. **Eeta hisaw /gworo/ me.** It is a very tall and large tree. 3. measure the length or depth (of something, e.g. a spear wound by poking a stick into it). 4. lengthwise.

gworomo (*tanim*), twist; sprain (e.g. one's ankle). **Een yatii miyi /gworomowa/.** I have twisted my ankle.

gwsii (*limbum*), type of palm the flexible spathe of which is used for many purposes (e.g. as a sheet on which to sit or sleep on the ground, and for making large waterproof tubs)

gwsiiipoy, type of forest vine the crushed leaves of which exude a juice that Kwoma traditionally used to heal serious cuts and wounds

gwota, (of leaves of certain plants) to yellow and die. **Niiwiika upurus kawka sowak, kiipiika /gwotawak/, napa hono he.** After two more months have passed, and the leaf is yellow, try pulling it [the plant] up (Kooyers and Kooyers 1965a:4).

gwotii (*kapsaitim*), pour. **Diita uku na kaka /gwotii/!** Pour this water into that! **Uku na yaya, an uku kaw /gwotiichi/!** Bring some water and pour me some! – *Bringim sampela wara, givim hap long mi!*

gwotii paka (*kapsaitim i kam daun*), pour down. **Diita uku nama /gwotii pakawa/?** Who's pouring that water down (e.g. off the roof of a house)? – *Dispela wara husat i kapsaitim i kam daun?*

gwotii powu (*kapsaitim i go antap*), pour (fluid) up over (something); throw (fluid) up on to (something). **Uku na kaka /gwotii powu/!** Throw the water up there! – *Sutim wara i go antap, or Kapsaitim wara i go antap!*

gwotii poy (*kapsaitim i go, rausim*), pour out; tip out; empty out (fluid). **Eeta heebiyak tawa uku na /gwotii poy/!** Tip the water out of the bowl! **An /gwotii poyewa/.** I tipped (the fluid) out.

gwotii saka (*kapsaitim*), pour (fluid) on to ground

gwotii woyi (*kapsaitim i go daun*), pour or dribble (fluid) down on to (something)

gwoy (*kros*), anger; annoyance (see also **gwoy maji ba**)

gwoya (alt. **dabu**¹; *kapsait*), pour down; spill down (e.g. water over the edge of a dam wall). **Uku eeta iibiitiiwak, eeta /gwoyato/**. The water has dammed up and is spilling over (the dam wall). – *Wara i swelap na kapsait i go*. **Uku /gwoyachi/ saka ichu**. The water is flowing over (the dam wall) and running away. (The sentence **Uku dabuchi yeyitu** has the same meaning.)

gwoya a (see **tarekwoyek gwoya a**)

gwoyi¹ (alt. **kwochobo**; *lek*), thigh (e.g. of bird)

gwoyi², 1. shade (*ples hait, ples kol*). **Asa kata me /gwoyik/ yichu**. The dog is sitting in the shade of that tree. – *Dok hia em i sindaun long ples kol*. 2. to shade; give shade (*haitim long ples kol*).

gwoyi³ (see **ma giisa reekii, noku taya gwoyi, uku woja gwoyi**)

gwoyibawa (see **gwoyi maji ba**)

gwoyibi (var. **gwoyibi**; *longpela snek bilong graun*), large earthworm, approx. 10 cm long and 0.4 cm thick. (Kwoma say that this worm emits a croaking sound at the break of day long before the sun rises above the horizon and that if people wish to rise very early, e.g. to go fishing or go to a market, they use this worm as their 'alarm clock' to tell them when to get up.)

gwoyibi giir (*snek bilong graun*), small earthworm; garden worm

gwoyibi she (*sit bilong snek bilong graun*), hollow cylinder of clay up to 75 cm in height and 10-15 cm in diameter which the **gwoyibi** earthworm makes at the entrance of its hole

gwoyida (var. **gwoyida**; *stretim*), to fold (e.g. the spathe of the **gwoyida** palm when making a waterproof tub). **Noku siivii gwoyida na /gwoyida/!** Fold the bark into a sago washing tub! – *Stretim limbum bilong wasim saksak!*

gwoyi maji ba (alt. **gwoyibawa maji ba**; *tok kros*), speak crossly; speak angrily; utter angry words. **Yecha riina /gwoyibawa maji batar/**. They spoke angrily to him.

gwoyimey (var. **gwoyimey**, **gwoyimey**; *stik*), hardwood spatula approx. 45 cm long and 3 cm wide used for mixing sago starch in a pot with boiling water when making sago jelly. (These stirrers usually have an abstract or semi-abstract design carved on the top depicting a totemic entity owned by the clan of the man who made it.)

gwoyobo (var. **gwoyobo**; *buk*), corrugation; area of the body where the skin has been eaten away or pitted through disease. **Mi kwochobo /gwoyoboka/ tawa**. The skin on your thigh is very corrugated.

gwoyuni (*raun*), 1. to roll (eyes). **Rii miyi /gwoyuni/ sakawa**. His eyes rolled and he fell over. – *Ai bilong em i raun na pundaun*. 2. circulate; move in circle. **Masek yak otiwak /gwoyuni/**. The plan to take revenge is circulating (around the community). (This expression refers to the way in which a clan's plan to launch a raid on an enemy group would be discussed widely, though secretly, throughout a tribe before the raid took place.)

gwoyuniibir, roll up; furl (e.g. a section of dry banana leaf, or sheet of paper). **Nowi rii kadii hamachi jeyen rii gwoyuniibirer**. When Nowi had finished reading from the piece of paper he rolled it up.

gwoyuni (var. **gwoyuni**; *tarasel*), tortoise

H

ha¹ (*givim*), 1. give. **Ana /ha/; ada hek.**

Give (it) to me; I want to have a look.

Een mima yikapwa eeta an riina /heechir/. I gave my daughter to him. –

Pikinini meri bilong mi, mi givim em pinis. (This sentence refers to the

practice of one man giving up one of his daughters for adoption by another man

in the same clan if the latter has no daughters.) 2. sell (i.e. give in exchange

for shell currency or, today, money).

Eeta kapasek rii akar man har wochi rii yan yar. It was not good that he sold it, or He shouldn't have sold it.

ha² (*dai*), die. **Eeji mima yikapwa eeta**

hawey /har/. My daughter has just died.

An miina /haken/ wochawa. I am telling you that you are going to die. –

Mi tok long yu i dai. /ha/ maji ba to make a death threat – tok long i dai

ha³ (*stap*; see also **siita ha**), be; exist

ha⁴ (see **miyi ha**)

haba¹ (*resa mambu*), 1. bamboo knife

(used for butchering meat and shaving made from one of several varieties of bamboo termed **haba**; gramm.fem.). 2.

generic term for several types of bamboo from which cutting implements

were formerly made (see also **ribii, yokusha**).

haba² (*bumbum*), torch (e.g. made from a

coconut palm branch where the fronds have been bound to the midrib, or one of

several types of oily wood which once lit do not easily go out)

haba³, bamboo divination pole. (When

divining by means of a **haba** pole, the pole is first rubbed with various magical

substances and ghosts of former members of the local community are

summoned to the site of the divination. Questions are then put to the ghosts; the

latter communicate by tugging at or otherwise moving the bamboo pole the

diviner is holding. When divining the identity of a sorcerer, names of possible sorcerers are called out in turn. When the name of the culprit is uttered the ghosts are said to tear the bamboo pole out of the hands of the man holding it and hurl it, often several hundred metres, in the direction of the sorcerer's house, thus indicating the identity of the person who performed the magic.)

haba⁴ (*kalim*), to call; to name; be known

as. **Korobo ri hi eecha /habar/.** (He) called out the name of the men's house

in this way. **Ka riin eeta pichiniga pak veenyir worek eeta /habato/ Paveenyi.**

Because (he) killed him and hid him in a stream he is called Hid-(Him)-in-a-

Stream. – *Orait em i sutim pinis man hia na haitim long wara, orait ol i kalim*

Haitim Em Long Wara. Diita /habatawa/ hi Paveenyi eeta

wochawey Naniisuwoy. (The man) named **Paveenyi** is also known as

Naniisuwoy. – *Kalim Paveenyi, kalim Naniisuwoy.*

haba hi (*katim tang na kok*), cut incisions

in either or both the tongue and penis with a bamboo knife to let blood

haba tey (*brukim mambu, sapim mambu*),

split a section longitudinally off certain types of bamboo to make a razor-sharp

cutting implement (for butchering meat, shaving, etc.; see also **tey**)

haba yama (*lait bilong bumbum*), torch

light; light of a burning torch. **Haba na yaya, yanak an diita boboy hek, /haba yamak/ an hek.** Bring the torch, get it

so I can see something, see something by means of its light. – *Kisim lait i kam,*

mi laik lukim dispela samting. /Haba yama/ tawa. The torch is alight.

hadabas (*gutpela*), wonderful; fine;

admirable. **Ada her yecha otii tar /hadabas/ boboy eeta boboy kepi.** I

saw that the wonderful things they had made were good, or I saw that they had

made good things. – *Mi lukim ol i wokim gutpela samting.* /hadabas/ **yikapwa** a wonderful child

hadii¹, bamboo phallocrypt worn by initiates during the **Hadiipiya** male initiation ritual (see also **Hadiipiya eepi**, **Hadiipiya sukwiya**)

hadii² (see **uhadii**)

hadii pi¹ (*wokim garamut*), hollow out a slit-drum

hadii pi² (*stretim*), initiate a young boy into the **Hadiipiya** ceremony; take a young boy through the **Hadiipiya** ceremony (see also **Hadiipiya eepi**). **Eyiba /hadii pi/ Keyapowachii.** **Eyiba** took (the initiate) **Keyapowachii** through the **Hadiipiya** ceremony.

Hadiipiya (see **Hadiipiya eepi**, **Hadiipiya sukwiya**)

Hadiipiya eepi (abbr. **Hadii eepi**; alt. **Hadiipiya apoko**), man who acts as a male initiate's sponsor or 'ceremonial father' during the **Hadiipiya** male initiation rite. (During the **Hadiipiya** male initiation ceremony, a rite that is no longer performed, each boy undergoing the rite had an older man of his father's generation but belonging to another clan whose duty it was to stay with him during the several months of seclusion and look after him. Both underwent privations together and the experience made the two life-long friends and political allies. If the older man was highly knowledgeable in ritual matters he might later impart much of his knowledge to the younger man, as well as to his own sons.)

Hadiipiya sukwiya (abbr. **Hadiipiya**; see also **mima tapa a**), first of several age-grade ceremonies (all of which are now defunct) collectively named **Nayi**. (During the **Hadiipiya** ceremony young boys around the age of puberty were incarcerated in a screened-off men's

house for several months during which senior men fed them magical substances to help ensure that they acquired the technical and social skills admired in adult men, e.g. the ability to hunt, garden, fight effectively in intertribal warfare, and attract women as wives and lovers. During this time the boys were also taught the ceremonial lore of their tribe, such as the historical songs performed during the yam-harvest ceremonies. Boys who showed a special aptitude for memorising songs were singled out for special instruction. During their period of seclusion the boys and the men could have no direct contact with women. Their mothers and wives continued to cook for them at their private dwellings but they left the food outside the house for the men to take inside. The period of seclusion ended with an all-night session of singing and dancing in which the whole community participated. The following day the boys' fathers would make **hadiiipiya** or puberty payments for their sons, as well as their other children, to the boys' maternal uncles – if they had not already made them – and the boys simultaneously would begin married life with the girls to whom they had been betrothed before undergoing the rite and who in many cases would have been living with the boys' parents for a year or more.)

hadiiipiya ya, puberty payment. (A man makes a **hadiiipiya** or puberty payment for his children as a whole to the children's mother's brother – the man's wife's brother – when his oldest child, male or female, reaches puberty. Puberty payments are one of the interclan prestations that define the cross-generational alliances that individual marriages establish between members of different clans. For further details see Bowden 1983b and 1988.)

hadiiye (*yangpela*), (of males) youthful; young

hadiiye ma (see **hadiiye yikapwa**)

hadiiye yikapwa (abbr. **hadii yi**; alt. **hadiiye ma**; *yangpela man*), a youth; young sexually-mature, unmarried man; boy in his teens. (Girls of similar age are termed **omunyego mima**.)

haga (*flai*), 1. to fly. **Yeekees riita /hagato/**. A mosquito is flying around. 2. flap wings; beat wings (as if flying; alt. **chepi haga**).

haga miina (*praktis long flai*), flap wings experimentally (e.g. a young bird that is still in the nest). **Apo yi wosiik tawey chepi yawey eeta opoy /haga miinato/**. When they are still in the nest and their wing feathers appear young birds flap their wings experimentally. – *Pisin i stap insait long haus bilong en taim gras i kamap em i stat long flai*.

haga yowu (*flai i go antap*), fly up (somewhere)

hageyaga (*orait nau*), recover from illness. **Eeta an /hageyagawa/**. I have recovered (or, I am well now). – *Mi i orait nau. Bwimey nediik /hageyagawa/?* When did (he) start to recover?

ha i (*i dai*), die down (e.g. wind); go out (e.g. fire). **Hi /ha iwa/**. The fire has gone out.

haka (alt. **heyi**¹; *daunbilo*), 1. below; down below. **Een akama /hakaka tawa/; korobo howuk tawa**. My house is down below (e.g. at the bottom of a hill); the men's house is up above. 2. low; lower down (e.g. a river's course, in contrast to a location nearer its headwaters).

hako¹ (*brumim*), to sweep. **Eeji aka /hako/ yeyakwashii**. This is the broom for sweeping my house, or This is my house broom.

hako² (see **shegwiya hako**)

hako kiirakwu (*brumim na rausim*), sweep clean; sweep dirt into a pile and throw it away. **Diita akama supu na /hako kiirakwu/**. Sweep up the rubbish in the house and throw it away. – *Brumim pipia long haus na rausim*.

hako rabo (*brumim na tromoi*), sweep away (e.g. household refuse). (This term refers to sweeping refuse to one side, in contrast to sweeping it into a pile and then collecting up the refuse and throwing it away, which is termed **hako kiirakwu**.)

hak otii (*sik*), 1. ill; sick (**ha**, die + **-k**, antic.; **otii**, do). **An /hak otiiito/**. I am feeling sick. 2. in the process of dying.

hako ya (see **shegwiya hako**)

ha ma (alt. **har ma**; *man i dai pinis*), dead people; the dead

hama¹ (*pinis*), to finish; complete; bring to an end. **Otiik yari yo eeta /hamawa/**. The work that (I) came to do is finished. **Eeta /hamawa/**. It is finished. **Yadii eeta Abudi /hamanakech/ eena yuyar**. (He) didn't want to spend long at Ambunti. (Literally this sentence states that the subject didn't want the day to come to an end while he was still at Ambunti.)

hama² (alt. **wachii hama**), edible pith or pulpy centre of the breadfruit tree fruit. (Kwoma eat both the seeds and the pulpy centre of the breadfruit after the fruit is baked whole on a fire.)

ha maji, death threat; talk about death

ha maji ba, make a death threat (e.g. to threaten someone with homicidal sorcery)

hamak tawa nedii, time when (something) will end. **Ii /hamak tawa nedii/ saka ameya yakiitawak**. The end will not come quickly.

hama seechi (*pinis tru*), finish completely (doing something)

hami (*ton*), type of tree [probably the Malay apple; *Pometia pinnata*] the timber of which is commonly used for making canoes. (This tree is the eponymous totem of the **Hamikwa** totemic division.)

Hamikwa, name of one of the Kwoma totemic divisions (see Introduction)

hana (see **kuja hana**)

haniga (*isi*), 1. peaceable. 2. self-effacing.

haniga tawa ma (*gutpela man, stap isi tru*), 1. peaceable man; man who lives quietly in a village minding his own business and who is not the focus of frequent disputes (see also **moro tawa ma**). 2. self-effacing man; man who keeps such a low profile in a village that he is almost invisible socially. 3. (fig.) moribund. (This expression has both positive and negative connotations. Kwoma greatly admire men and women who mind their own business and do not stir up conflict in a community; but they also like people to contribute actively to community life, such as by participating in the often very vigorous and fiery debates that take place during moots in men's houses. A man who contributes nothing to the public life of a community, such as village debates, is regarded as being of little more value than someone who is dead; **ha**, dead + **-niga**, cont.; **tawa**, be; **ma**, man.) **Anadii ma ye miiti hin eecha wocho**, 'Mii moro sii tawa ma.' Wowey mii eeta /**haniga eecha tawa**/. Others say of you, 'You are a quiet-living man.' But you are actually completely moribund.

hapa (*bun*), 1. bone. 2. bone of upper arm. 3. upper arm (alt. **tapa hapa**). 4. strength (*strong*).

hapa biirajii, muscle and flesh of upper arm; biceps

hapaga (*strongpela*), 1. strong; hard (e.g. something that is hard to break or bend). **Diita me /hapaga/ tawa**. This is hard wood (Kooyers 1974:34). 2. powerful; effective (e.g. oratory).

hapaga bor (alt. **hapaga tawa; strongpela tru**), more emphatic form of **hapaga** (e.g. exceedingly strong; very powerful). **hapaga bor boboy** a very hard object (The expression **hapaga tawa boboy** has the same meaning.)

hapaga sii (alt. **anabeyi; stap strong**), of strong will; of firm resolve

hapaga tawa (*strongpela*), strong; powerful

hapaga tawa boboy (alt. **hapaga boboy; strongpela samting tru**), 1. thing of great strength (e.g. a metal bar that cannot easily be bent). 2. object or social practice of great cultural significance; an ancestral social practice.

hapaka¹ (*paitim*), to knock; make knocking noise. **Ka nama /hapakato/?** Who is that knocking?

hapaka² (*mekim nois*), make kicking movement (e.g. under water with feet to drive fish into a net)

hapaka³ (*mekim nois*), make a distracting sound (e.g. during a meeting). /**Hapaka/ ye ikasakech**. (No-one) made a sound, or (No-one) acted distractingly. – *I no gat sampela man i mekim nois nabaut*.

hapaka⁴ (*malolo*), to rest; relax; take a breather (see also **siitii hapaka, yi hapaka**). **An diita yi /hapakak/**. I want to sit here and rest. – *Mi laik sindaun long hia na malolo*.

hapaka⁵ (see **nyeegii nyeegii hapaka**)

ha paka (*salim i kam daun*), hand down; pass down. **Arep een na /ha paka/!** Pass (me) down my knife! – *Salim naip*

bilang mi i kam daun! An arep /ha pakakwa/. I am passing down the knife.

hapaka ye i (see **che hapaka**; **hapaka**³)

hapakwinya (see **kwinya**)

hapamu (see **tiimiina hapamu**)

hapa omu (*mit bilang lek*), calf (of leg); flesh (e.g. muscle, skin) or meaty part of the lower leg

hapa pika (alt. **tapa pika**; *paspas bilang han*), band of woven split liana which homicides wear as decorations on the upper arms

hapa pika ya (abbr. **hapa pika**; alt. **tapa pika ya**, abbr. **tapa pika**; *paspas bilang han*), plaited band of split liana decorated with numerous shell rings which homicides and their wives wear on their upper arms, principally on the occasion of ceremonies, as an insignia of their status

hapa reekii (*brukim bun*), 1. break a bone. 2. (song) kill a major enemy warrior.

hapasen (*das, graun*), dust; particles of dirt

ha paya (*givim*), 1. hand across; pass across. **Mii na heebiya an /ha paya!** Hand me the plate! – *Yu givim plet long mi!* 2. shove across; push across (alt. **huguruka paka**; *subim*). **Mii na eeta me ana diika /ha paya!** Push that stick across to me!

hape (see **yabu hape**)

ha powu (*pasim i go antap*), hand up; pass up (something to a person higher up). **Arep een na /ha powukwa!** Hand (me) up my knife!

hapoyeedii (*kalapim*), step over (an object). **Meesi rii nobok watarek worek mima pochi sii yaniga /hapoyeediir/ worek sii yikapwaka siir.** A meesi tree was lying across the track and when a woman came along

and stepped over it she became pregnant. – *Dispela diwai, meesi, em i slip long rot na wanpela meri em i kam na kalapim, orait em i gat bel pinis.*

hapoy paka (alt. **har ha ye i**; *givim nabaut*), distribute; share out. **Ada kepi yaney yaya yichi anapa homachikiita wochi /hapoy pakakiita/.** When I receive the death payment and bring it back and set it down I will divide it up and then distribute it. – *Taim mi kisim pe bai mi kisim i kam, putim, na mi skelim na givim nabaut.*

har (*arere, ausait*), 1. perimeter; edge; outer edge; circumference. **Yecha veyin pokok /har/ eyey ji ye ir.** They tied ropes right around the hull of the canoe. 2. side (e.g. of a hut). 3. around.

harapa (*bikpela*), 1. big; large; major. 2. socially prominent; influential; of high prestige (e.g. a leading male member of a village); prestigious. **/harapa/ ma** a big man, or an influential man (in a village). 3. many (Kooyers 1974:13). 4. difficult; complex. 5. elder (alt. **yaka**). **mowoy harapa** (a male speaker's) elder sister. 6. loud. **Sii /harapa/ keyato.** She is crying loudly (Kooyers 1974:38). 7. very. **Mii /harapa/ hikisha weyitu.** You are very foolish. – *Yu longlong tru.*

harapa akama (*bikpela ples*), a tribe's major settlement; a settlement in which there are one or more ceremonial men's houses

harapa ama yaba (*bikpela stik mambu*), water container made from the largest variety of bamboo (which grows to about the thickness of a person's leg)

harapa ba (*tok strong, autim tok*), 1. assert emphatically; affirm unambiguously. 2. speak angrily; speak aggressively. **Ada miina maji /harapa bakasakech/.** I am not going to speak angrily to you. – *Mi no inap tok strong long yu.*

harapa i (*go longwe*), go a long way

harapa kada sii (*kamap liklik*), part grown; half grown. **Kata me rii eeta /harapa kada siir/**. That tree has grown a little.

harapa ma (alt. **harapa tawa ma**; *bikpela man*), 1. village leader; man of prestige and influence in a village; man of dominating personality (lit. big man). 2. man in his sixties or older; village elder. 3. the oldest and most senior men in a community. (This term refers collectively to all men over the age of about fifty-five to sixty. In addition to their age **harapa ma** or 'big men' are conventionally distinguished by their greying hair. As a category they are contrasted with the younger, physically more active male members of a community who are collectively termed **wakasa yikapwa**. As elsewhere in the Sepik Kwoma men only rise to positions of real influence in village affairs in their late fifties and sixties, i.e. after they have become **harapa ma**. Kwoma and other Sepik peoples differ markedly in this respect from many Highland societies where men can rise to positions of political prominence at a much younger age.)

harapa mima (*bikpela meri*), 1. woman in her late fifties or older. 2. woman of influence; woman of dominating personality. 3. the oldest and most senior female members of a community. (Such women are normally married to men classified as **harapa ma**, big men, and contrast as a category with the younger, physically more active female members of a community who are collectively termed **wakasa mima**.)

harapa oweka tawa (*bikpela sap, sap tumas*), very sharp; exceedingly sharp, (e.g. a knife with a very sharp edge; **harapa**, big; **ow**, sharp, + **-eka**, assoc.mar.; **tawa**, be)

harapa pa (alt. **hisaw pa**, **wushuwara**; *bikpela wara*), a major river (such as the Sepik)

harapa sii (*kamap bikpela*), grow; become mature. **Kata me rii eeta /harapa siito/**. The tree is still growing, or The tree still has some way to go before it is fully grown.

harapa tapama (*namba wan pinga bilong han*), thumb

harapa upurus (*dabolim*), double; twice as much. **Riita harapa kapasek otiitari mii napa riina awasen eechaba /harapa upurus/ na otii**. For the great harm he has done you must pay him back twice over.

harapa uwa (*singaut strongpela*), call loudly

harapa yatiima (abbr. **yatiima**; *namba wan pinga bilong lek*), big toe

harapa yikapwa (*bikpela pikinini*), adolescent; a youth on the point of reaching full physical strength and maturity

har boy ye i (*toktok raun. toktok nabaut*), talked about widely; discussed here and there. (This term refers to the way some matter of village concern might be discussed by a number of different groups in a village simultaneously.) **Ye keena saniga saniga /har boy ye i/ otii ye i tawa boboy an saka hechawak**. I don't know what different people have been talking about or doing. – *Ol yet wanwan ol i save toktok nabaut mekim nabaut mi no save*.

harek tawa (*insait*), inside; within. **Wachii siik /harek tawa/ uwunak horiichiniga na chey wochiniga na a**. After you have cooked the breadfruit with the seeds still inside, extract (the seeds), peel (them) and eat (them). – *Sit bilong kapiak i stap insait, kukim*

pastaim, rausim, na tekewe skin na kaikai.

harena kay (see *aya kay*)

harenaka yaya (*amamasim*), to welcome (e.g. with a verbal greeting and by simultaneously rubbing the person's jaw with the side of the hand). **Mii saka ana /harenaka yayawak/ omore amorewak.** You didn't welcome me or embrace me. – *Taim mi kam yu no amamasim mi na yu no holim mi na mitupela kis.*

har ha ye i (alt. **hapoy paka; givim nabaut**), distribute or give widely (e.g. shares of a death payment to many different kinsmen)

har he ye i (abbr. **he ye i; lukluk nabaut, lukluk raun**), look around (an area); look here and there (e.g. out of a window at what is going on). **Sicha korobok iniga /he ye i/ tar.** The two of us went into the ceremonial house and had a look around.

har heechi (*putim i go insait*), put in; poke into; rub into (e.g. a substance into an incision in the skin)

har i (*go ausait, raun ausait, go long sait*), step around (something); sidestep; skirt around; move, walk, or go around the perimeter (of something). **Mii na towuchi /har i/!** Step around (it, e.g. a hole in the track)! – *Yu abrusim na yu go long sait!*

har piitii (*putim lek long arere*), 1. step on to the edge (of something). **Mii na yatii yepak /har piitii/ wonyak yatii pochi yepak na /har piitii/!** Put one foot on one side and the other foot on the opposite side! 2. step on (e.g. branches covering a pitfall).

har seechi (*putim i go insait*), poke through (e.g. an arrow through a hole in the wall of a bird blind)

har ta ye i (*stap nabaut*), dispersed; scattered; widely distributed. **Diita nowosapek /har ta ye i/ tawa ma ye ma apoma yen her.** The people who live scattered around here have all seen Europeans. – *Ol man i stap nabaut long dispela ples ol i lukim ol waitpela man pinis.*

har yesha ye i (abbr. **yesha ye i; painim nabaut**), look around for (something). **Na /har yesha ye i/!** Look around for (it)!

ha saka (*dai na pundaun*), faint and fall over; collapse unconscious

ha soguru (*no dai yet na tromoi lek han*), jerk or twitch limbs involuntarily after receiving a fatal injury (e.g. in warfare)

ha tawa boboy (*samting i givim*), something given; gift; offering

hava (alt. **aboboy hava; givim kaikai, lukautim**), 1. feed; nourish by giving food or drink. **Ada noku /havar/, eeji yikapwa.** I fed (him) sago, (so he's) my child. – *Mi givim kaikai, em pikinini bilong mi. Riina aboboyen na otii /hava/!* Give him something to eat! 2. look after; care for (by regularly feeding, e.g. a child or pet animal; alt. **hehar**).

hava tar boboy (*samting we i bin givim kaikai*), domestic animal; animal that a person has raised (lit. thing fed)

hawa¹ (*goan, kaman*), let's; let us. **Na /hawa/ no ik.** Let's all of us go. **Ye kata iwa, na hawa no ik.** They have all gone, let's go too. – *Ol i go pinis, yumi tu i go.* **Na /hawa/ katak ichi.** Let's go there. – *Goan, mipela go long wanpela hap.*

hawa² (see *uku dagiir hawa*)

hawa si, let's we two. **Na /hawa si/ ik.** Let's we two go. – *Mitupela go nau.*

hay, 1. reach; succeed in touching or getting (*go pas long, pas*). **Een diita gwaya rii kata siiva nuku /hayewa/.** My bamboo pole has reached the top of

the coconut palm. – *Mambu bilong mi em i pas antap long kokonas.* 2. to touch (*tasim, holim*). **An tapa /hayetu/.** I am touching (it).

haya¹ (var. *hala*; see *noku taya haya*)

haya² (see *chiimu haya*)

ha yaya (*salim i kam*), send. **Jeni siita hawak yayawa.** Jenny sent (it). – *Jeni salim i kam.* (This sentence indicates that Jenny ‘gave’ [**ha**] something to another person who ‘brought’ [**yaya**] it to the intended recipient.)

hayi (var. *hali*; alt. **hik hayi**; *kukim, putim paia*), 1. ignite; set alight; set on fire; burn by setting alight. **Na /hik hayichinyak/ sa uwu!** Set (it) alight and burn it! – *Yu kukim long paia!* or *Kukim na em i lait!* aka **/hayi/** to set fire to a house. **Kwoti haba na /hayi/!** Light your torches! **Yecha akaman /hik hayi/ hamar.** They burnt down the village. 2. to fire (a clay pot; see also **awo hayi**). 3. to fire (the site for a new garden by burning off felled trees and other debris). **Yecha now /hayirek/ saga otiir.** They fired the garden site and then planted crops.

he¹, 1. see; look; observe (*lukim*). **An miina /hek/ yato.** I have come to see you. **‘Mii boyen /hecho/?’ ‘An biish /hecho/.’** ‘What are you looking at?’ ‘I am not looking at anything in particular.’ **Riita otiir aka kepi an /hechiniga/ heechi ir.** After seeing his well made house I left. (In this sentence **hechi** would be an idiomatic alternative to **hechiniga**.) 2. to encounter (*lukim, bungim*; alt. **jawo**). **Nobok /henyak/ riina na sumowu.** If you encounter (a person) on the track, follow him. 3. look for (*painim*). **‘Boboy yeshato?’ ‘An pen yeshato.’ ‘Mii hewa?’ ‘An yeshato; an /hechawa/.’** ‘What are you looking for?’ ‘I am looking for the pen.’ ‘Have you found it?’ ‘I am looking for (it); I am still looking.’ 4. find (*painim pinis*).

‘Mii /hewa/?’ ‘An hechawa.’ ‘Have you found it?’ ‘I am still looking.’ **‘Mii /hewa/?’ ‘Ayo, an /hewa/.’** ‘Did you find (it)?’ ‘Yes, I found it.’ – *‘Painim pinis?’ ‘Yes, painim pinis.’* **Arep mi an /hewa/.** I have found my knife. 5. appear as; be (*luk olsem, i gat*). **Ya kata yeyitu neer nayim siik /hewa/ iyi ya kepi pikiita.** If the sky is red when the sun is setting the weather will be fine the following day. – *Taim san i go daun na klaud i gat ret tumora bai i gutpela taim bilong san.*

he² (*save*), 1. know (especially on the basis of information acquired visually, e.g. to know how to paint a design on the basis of having seen someone else do it first.) **An saka /hechawak/ Apalataka akama nobo.** I don’t know the way to Ablatak. 2. recognise. 3. understand.

he³ (*train*), try (to do something); see (if something can be done). **Kwota napa yanak no maji anasa /hek/.** You people must assemble here and we must try to come to a decision.

he⁴ (*antap*), surface. **Ii boy kata papa /hek/ tawa?** What is on the surface of that rock? or What is on that rock? – *Em wanem samting i stap antap long ston?* **Ukuba sii pa /hek/ eeka gayetu.** The waterlily is floating on the surface of the water. **wa papa /hek/ kwotiir** a hole cut in rock, or a hole cut into the surface of a rock – *hul we ol i bin dikim long ston.* **suwu /hek/ yi** (of river bird) sit on debris (floating down a river) – *sindaun long pipia.* **Diita papa mak eeta /hek/ eeta /hek/ yichi yowur.** Men set these stones on top of each other (e.g. when building a wall). *Dispela ol ston hia ol man yet i putim putim i go antap.*

he⁵ (*kunai*), area of open grassland

he⁶ (see **otii he¹** and **otii he²**)

heebiya¹ (*plet*), bowl (see also **siiva heebiya**, **uku a heebiya**)

heebiya² (*skru*), knee

heebiya geyim (abbr. **geyim**; see also **noku siivii geyim**), long-handled ladle (gramm.fem.; this type of ladle is made from a half-coconut shell bowl attached to a long wooden handle; it is used for dipping up water from a stream or waterhole when leaching starch out of pulverised sago pith. The implement is also termed **jokway**.)

heebiya geyim sobo (abbr. **geyim sobo**), half-coconut shell bowl (of the kind attached to a stick to make a long-handled ladle)

heebiya maku siivii, short-handled ladle with half-coconut shell bowl. (Such ladles are used to transfer hot water from a pot on a kitchen hearth to a bowl standing nearby where it is mixed with sago starch to make sago jelly.)

heechi¹ (*lusim*), 1. leave (see also **heechi i**¹). 2. leave behind; abandon (*lusim i stap*). **Sii /heechi/ tawa heebiya ii saka tiiriikwowa**. The bowl that she left broke. **Hogwama ma mima ye akar nowosap ik otiirek, yechi boy boboyen /heechinak/ tanak?** When the Hogwama people were about to leave for another site (to live), did they leave any of their possessions behind? 3. leave off or cease (doing something); dispense with or give up (e.g. a traditional ceremony). 4. leave out; overlook; ignore; forget about. **Miita homachiri ma kepi mii saka an harek. An bwiyak /heechir/?** When you distributed the death payment you didn't give me (a share). Why did you leave me out? – *Het pe bilong man yu skelim, yu no givim mi. Bilong wanem yu lusim mi?* 5. leave alone; do not touch. **Na /heechi/, boboy kapasek**. Leave it alone, it's a horrible thing (e.g. said to a child about to pick up a poisonous

insect)! 6. let go; put down; drop (e.g. a stick). **Mii na me /heechi/!** Drop that stick! – *Yu lusim stik! Na heechi!* Let go (of it)! – *Lusim!* (In this sentence **yapakachi** would be an idiomatic alternative to **heechi**.) 7. let down. **Poko na an /heechinak/ saka ya!** Lower the rope down to me! – *Slekim rop i kam daun!* 8. reject; set aside (e.g. some object because it is unsuitable for some purpose).

heechi² (*putim*), 1. place; put. **Een korowa kwow shiyak /heechiwa/?** Where did (you) put my net bag of **korowa** fish? 2. add. **Nokwapa nokwapa na /heechi/!** Add plenty more! – *Putim planti i go!* 3. apply; put on; rub on (e.g. mud on face; alt. **apoy**). **Kwo boy kata nobo hek /heechir/?** What did you people put on the surface of the track? – *Yupela putim wanem samting antap long rot?* 4. become (alt. **sii**). **Miin apa harapa ma /heechikiita/.** Later you will become a leader. – *Bihain bai i putim yu kamap bikpela man.* (An idiomatic equivalent of this sentence is **Komas miipa harapa ma siikiita**, Later you will become a leader.) 5. have; possess. **Kwo kapo gey shasha /heechitu/?** How many pieces of sago bread do you people have?

heechi³ (*salim*), send (Kooyers 1974:47); send away (see also **heechi i**²). **An siina yanan yuyar, worek eeta an saga sayareniga /heechirek/ ir.** I didn't want to be married to her, so I packed up (her) things and sent (her) away. – *Mi no laik kisim em, orait mi kisim olgeta samting bilong en na mi rausim em i go pinis.*

heechi⁴ (*wet*), wait; stay. **Na heechinyak!** You wait! – *Yu wet!*

heechi⁵ (*pasim*), withhold (see also **egeyesii**). **Opoche mii /heechitanakech/.** Don't you withhold (anything). – *Yu no kan pasim i stap.*

heechi⁶ (see also **ha**¹, **hehar heechi**, **makabek heechi**, **muku heechi**)

heechi akii i (*pret na ranawe*), run away in fear; leave and flee; flee

heechi akii i ye ya (*pret na ranawe nabaut*), flee and scatter; run away in fear and scatter

heechi awasen i (*lusim na go bek*), return; leave and return

heechi i¹ (*lusim, lusim na go*), 1. leave; leave and go; go (**heechi**, leave; **i**, go; Kooyers 1974:60). **Anapa miin /heechi ikiita/**. I will leave you. **An miin /heechi ik/**. I want to leave you. – *Mi laik lusim yu. Pita rii siina wor sii sa /heechi i/*. Peter told her that she had to go.

heechi i² (*salim i go, lusim i go*), send away; send (**heechi**, send; **i**, go; see Kooyers 1974:64). **Kiap riita maji /heehirek ir/ Nowiy riita yak**. The patrol officer sent word to Nowiy telling him to come. – *Kiap em i salim tok Nowiy em i mas kam. Kiap rii Mariyawaya tar /heehirek ir/ ma ye apak diika yawa*. The men of Melawei who the *kiap* sent have now arrived here. **Niy pochi siirek Nowiy rii majin /heehirek irek/ riiti wakasa ma yecha yar**. The next day Nowiy sent a message and his clansmen came over.

heechi i ye ya (*lusim na go nabaut*), leave and disperse; leave and scatter (around a region)

heechi poy (see **abosuchi**)

heechir mima (*meri em i lusim pinis*), a divorced woman; woman who has been abandoned or sent away by her husband. (Married women normally and normatively reside with their husbands on their husbands' land. A divorce only occurs when a woman leaves her husband's house, usually to marry and take up residence immediately with

another man. If a marriage breaks down a man cannot force his wife to leave but he can put pressure on her to do so by acting in ways that he knows she will find highly objectionable, such as by taking a second wife without first obtaining her permission. Today some men effectively divorce their wives by abandoning them when they leave their village to take up paid employment elsewhere in Papua New Guinea and by refusing to have any further communication with them. If, after several years, a woman finally decides that she has been abandoned she will marry and take up residence with another man.)

heechi tawa eem, storage place; a place for leaving things. (The only storage places that Kwoma have are sheds for keeping firewood, isolated bush houses for storing seed yams, and occasionally small huts adjacent to dwelling houses in which men store ceremonial paraphernalia which may not be seen by women or uninitiated men.)

heechiwak ye ichawa ma (*man i karim tok i go, man i kisim tok i go*), messenger. **Dii eeta eeji majin /heechiwak ye ichawa ma/**. This is my messenger.

heechi ya¹ (*lusim i kam*), 1. come back; return (to place of origin); leave and come (**heechi**, leave; **ya**, come). **Yeerek ye /heechi yakasakech/**. They did not leave and come yesterday (Kooyers 1974:51).

heechi ya² (*salim i kam*), send

heechi yasaya (*lusim na kam insait*), leave and come inside

heechi yeyi (*putim i go daun*), put down (e.g. hand under a rock). **Tapa na /heechin yeyi/ wochi na heyi yan**. Reach under and get it out (e.g.

something from under a rock). – *Putim han i go daun na kisim.*

heedii (*banisim*), form a line or phalanx across the path of something; line up. (When hunting pigs in open grassland a group of men armed with spears form a large arc across tracks which pigs are known to take through the grass and others drive the pigs towards them. The waiting spearmen must remain very quiet to ensure that the pigs do not become aware of their presence and veer off the tracks and escape into the long grass. See also **he heedii**.)

heedii par paya (*banisim, banisim tru*), surround; encircle; form a ring around (e.g. an enemy village to prevent its inhabitants escaping when the village is attacked). **Na uwa ik no /heedii par payachi/ nopa pikiita, nopa neekikiita, nopa yakiita.** We will shout as we go, encircle them, shoot them, grab them and bring them (back). – *Yumi go na yumi banism na bai yumi sutim, bai yumi holim, mipela bai i kisim. Eeta nediik yakiita kwon ow ana pichawa ma yanak, yepa kwona /heedii par payachi/ nediik heechikiita.* The time will come when your enemies will have you completely surrounded and trapped.

heeki (*boil*), (of fluid) bubble; churn; boil (see also **korakora**). **Awo /heckichu/.** The pot is boiling.

heema¹ (*lusim*), untie; loosen (see also **tayechi heemapaka**). **Boyewak miita poyin /heemato/?** Why are you untying the pig?

heema² (alt. **bachi¹**; *stretim*), sort out (e.g. inconsistencies in what people are saying about something); get to the truth (e.g. in a dispute where opposing parties are making contradictory assertions).

Kwoti majin eena an /heemak/ otiito. I want to sort out what you people have said. – *Toktok bilong yupela mi laik*

stretim. (In this sentence **bachik** would be an idiomatic alternative to **heemak**.)

heemapaka (*rausim*), 1. rebut; refute (e.g. an opponent's argument in a dispute); contradict (an opponent in debate). **Anapa /heemapakakiita/.** I will rebut (that). – *Mi bai mi toktok.* 2. settle an argument by offering a decisive refutation of what one of two opposing parties in a dispute is asserting. **Mii meejiwa! Ri maji kata /heemapakawa/. Ri maji eeta hamawa. Riina ba diigiwa ma rii eeta /heemapakawa/. Eeta kepi sowa, ri maji.** You listen! His statement has settled the matter. He has said all he needs to say. The witness has settled the matter. His statement is the reliable one. – *Yu harim! Toktok bilong en em i kam rausim pinis. Toktok bilong en i pinis. Man i kam helpim em, em i kam rausim pinis. Tok bilong en i stret pinis.*

heemi (*binatang*), generic term for bees and wasps

heemi kwar, honey (of wild bees)

hega¹ (*lap*), laugh. **Mii /heegawa/? Owich, an /heegawa/.** Were you laughing? Yes, I was laughing.

hega² (*luk olsem*), look like; have same appearance as; be exactly alike in appearance (**he**, see + **-ga**, like; see Kooyers 1974:57). **Eeta /hega/ siik.** It must be exactly the same. (This statement might be made by someone who is ordering from a store a radio identical to one he already has, or someone commissioning a skilled carver to make an exact replica of an existing sculpture. Idiomatic alternatives to this sentence would be **Eeta hega siikiita** and **Eeta hega siiken**.)

hega³ (see **hega ma**)

hegaba (*wankain, luk olsem*), of same kind; of same type; identical; resembling. **Rii yowa diita no otii tawa**

/hegaba/ yobo pika. He set to work (making) an arm band of the same kind that we make.

hegaha (*kisim win, pulim win*), breathe; respire. **nota /hegahatawa/ hiiriibu** the lungs with which we breathe. **Ma rii /hegahato/.** The man is still breathing. – *Em i stap long pulim win yet.*

hega ma (abbr. **hega**³; *olgeta man i stap*), everyone; every person without exception. **No diita tawa ma /hega/ no eyey ik otiito.** Everyone of us here without exception is about to leave. – *Mipela olgeta man nau em i stap hia olgeta mipela mas i go.*

hehar¹ (*gutpela*), 1. well. **Sii /hehar/ otii hamachi eena yeechi woyichi podii chishiniga hehar ye ir.** She did the job well, took it, placed it in her string bag and carried it away carefully (Kooyers 1974:47). 2. clear; clearly. ‘**Mii /hehar/ meejiwa?**’ ‘**An meejiwa.**’ ‘Did you hear clearly?’ ‘I heard (it).’ (In this example it would not be idiomatic to repeat **hehar** in the reply, e.g. by saying **An hehar meejiwa.**) **An hewa kapo poyi, kapo asa, kapo omu. An saka /hehar/ hewak.** I saw what might have been a pig, a dog or a bush rat. I didn’t see clearly. 3. very; truly (*tru*). **Mii /hehar/ hikisha weyitu.** You are very foolish. – *Yu longlong tru.* (In this sentence **harapa** would be an idiomatic alternative to **hehar**.)

hehar² (*lukautim*), look after; take care of (e.g. by providing someone with food on a regular basis; see also **hehar heechi**).

hehar³ (*stretim*), 1. put in order; tidy up; 2. (mod.) make (bed). **Wa eemen na /hehar/ na yeechi.** Make (your) bed. – *Yu kirap na stretim bed slip bilong yu.* (In this Kwoma sentence **heechi** would be an idiomatic alternative to **yeechi**. Note also that the objective marker **-en** suffixed to **eem** is optional.) 3. clean up (e.g. a new garden site after it has been

fired by clearing away unburnt timber; *klinim*).

hehar⁴ (*stretim, redim*), 1. prepare; make ready. 2. pack up; get ready (e.g. personal possessions to be taken on a trip).

hehar abo (*redi pinis*), complete preparations

hehar ba hama (*kliarim gut toktok*), clearly worded (account of something). **Ada eecha hikitu poko jichawa man heechinak saniga inyey, ba diimar majin saka /hehar ba hamachi/ kiap riitak heechinak inyak, eeta kapasek.** I think it would be wrong to send the prisoner to the patrol officer without also sending a clearly stated charge against him.

hehar he (*lukim gut, lukluk gut long*), 1. look carefully at. **Mii na kata apo /hehar/ hen!** Look carefully at that bird! – *Yu lukim gut dispela pisin!* 2. see well; see clearly. **Anapa hekiita wowey anapa saka /hehar/ hekiitawak.** I can see but I can’t see clearly. – *Mi inap lukim tasol mi no inap lukim gut.* 3. realise. 4. recognise. 5. look kindly on; look approvingly on (*lukluk gut long*).

hehar heechi (*lukautim gut*), look after well; take good care of (see also **hehar**²). **Mii an /hehar heechitu/ Eeta si kepi tawa.** You are looking after me well. We two are doing well. – *Yu lukautim mi gut. Mitupela stap i orait.*

hehar siitii (*sanap strong*), stand firm; maintain one’s resolve. **Mii na /hehar siitii/ ban!** Stand firm and speak!

hehar tiimii (*katim gut long gutpela diwai*), cut good-quality or well-selected timber (e.g. for use in a house)

hehar wohe (*askim strong*), ask fervently (for something)

hehar yeechi (*stretim*), put in order; tidy up; make (bed; see also **hehar**³)

he hechi (*save gut, save*), know well; be familiar with; be well acquainted with. *Pol, mii napa ya. An miin /he hechitu/. Miita napa yan, an kiyatayi.* Paul, you come. I know you well. You come and help me (with this work). – *Pol, yu kam. Mi save gut long yu. Yu kam na helpim mi.* (In this sentence **hecho** would be an idiomatic alternative to **he hechitu**.)

he heedii (*banisim kunai*), (of a group of men) form a long line in an area of open grassland (towards which animals to be hunted can be driven; see also **heedii**). **No /he heediik/ ichu, /he heediiniga/ no poyi pik eena no ichu.** We are going (pig) trapping in the grasslands, trapping in the grasslands so that we can spear pigs, that's why we are going. – *Mipela laik i go banism kunai na mipela laik sutim pik olsem mipela i go.*

he ho (*bungim*), encounter; meet; see (e.g. a person on a track). **Ada riina /he hona/ nediik eeta nediik anapa riin sen pikiich.** The next time I meet him I will pay him back by punching him. – *Taim mi bungim em bihain long dispela taim bai mi bekim pait long en.*

heja (*pitpit*), generic term for several varieties of tall cane grass (probably types of sugar cane) which Kwoma cultivate in gardens, the fruit of which are eaten baked. (These edible cane grasses are distinguished from two general categories of similar, but inedible, wild cane grasses termed **gubu**, or **gubu heja**, and **sowa** respectively.)

heja gur (alt. **heja mich**; *nupela kru bilong pitpit*), 1. edible fruit or top of the **heja** cane grass. 2. sponge; absorbant material. (Kwoma traditionally made a sponge out of the top of the *pitpit* plant, which becomes highly absorbent when pounded with a stone or piece of wood.)

hejagwayap (*sno, waitpela sno*), 1. cloud; fog; mist (gramm.fem.). 2. white.

heja mich (see **heja gur**)

heja pawa nedii (*taim pitpit i karim*), the time when the *pitpit* cane grasses flower (see also **pa**³)

hek hek heechi (*putim antap antap*), place one on top of another; build up (e.g. bricks when building a brick wall). **Ma papa ye eeta /hek hek heechir/.** The men placed the stones one on top of another. (In this sentence **eeta** is optional.)

hekii (*skwisim, bendim strong*), 1. squeeze (in hand). 2. (song) pulsate rhythmically; pump (e.g. a body organ; alt. **boyo**; *wok yet*). **Sugu sakawa, /hekiito/.** (His) intestines have spilled out and are pulsating (after having his stomach torn open by a spear during intertribal fighting).

hek yowu (*stap antap long*), up on. **Ka boymey boboy /hek yowu/ akak tawa?** What was that up on top of the house?

he neeki (see **neeki he**)

henokwo (*bel hat*), angry (Kooyers 1974:70). **Rii ma inyaka /henokwochi/ rii heechi akamak iwa.** He was very angry with the men, so he left for the village.

hesha (alt. **yesha**; *lukautim*), look for; search for. **An /heshato/ masis.** I am looking for the matches.

he siitii (*lukluk strong*), look intently or carefully; observe carefully; stare at. **Mii na kata apo /he siitiichi/.** Look carefully at that bird. (In this sentence **siitiichi** is optional.)

heyi¹ (var. **heli**; alt. **haka**; *daunbilo*), 1. below; down below; low. **Na /heyi/ yichi!** Set it down (on the ground)! **Na /heyi/ ya!** Pick it up (e.g. off the ground)! – *Yu kisim! Mii na wonyak ye sa /heyi/ yi.* You tell them to sit down! – *Yu tokim ol na ol i mas sindaun!* 2. deep; deep down (*daun moa*). **Wa**

harapa kwotiiwa, /heyik/ **sowa**. A large hole has been dug which is very deep. – *Dikim pinis hul i go daun, daunbilo*.

heyi² (*longwe, daunbilo*), distant; far away; down. **Mashi Apalataka ma /heyi/ nokwabak tar**. Formerly the Ablatak people lived far away (or down) in the grass country. – *Pastaim ol man bilong Apalataka ol i stap daunbilo long gras*.

heyi dagiir (*putim han na krungutim i go daun*), 1. rest on the hands; support oneself with one's hands (resting on something). 2. press down with the hands.

heyi gamu (abbr. **gamu**; *lin daun i go daun*), 1. bend down; lean down. **Kata ma rii boyak /heyi gamutu/?** Why is that man bending down? **Rii meejichi rii saka /gamuchi/ nowosapen tapamak keyir**. After hearing (what was said) he bent down and made a mark in the earth with his finger. 2. crouch down (with head low down, e.g. with hands covering head).

heyi gamuchi yi (abbr. **gamuchi yi**; *sindaun na lin daun*), squat or crouch with the head bent down

heyi gamuchi meyi he (abbr. **gamuchi meyi, gamuchi meyi he**), bend or lean down and look down (e.g. for something on the ground). **Kata ma rii boyak /heyi gamuchi meyi hecho/?** Why is that man leaning over and looking (for something)? – *Bilong wanem man hia i bend i go daun na lukluk?*

heyi heechi (*putim i go daun*), place down; set down; put down. **Siibaga siiti yatiin /heyi heechitar/**. She put her leg down (e.g. into a hole).

heyi i (*wokabaut daunbilo*), walk down below; walk along at a lower level (e.g. at the base of a mountain in contrast to walking along a ridge top)

heyi kada (*longwe liklik*), in the middle distance. **Aka ka /heyi kada/ tawa**. That house is some distance away. – *Haus i stap long way liklik*.

heyik sii (alt. **heyik ta, muk sii**; *stap daunbilo*), 1. lower down; short; shorter. **Ada jir cheenyek howuk siir miita jir cheenyek /heyik siir/**. The bundle you fastened is shorter than the bundle I fastened. 2. low down; below. 3. deep (e.g. a hole).

heyik siitii, stand below; stand down below; stand down in (e.g. a post in a hole). **Ye korobo kwatii wa kwotiichi /heyik siitiichir/**. They dug deep postholes for a men's house and stood up the posts in them.

heyik ta (see **heyik sii**)

heyi kurii (*daun daubilo*), down under; under (e.g. an insect under a rock); underneath. **Magiyakow kata /heyi kuriik/ iwa**. The black millipede has gone down under there (e.g. under a rock). – *Magiyakow i go daun pinis daunbilo*.

heyi tay (*sanapim i go daun*), set something in upright or vertical position down somewhere (e.g. a ladder down in a deep pit)

heyi woyi (*pulimapim i go daun*; see also **woyi**), put down deep into (something, e.g. an object into the bottom of a net bag)

heyi ya (*kisim*), pick up from a lower position (e.g. something off the ground); get from down below. **Mii na asa yi /heyi ya/ eeta supuk tawa**. You get the young dog out of the hole.

heyi yeyi (*go daun daunbilo*), go down below; go down to lower position; sink; sink down (e.g. into mud). **Rii akan otiiri kwatii wa /heyi yeyikasakech/**. When he built the house the post holes did not go down very far.

heyi yi (*sindaun*), sit down. **Hawa /heyi yik/**. Let's sit down.

heyi yichi (*putim daun*), set down; put down (e.g. a cup on to a table)

heyi yi ye i (*sindaun nabaut*), (of several people) sit spread around (an area)

he yuya (*no laik lukluk*), refuse to look; not to want to look (at something); not to want to know (something). **Diita boboy an /henan yuyawa/**. I don't want to look at this thing.

hi¹ (*nem*), 1. name (gramm.fem.). **An meejito mi /hi/**. **Ri /hi/ an saka meejitawak**. I know your name. I don't know his name. **Si /hi/ eeta pojateba**. Our two names are the same. 2. reputation; repute. **Rii hisaw /hika/ tawa**. He is of high repute. – *Em i gat bikipela nem*.

hi² (*mining, as*), meaning; significance (see also **mu¹**). **An saka meejitawak hokwa /hi/**. I don't know what the song means.

hi³ (*paia*), 1. fire. **Eeta /hi/ ha ikasakech**. The fire hasn't gone out. – *Dispela paia i no i dai*. 2. kitchen hearth; hearth. 3. burning piece of wood; brand (from fire). **Na /hi/ yaya!** Bring a piece of burning wood from the fire! – *Kisim paia i kam!*

hi⁴ (*katim*), cicatrise; scarify; cut a decorative scar (on a man's or woman's body; see also **mokwoy hi**). **Miipa een maba /hichikiita/?** Will you cicatrise me? (e.g. said by one man to another).

hi⁵ (see **hi uwu**)

hichapwa (*paiawut*), firewood. **/hichapwa/ sakiya** chop firewood – *brukim paiawut*

hichapwa sakiya kwow (alt. **hichapwa woyi kwow**; *bilum bilong kisim paiawut*), firewood net bag, or bag for collecting firewood

hichi (alt. **chi⁷**; *lainim*), lay out (e.g. yam seed tubers in a garden by placing them next to the holes in which they will be placed and covered with earth)

hichoko (*hap paiawut i gat paia long en*), 1. piece of burning firewood (e.g. from a kitchen hearth). 2. one of several types of interclan payments of shell valuables made following a death (for details see Bowden 1988).

higahaw (*kol*), cold; chilly

hi giireba (*arere bilong paia*), border or edge of a fireplace

higi teebi (see **bi tobo**)

higiya (*wok long askim*), ask repeatedly; request continually; importune. **An miina /higiya/ miita yanak sicha eecha ik**. I tell you again that I want you to come with me. – *Mi tokim [alt. askim] yu mi laik yu kam na mitupela i go wantaim*. **An miina /higiya/ hipurek heechir si saka irek**. I've asked you repeatedly to go with me but you won't. – *Mi toktok toktok na mitupela i no i go*.

higiya otii hipu (alt. **higiya hipu**; *wok long askim na no gat*), ask repeatedly without success; keep asking without success. **/Higiya/ otii hipurek, heechir**. (He) kept asking without success, and (finally) left off.

hi ha (*givim nem*), confer a name; give a name; to name (**hi**, name; **ha**, give)

hi harapa (*bik nem*), big name. (Each Kwoma person has at least two names. One, usually the second or last, is the 'big' name, and one, usually the first, is the 'small' name. Two or more members of the same tribe may have the same big name but no two members should have the same big and small names; see also **hi karakada**.)

hi hirika (*smok bilong paia*), smoke; smoke from a fire (e.g. kitchen hearth)

hiibiya (var. **hiibila**; *sem*), shame; embarrassment; humiliation. **Miina saka /hiibiya/ tawak**. You are not embarrassed. – *Yu no save sem*. (The young boy who made this remark said that **hiibiya yato** would be an idiomatic alternative to **hiibiya tawak**.)

hiibiya kwotii (alt. **masawoy**; *baim haus, stretim haus, baim sem*), make a compensation payment to a man whose wife has left him. (This term refers to the practice of making a payment of shell valuables to a man whose wife leaves him before he has made the marriage payment for her. The payment is either made by the man for whom the woman has left her husband and with whom she will have taken up residence as that man's wife, or her own clansmen if the woman does not immediately remarry. The payment is said to compensate the husband for having looked after the woman and provided her with food and shelter while she was living with him, and also to help him overcome the 'shame' of having his wife leave him. If a woman leaves her husband shortly after they marry she is held responsible for the failure of the marriage since she is considered not to have given it sufficient time to work. If a woman leaves her husband after he has made the marriage payment for her, the man she takes up residence with and marries is required to make a bridewealth payment to her former husband. If she is still young enough to bear children this will only be slightly smaller than the bridewealth payment for a previously unmarried woman. A marriage payment for a previously unmarried woman is made by her husband's clan to her natal clan.)

hiibiya ya (var. **hiibila la**; *gat sem*), experience shame; ashamed; embarrassed; humiliated (**hiibiya**,

shame; **ya**, to experience). **An /hiibiya yawa/**. I am ashamed. – *Mi gat sem*.

hiibiya ya maji (*no gutpela toktok, tok nogut*), words that shame; shameful words; shameful speech; words that embarrass. **Miita bawa maji ii maji kapasek. Ma /hiibiya ya maji/ eeta mii bato**. What you are saying is not socially acceptable. You are speaking in a shameful manner. – *Toktok bilong yu em i tok nogut. Yu tokim toktok we man i sem*.

hiibiya ya majin ba (*tok no gut, tokim toktok we man i sem*), speak in shameful manner; speak in a way that makes people ashamed or embarrassed

hiipii (*hangimapim*), drape over (e.g. a towel over one's shoulder)

hiiriibu (*lewa, namba tu lewa*), lungs

hi karakada (*smal nem*), small name. (This is usually the first and the most commonly used of a person's set of two or more names; see also **hi harapa**.)

hika tawa (*gat nem, gat bik nem, nem long dispela graun, nem i antap*), famous; of high repute; of renown

hika tawa ma (*man i gat bikpela nem, man i gat nem long dispela graun*), man of renown or high repute; outstanding village leader; famous man (lit. a man with a name). **No miin hecho mii saka akiitawak /hika tawa ma/**. We know that you are not afraid of men of high repute. – *Mipela save yu no pret man i gat bik nem*.

hik hayi (see **hayi**)

hiki (*tingting, tingim*), 1. think; reflect (mentally). **An apak /hikiwa/ riin**. I am thinking about him now. **An /hikitu/**. I am still thinking (about something). **Kwo kapo secha /hikitu/ an nama?** Who do you think I am? **An saka abousuchi tawak; an /hikitu/**. I haven't forgotten; I'm still thinking (about it). 2.

understand; comprehend. **Mii ii boy saka /hikitawak/?** Don't you understand?, or Don't you know? 3. believe; be convinced or persuaded (by something said). **Ada kwona maji ba hamari kwo eena /hikikasakech/.** I have already told you but you would not believe me. 4. hold a view; have an opinion. **No hikitu ma mima eyey eemek yi ya tawey yecha miita /hiki/ tawaga eechaba /hiki/ tawa ma mima yanya kapasek maji bato.** We know that people everywhere are speaking ill of those who hold the same views as you. 5. realise; know (see also **he²**).

hiki abo (alt. **hiki hama**; *tingting pinis*), make a decision; come to a decision

hikichi batar maji, decision; judgment. **Latay riita akama akama i ye yatarek Abudi kiap /hikichi batar majin/ ma mima yanya sawotar.** Latay travelled around the villages telling the people about the decision that the patrol officer at Ambunti had made.

hikichi otii (*tingim na wokim*), think carefully and then act. **Diita boboyen na /hikichi otii/ ta.** Think about these things carefully and then act.

hiki hama (see **hiki abo**)

hikikasakech (*no tingting long*), disrespectful; show disrespect (e.g. to a spirit by acting in a ritually unauthorised way during a ceremony); treat disrespectfully (**hiki**, think + **-kasakech**, neg.). **Mii riin /hikikasakech/.** You are not showing him respect, or You are disrespectful towards him.

hikisha (alt. **somoy**; *longlong*), 1. mistaken; in error; fail to understand. 2. foolish. 3. disoriented (e.g. when walking through the forest). 4. deranged; crazy; irrational; mentally unstable; (of person) unpredictable. **Ada saka /hikishatawak/.** I am not crazy. 5. unskilful; clumsy.

hikisha tawa ma (*longlong man*), foolish, irrational or crazy man

hikisha yesha (*longlong*), deranged; deluded; irrational

hikisha yesha ma (*longlong man*), deluded or irrational man (contrasts with **nagwa nagwa hiki tawa ma**)

hikishebo (*sit bilong paia*), ash; fire ashes. **Yowujasu rii kata hikishebok wato.** Yowujasu is sleeping there in the fire ashes.

hiki siitiichi (*tingting strong*), 1. concentrate; focus mentally (on something); keep mind on (something). **Mii na pojateba majin iiban /hiki siitiichiniga/ ban.** Concentrate on one word and talk (about that). – *Yu mas tingim wanpela hap toktok tasol, tingim na tok stret.* (In this sentence **hikichiniga** would be an idiomatic alternative to **hiki siitiichiniga**.) 2. (mod.) believe (in God); have faith in (the Bible's teachings). **Ada God riita noti wayaga yanya wochar majin ada /hiki siitiichi/ kowutawey eena yecha ana anasato.** They have put me on trial because I believe in the promise that God made to our ancestors. (This Kwoma passage derives from the Kooyers' translation of Acts 26:6 in *God Riiti Maji Kepi*.)

hiki siitii kowu (*tingting strong na wet*), wait expectantly or hopefully (for something to happen; **hiki siitii**, concentrate; **kowu**, wait)

hiki ta (*tingting*), 1. consider; give consideration (to some matter); think about; contemplate. 2. have a view or hold an opinion (about some matter).

hiki tawa aboga (alt. **hiki tawabaga**; *tingting*), purpose; intention; (mental) plan; way of thinking. **An diika yari an saka ada /hiki tawa aboga/ eecha yarek.** **An miita worek eena yar.** In coming here I wasn't simply doing what

I had in mind. I came in response to your request. – *Mi kam hia mi no kam long tingting bilong mi. Yu bin tok nau mi kam.*

hiki tawabaga (see **hiki tawa aboga**)

hiki tawa maji (*tingting*), idea; thought

hikobu (*wan nem*), namesake. (Men and women commonly give one of their names to a newborn child of the same sex as themselves in a clan belonging to another totemic group; the donor and the recipient of the name become 'namesakes' and refer to each other as such. If the donor's group owns the name conferred, as is usual, the recipient must 'return' to the name to the donor's group later in his or her life by conferring it on a child in that clan. A proper name may only be 'borrowed' by another clan in this way for one generation at a time.)

hik seechi (*hatim long paia*), 1. dry on a fire; place on a fire to dry; dry out on a fire. **Him eeji na /hik seechi!** Dry my (green) tobacco on the fire! (Kwoma grow tobacco in villages and in gardens. To make a cigarette in the traditional manner a green leaf is briefly dried over a smouldering fire, then crushed in the hand and rolled into a long cigarette or cigar in a rectangular sheet of dry banana leaf; today newspaper is used in place of banana leaf.) 2. (mod.) to toast (e.g. bread).

hik shepii (see **shepii**²)

hik suwu (see **suwu**¹)

hik uwu (alt. **hik suwu**; *kukim, kukim long paia*), 1. cook directly in a fire; bake; roast. **Kow kata /hik uwutu/**. The yam is cooking in the fire. 2. burn (e.g. hand in fire).

hik yowu (*kalap long paia*), fall into a fire

him, 1. tobacco (*brus, tabak*). **An him /biish/**. I am out of tobacco. 2. cigarette; cigar (*smok*). (Kwoma believe that tobacco is an indigenous crop; in support of this they note that there are no oral traditions of it ever having been introduced to their region.)

him diigiir (*hap smok*), stub of cigarette

him hirika (*smok bilong tabak*), tobacco smoke

himiidom (see **himiijumu**)

himiijumu (alt. **himiidom**; *paia, stov*), kitchen fire; kitchen hearth. **/Himiijumu/ hi uwutu; hi yami yato**. The kitchen fire is still alight; heat is being emitted.

him she (*sit bilong paia*), 1. soot; ash. 2. cigarette ash.

hin dagiir poy (*daunim nem*), defame; disparage (contrasts with **hin yesokwa**)

hin haba yesokwa (see **hin yesokwa**)

hi noku (*hatpela saksak*), hot, freshly-cooked sago jelly

hin yesokwa (alt. **hin haba yesokwa**; *litimapim nem, apim nem*), praise; extol. **Marak riiti /hin/ yecha harapa /yesokwa tar/**. They all greatly praised **Marak**.

hi piita, blow ritually on something to make it 'hot' (e.g. yams while planting them to ensure that they will grow vigorously)

hipu (*no gat*), this term, which has no simple English equivalent, refers to actions that fail to be accomplished, intentionally or otherwise, or have unanticipated or unpleasant consequences. Translatable, e.g., as without success, unsuccessful, fail. **An a /hipuwak/, heechiwa**. I tasted it but (finding it unpleasant) left it. – *Mi testim traim na mi lusim*. 'Yopo siitak tawa?' 'An /hipur/. An /hipurek/, heechir.'

'Where are the bananas?' 'I don't (have them). I (looked for them but) was unsuccessful, so gave up trying.' **An yeerek yesha /hipurek/ heechir.** I tried to find (it) yesterday, but couldn't. **Sisa /hipuwak/ heechiwa. Kapo siitak tawa?** I can't find the scissors (or, I don't know where the scissors have been put). I wonder where they are?

hiriigwoy (*praipan bilong tumbuna*), hot plate made from a section of broken sago storage pot (on which sago starch is baked into a gelatinous flatbread. The potsherd used for this purpose can be referred to, more fully, as **gey chi hiriigwoy**, sago-baking plate)

hiriigwoy dom (alt. **hiriigwoy papa; ston**), stone (of any kind) heated on a fire and used to sear the fleshy side of an animal's pelt to prevent it from rotting while drying out. (After the fleshy side has been seared the pelt is placed in the sun to dry. Homicides used such pelts, among other things, as head decorations during ceremonies.)

hiriigwoy papa (see **hiriigwoy dom**)

hiriigwoy papa suwu, burn or sear (e.g. the fleshy side of a bird's pelt) with a stone heated on a fire

hirika (*smok*), 1. smoke (e.g. of fire, cigarette). 2. steam (from boiling water). 3. the aesthetic quality or aura that makes people and other entities (e.g. ceremonial sculptures) visually attractive when they are painted, decorated with shell and feather ornaments and have magical substances (**keyapo**) applied to them in ceremonial contexts (*smok*; see also **keyapo neekiiriya**). (It is the application of magical substances in particular that is thought to make people and other objects aesthetically attractive. This aura, however, soon disappears or 'becomes cold' following a ceremony, something that Kwoma correlate with

the fact that the paints that are applied to sculptures become dull and fade when the sculptures are placed in storage and their shell and feather decorations are removed. Because the pigments Kwoma use to paint sculptures become dull over time, sculptures, like people, are repainted each time they are displayed.) 4. aura (alt. **kapa hirika**) that surrounds a person who has injected **kapa** poison; the presence of such an aura attracts misfortune and leads to the person's death (e.g. by being speared in warfare or by falling out of a tree). Dogs can detect such auras and this is one reason why they occasionally attack people. 5. strong smell; odour; aroma (e.g. of a woman's sexual organs following intercourse, or of an object that has been rubbed with a strong-smelling magical substance; see also **kwowa**).

hisaw (*bikpela*), 1. large; big; mature (e.g. a person). **Mo /hisaw/ keena boboy.** Crocodiles are huge things. 2. senior.

hisaw hika tawa ma (alt. **hika tawa ma; man i gat bikpela nem**), man of high repute; man of great renown; village leader

hisaw ma (*bikpela man*), 1. physically big man. 2. village leader; socially prominent man (lit. big man).

hisaw mima (*bikpela meri*), mature woman; senior woman; woman of dominating personality; woman of influence (lit. big woman)

hisaw ow (*bikpela strong*), great strength (e.g. of a very powerful person, or spirit)

hisaw pa (see **harapa pa**)

hisaw ya toko tawa (*bikpela mani bilong baim*), expensive; costly

hisii (*makim*), to reserve; earmark; select. **Ada /hisiwa/ kata me siik. Adapa ik otiinak apa yakiita, apa yeechi ye ikiita.** I have reserved those fruit (still

growing on the tree). When I am ready I will come and get them. – *Mi makim pinis dispela pikinini bilong diwai. Taim mi laik i go bai mi kisim na i go.*

hisii sii hama (abbr. **hisii hama**; *makim olgeta*), divide up exhaustively. (This term would apply. e.g., to a group of people dividing up a set of objects among themselves where no object is left unclaimed.)

hisoma (*bikpela*), large; big

hisoma ma (*bikpela man*), village leader; socially prominent man (lit. big man)

hi tobo (*haus paiawut*), firewood storage shed

hi tuku (see *tuku*²)

hi uwu (abbr. **hi**⁵; *hat*), 1. hot (e.g. a liquid). **Opoche tapa neeki hechakech! /Hi uwutu/. Na heechi!** Don't touch it! It's hot. Leave it alone! **Maba /hi uwutu/.** (He) is burning (with fever), or (His) skin is hot. – *Skin i hat*. 2. to burn; be burning (e.g. wood in a fire). 3. charged with power or energy (e.g. a magically-powerful substance). 4. (mod.) fully-charged (battery).

hi uwu boboy (*hatpela samting*), 1. hot thing (e.g. warm, freshly-cooked boiled sago). 2. magical entity; magically-powerful entity.

hi uwu tawa eem (*hatpela ples*), hot place

hi war (*hatim skin*), warm oneself by a fire

hi wochi (*makim*), allocate; assign; reserve (e.g. a woman as a particular man's future wife). **Riiti mowoy siina Wachigow riina heechiken /hi wochi/ heechitar.** His sister was assigned to (the man) **Wachigow** as his (future) wife.

hiya (*painim*), claim; take possession of; occupy (e.g. an area of land)

hi yami (*hat*), heat (e.g. of sun, fire)

hi yami ya (*hat*), 1. hot (e.g. the weather).

Een maba /hi yami yawa/. I am very hot, or My body is very hot. 2. emit heat (e.g. a kitchen fire).

hi ye yeyi ye i (*daunim nem*), denigrate (someone's reputation); drag (someone's) name down; defame

hi ye yowu ye i (*litimapim nem*), to praise; extol; exalt

hiyi (var. **hili**; *stil*), theft

hiyibak tawa ma (alt. **hiyiya tawa ma**; *man bilong stil, stil man*), thief. **/Hiyibak tawa ma/ kapasek.** A thief is not a good person. – *Man bilong stil i no gutpela man.*

hiyiya (*stil*), steal; rob; thief. **Ada /hiyiyakasakech/.** I don't steal.

hiyiya tawa ma (see **hiyibak tawa ma**)

hobu (alt. **gwsii hobu**; *limbum*), container made from the flexible spathe of the **gwsii** palm (used for carrying such objects as fish; see Whiting 1970:198)

hobu tam (*ai bilong limbum*), bundle of leaves used to plug the opening of a **hobu** bark container

hogo¹ (alt. **hogo mago**; *apinun*), late afternoon; the period from roughly the setting of the sun to nightfall. **Nareboy, /hogok/ ik?** Friend, are you going this afternoon? **Hogo /siito/.** It is late in the afternoon now.

hogo² (*opim*), untie (e.g. a parcel). **Na miita /hoganak/ no hek. Li boymey boboy tawa?** You untie (the parcel) so we can see (what's inside). What is it?

hogorabo (see **chey hogorabo**)

hogo ya yeyi nedii (*taim san i laik go daun*), late afternoon; dusk; the time when the sun sets

hogusha (*kus long nus*), (a) sneeze

hogusha i (*kus long nus*), to sneeze. **An /hogusha ichu/**. I am sneezing. – *Mi kus long nus*.

Hogwama (*Waskuk*, = *Washkuk*), name of one of the four Kwoma tribes in the Washkuk Hills. (This Kwoma-dialect tribe formerly constituted a single, politically-united residential group; today its members are divided between three villages which people occasionally identify as separate tribes, notably Bangwis, Washkuk and Melawei.)

hogwey paka (abbr. **hogwey**; *karamapim long morota, pasim haus, pasim morota*), to thatch using the **hogwey** technique. (This term refers to one of three methods of thatching houses; it is reportedly the ancestral Kwoma thatching technique but today is used only rarely. According to one Bangwis informant this technique involves folding a bunch of sago palm fronds in two, after they have been stripped off the midrib, fastening them with a length of split liana, then forcing the butt of the bundle between two closely-spaced roof purlins. The thatch is held in position by the purlins and does not otherwise have to be attached to the roof as is the case with the other thatching techniques.) **An aka eejin eena an /hogweyek/**. I am about to thatch my house. – *Mi laik pasim haus bilong mi. Een aka an yeerek /hogweyer/, eeta hamar*. Yesterday I finished thatching my house (using the **hogwey paka** technique). **/Hogwey paka/ abochi eeta heechi ir**. After completing the thatching (he) left.

hoka (*sikirap*), (an) itch

hoka kiirii (*sikirapim sikirap*), scratch an itch

hoka ya (*sikirap*), to itch; itchy. **An maba /hoka yawa/ eena an kiiriito**. My skin is itchy so I am scratching it. – *Skin bilong mi i sikirap olsem na mi sikirapim*.

hoku (*tambu*), totemic marker. (People use clan totems such as the leaves of particular trees as signs for various purposes. A bundle of leaves might be placed at the mouth of a forest track to indicate that it is temporarily tabooed, or that the person who placed the marker in position has passed that way.)

hoku sha (*putim tambu*), place a totemic marker on something (e.g. on a fruit-bearing forest tree to indicate that the object is tabooed to others; **hoku**, totemic marker; **sha**, to place). **Riiti boboy, rii eena /hoku shawa/**. (They) are his things, so he has tabooed (them). – *Samting bilong en, olsem em i putim tambu. Miita heneyey /hoku/ eeta ada /shawa/*. If you see a taboo marker I put it (there). – *Sapos yu lukim tambu hia mi putim*.

hokwa, 1. song (*singsing*). **hokwa chi** to sing a song. 2. poem; verse (all Kwoma poetry is sung; *singsing*). 3. noise; sound (*nois*). 4. call (e.g. of bird; *singaut*; see also **hokwa ya**).

hokwan ba (see **shiyi maji ba**)

hokwa sokwa tawa ma (alt. **hokwa sokwa yikada**; *save man*), songman; ceremonial leader; man who possesses an extensive knowledge of songs and takes the lead in singing during rituals

hokwa sokwa yikada (see **hokwa sokwa tawa ma**)

hokwa takwa (*nois*), sound; noise. **An meejiwa /hokwa takwa/, kapo asa, kapo poyi, kapo ma**. Is the sound I can hear that of a dog, a pig or a man?

hokwa tosii (abbr. **tosii**), 1. sing and dance (e.g. at a ceremony; *singsing*). 2. to dance. (Kwoma men and women dance separately at ceremonies. A man usually carries a spear or adze in an upraised hand when dancing, a woman either a pointed digging stick which she holds aloft in a spear-throwing position,

or a net bag stretched flat on a loop of woody vine which she holds with both hands above her head and twists slowly from side to side in time with the singing. The most common dance step is a slow shuffle. Inside a ceremonial house men either dance as a group in a circle around the sculptures on display [see Bowden 1983b] or back and forth in a straight line. Women dance outside ceremonial buildings, either shuffling on the same spot facing the building, or back and forth in a straight line; *samsam i go i kam.*) 3. (of man or woman) shuffle or stamp ceremoniously back and forth in silence (e.g. as an expression of extreme anger at what someone has said during a village moot; alt. *ow a; hatim kros, bel hat na samsam i go i kam.*)

hokwaw (alt. *kiikiir; rausim*), chase away (e.g. a dog that is being a nuisance around a house)

hokwa ya (*singaut*), (of bird) sing; to call. **Jowijowi hokwa yato.** The **jowijowi** bird is calling.

hole (*man*; see also **hole yikapwa**), male (human child)

hole yikapwa (abbr. *yikapwa; pikinini man*), 1. male child. 2. son.

homa (*skelim*), divide up; divide into different lots. (Kooyers 1974:18 defines **homa** as distribute; according to my information this is incorrect.) **Ya yaya yichi, wochiniga /homachichi/ har ha ye i.** After bringing the shell valuables back and setting them down, (I will) divide (them) up and then distribute (them).

homachi hapoy paka (*skelim na givim nabaut*), divide up and distribute (e.g. a set of objects among different people)

hono (alt. *ya*¹⁸; *kamautim*), 1. extract; pull out (e.g. weeds from garden). **Na i now kuru /hono/!** Go and pull out the

weeds in the garden! (In this sentence **ya**, take, would be an idiomatic alternative to **hono**.) **An now kuru /honok/ ichu.** I am going out to weed the garden. 2. excavate; dig out (e.g. a house post). **Kwatii na /hono/!** Dig the post out!

hono he (*traim long kamautim*), attempt to pull up or pull out

hopo (*snek*), generic term for snakes (of which there are many named varieties) and certain other long, legless, snake-like entities, e.g. legless lizards (*gramm.male*)

hopo ar (*skin bilong snek*), skin shed by a snake (see also **saraga**)

hopoma (*moran*), giant python. (Pythons abound in low-lying areas of swampy, impenetrable forest. They climb tall trees to capture flying foxes feeding on fruit, and smaller pythons occasionally enter villages at night to catch chickens; **hopoma** are the largest of the several local varieties and are said to be capable of killing and swallowing small pigs.)

hoposhop (*binatang*), caterpillar (of which Kwoma distinguish numerous named varieties)

horii (*autim, kamautim*), extract; take out; remove (e.g. edible seeds from inside a fruit)

horii rabo (alt. **horii yeechi, horii yeechi rabo; kamaut, kamautim**), tear out. **Eeji miyi ecta /horii rabowa/.** My eye was torn out (e.g. by a branch while walking through the forest). – *Ai bilong mi kamaut pinis.*

horii yeechi (see **horii rabo**)

howo (*seksek, mekim nois*), 1. shake; tremble. **Hisaw nenyaw yar aka /howor/.** There was a violent earthquake and the house shook. **Yeerek sowa sokwar me kiipiika /howor/.** Yesterday a strong wind blew and the tree leaves

shook. 2. swing back and forth (e.g. long grass being buffeted by strong wind).

howo howo (*mekim nais*), shake repeatedly. **Na in neeki /howo howo/ wonyak kiipiika saka!** Go and shake the leaves off (the tree)! **Miita tapak neeki /howo howo/!** Hold it and shake it repeatedly!

howu¹ (*antap*), 1. above; high; high up; tall. **Aposaba /howuka tawa/.** The screen is tall. **Na miita chey he diita aposaba ii boy /howuka tawa/.** You measure the height of this screen, or You measure how high this screen is. 2. on; on top of. **Na /howu/ seechi!** Put it down (e.g. a book on a table)! **Arokojawiyoogo riipa hek /howu/ chishitar.** The **arokojawiyoogo** insect was walking on the surface (of the water).

howu² (*antap*), distant

howu chi (*putim antap long*), put up on; set down up on (something). **Mima sii noku pocho. Sii noku po po po hamawa. Noku siiga kiya i tiipek /howu chir/.** The woman pulverises the sago. She pounds and pounds and then finishes. The sago pith is then carried over to the trough and put up into it.

howu dagiir (*putim han long*), place hand on; put hand on; touch. **An nama /howu dagiiretu/?** Who is touching me? – *Husat i putim han long mi?* **Nama ana /howu dagiirewa/?** Who touched me?, or Who put their hand on me?

howu ha (see **tapak howu ha**)

howu heechi (alt. **howu yichi**; *putim antap*), place up on; put or set up on

howu i (*wokabaut antap*), travel along or proceed high up somewhere (e.g. along the top of a ridge)

howuk sii¹ (alt. **howuk ta**; *antap tru*), 1. tall; taller. 2. high; up high; higher.

howuk sii² (alt. **howuk ta**; *antap tru*), at a great distance (horizontally, e.g. mountains seen on the horizon)

howuk ta (see **howuk sii¹** and **howuk sii²**)

howuk yowu (alt. **howu yowu**, **howu yowu i**; *go antap*), go up high; go up above; climb to a high location

howu neeki (see **tapak howu neeki**)

howu neeki he (see **neeki he**)

howu paka (*putim antap*), drape up over (e.g. a netbag over a rope suspended between two trees); hang up over. **Na yeechiniga /howu pakachi/!** Get (it) and drape (it) up over (it)! – *Kisim na putim antap!*

howu piitii (*krungutim, krungutim long lek, putim lek*), step on (something); step up on to (e.g. the first rung of a ladder)

howu seechi (*putim antap*), place up on; set up on. **An esanawa. Anapa saka kwatiik /howu seechikiitawak/.** **Miita an kiyatayi.** I'm too short; I can't get it (the beam) up on to the post. Help me.

howu siikiir ya, reach up and break off or pick off (e.g. a fruit off a branch)

howu ya¹ (*kam antap*), approach from above (e.g. an arboreal animal approaching through the forest canopy)

howu ya², 1. reach up and get (something; *kisim antap*). 2. reach out for and take (something; *kisim*).

howu yi (alt. **howuk yi**; *sindaun antap long*), sit up on (something)

howu yichi (alt. **howu heechi**; *putim antap*), set up on (e.g. a pot on hearth stones)

howu yowu i (see **howuk yowu**)

hoy (*wari*), have a grievance; aggrieved; complain. **An siitii meejitar rii /hoyer/ riina hanak tanak.** I was standing (nearby) and heard him complain that he

had not been given anything. – *Mi sanap na harim na em i wari, yu skelim yu no givim em. Noti mima yecha boboyen /hoyeto/.* Our wives have a grievance in relation to these things.

hubu (see *niyega hubu*)

hubu¹ (*bikpela pinis*), fully grown; mature (e.g. a person)

hubu² (*paitim*), beat or signal (on a drum or other resonant object such as a hollow tree by striking it with a stick). **Me kata /hubutu/.** A slit-drum is being beaten. **Namana /hubutu/?** Who is being signalled (on the drum)?

hubu sii (alt. *ma sii; kamap bikpela*), fully grown; mature

huguruka (*sangana, sangana bilong han*), armpit; side of chest immediately below the shoulder

huguruka nebii (*gras bilong sangana*), hair of armpit

huguruka paka (alt. *ha paya; subim*), push across. **Mii na eeta me ana diika /huguruka paka/!** Shove that stick over here to me!

hugusha (see *yatii hugusha*)

hukwiya (var. *hukiya*; alt. *wukiya; apus*), animal or vegetable food obtained by hunting, fishing or gathering. **An /hukwiya/ ichu.** I am going hunting and foraging.

hukwiya gwadii (*redim kaikai*), collect and prepare food (e.g. for a feast, by hunting game animals and accumulating vegetable foods)

hukwiya huwu (abbr. *kiya huwu, ki huwu*; alt. *wukiya huwu; kukim apus, boilim apus*), boil food (meat or vegetable) obtained by hunting or gathering in a pot, where the food is cut up into small pieces

hukwiya i (*painim kaikai long bus*), go hunting and gathering. **'Mii siitak**

ichar?' **'An /hukwiya ichar/.'** 'Where did you go?' 'I went hunting and foraging.' **Mii na kwashik i, /hukwiya i/, /hukwiya iniga/ yaniga yan.** You go into the forest, collect game and bring it back. – *Yu go long bus, painim apus na kisim i kam.*

huwi (*joinim*), join; become affiliated to (a group)

huwi yikapwa, foster son. (This term is used for an orphaned male child who is raised by a man belonging to another clan but returns to his clan of origin when he reaches adulthood. A foster child is not the same as an adopted child; an adopted child, male or female, becomes a member of its adoptive father's clan. An adopted child is not distinguished legally or in any other way socially – except when describing its origins – from what Europeans might describe as a 'real' or 'actual' child.)

huwu¹ (*boilim, kukim long sospen*), boil (food); cook by boiling in a pot where the food is cut up into small pieces, or is soft (as in the case of greens). **Awok na /huwu/!** Boil it in a pot! **Na kiya /huwu/!** Cook some meat in a pot (where the meat is cut into pieces)!

huwu² (see *awo huwu*)

huwu awo (*bikpela sospen*), large cooking pot

I

i (*go*), go; walk; proceed; travel. **Na /i/!** Go! **Miipa /ibak?** Will you go too? **An /ichar/ nobok hewa.** I saw (him) on the track I was travelling along. **Mii /ichar/ Abudi?** Have you been to Ambunti? (The sentence **Mii boy Abudi ichar?** has the same meaning.)

i chishi ye i (*raun long wanpela hap*), travel around (a region)

i hiki ya hiki (*tingting planti*), puzzle (over something). **Boyewak mii /i hiki ya hikitu/?** Why are you puzzled?

ii (see *eeta*)

iiba (*em tasol*), it only (**ii**, it + **-ba**, only).

Eeta ma rii /iiban/ yeechichi atar. This man only collects and eats these.

iibagow abagow (alt. **kwiububu kwoyubu**; *bel i tanim nabaut*), 1. upset (emotionally); topsy turvy state emotionally. 2. badly upset stomach. **Een bii /iibagow abagow/ an woyik otiito.** When my stomach is badly upset I feel like vomiting. – *Taim bel bilong mi i tan tan nabaut mi laik trauf.*

iibak¹ (*dispela hap tasol, long hia, long hap*), 1. only there; only here (**ii**, it + **-ba**, only + **-k**, loc.mar.). **Mii /iibak iibak/ yichu.** You only ever sit there. – *Yu save sindaun long dispela hap tasol.* **Mii /iibak iibak/ tawa.** You only ever stay here. – *Olgeta taim tasol yu stap long hia.* **Mii /iibak iibak/ ichu.** You only ever go there. – *Olgeta taim yu go tasol long dispela hap.* 2. also there; also here.

iibak² (*wantaim*), there too (**ii**, it + **-ba**, too + **-k**, loc.mar.). **Ada /iibak/ tar.** I was there too. – *Mi tu i stap wantaim.*

iibak³ (*long dispela samting tasol*), by means of it only (**ii**, it + **-ba**, only, + **-k**, instr.mar.). **Eeji yo otii boboyek /iibak/ otiito.** They are working with my tools exclusively. – *Ol samting bilong mi long wok ol i kam na wok long dispela samting tasol.*

iibak iibak (see **iibak¹**)

iibiitii (*solap*), (of water) dam up; accumulate (e.g. behind a dam wall); rise up. **Uku i nobokasakech uku /iibiitii/ yichu.** The water has nowhere to go and is damming up. – *No gat rot bilong wara i go aut, wara i pas.*

iiboy (*wanem*), question word (**ii**, it + **boy**, what). **'/iiboy/ Ayaba riita?'** **'Yaho, dii Abunigi riita.'** **'Is that Ayaba?'** **'No, it's Abunigi.'** **/iiboy/ karakada?** Is it small?

i i i (var. **i i**; *go go go*), continue (doing something). **Sawo /i i i/ niy nedii siir.** (He) kept talking until midnight.

iivii¹ (*dikim*), 1. excavate; dig out (e.g. yams from a garden). **An kow /iiviiito/.** I am digging out yams. – *Mi dikim mami.* 2. dig a channel (e.g. to drain water away from a house); dig a trench. **Na hawa pa /iiviiik/.** Let's dig a drainage channel.

iivii² (*liklik baret*), channel; trench (e.g. along which water can flow). **Na hawa biish /iivii/ seechik.** Let's dig a trench, or Let's put in a trench.

i nedii (*taim bilong i go*), departure time; time to go

inyaka (abbr. **inya**; alt. **inyaka sugu, inyaka sugu wopu, inyaka wopu, sugu wopu**; *bel*), 1. the body's vital organs (individually and collectively, e.g. heart, intestines, liver); innards; gut (gramm.fem.). 2. seat of thought and the emotions. (Kwoma locate a person's thoughts and emotions in their vital organs, collectively and individually. Individual organs identified as the seat of emotions and thoughts include the heart, **mesek**, the lungs, **hiiriibu**, the liver, **wopu**, and the intestines, **sugu**.) 3. the will; intention (see also **inyakak hiki tawa maji**). 4. mind; rational capacity (*bel, tingting*). **/Inyaka/ saka hikitu.** (She) doesn't think rationally (e.g. said of a deaf mute girl who cannot speak articulately). **/Inyaka/ mi saka hikitawak.** You are not thinking carefully. (This idiomatic sentence literally says, Your innards are not thinking carefully.)

inyaka dareboy (*tanim bel*), change mind; have change of heart

inyaka iiban hiki (*tingting yet*), think exclusively about one thing; preoccupied (with something)

inyaka kapasek (*tingting no gut*), mean; mean-spirited; ungenerous; stingy

inyaka kepi (*gutpela tingting*), generous; open-hearted; liberal in disposition. (Generosity is a greatly admired quality in people of both sexes and of all ages. Village leaders or big men are stereotypically exemplars of generosity.)

inyakak hiki tawa maji (alt. **inyaka hiki, inyakak tawa maji**; *tingting*), 1. thought; idea. 2. intention; purpose; will. **Eeji /inyakak tawa majin/ riitapa otiikiita**. He will do what I have in mind, or He will do as I want, or He will do my will.

inyaka kisokwa (alt. **inyaka kwotay; bel hat**), very upset; very angry

inyaka kwotay (abbr. **kwotay**; alt. **inyaka kisokwa; bel hat**), 1. very angry. **Meno, Mariyawaya, Beekalam nokwapa nokwapa harapa /kwotay/ tawa ma ye apak yato**. Many men of Meno, Melawei, and Beglam are very angry and are coming here now (Kooyers 1974:17). **Rii harapa /kwotayeto/**. He is filled with rage. **Yechi /inyaka kwotayer/**. They were stirred up with anger. 2. to envy; be full of envy; envious.

inyaka kwoya hiki, 1. pleased; delighted (*tingting amamas*). 2. be content; satisfied; have peace of mind (*tingting i orait*). **Ada kow saka kiiviinan siiney an waga inyaka iiban hikitu. An kiiviichi heechi yar, eeta an /inyaka kwoya hikitu/**. If I hadn't planted the yams (before leaving on the trip) I would have been preoccupied with them. But I planted them before coming (here) and now I have peace of mind. –

Sapos mi no planim mami (na mi lusim i kam) bai mi no amamas. Mi bai mi tingting yet. Tasol mi planim pinis na mi kam, tingting bilong mi i orait. (In this Kwoma sentence **siiyega** would be an idiomatic alternative to **siiney**, and **hiki chishitu** an alternative to **hikitu**.)

inyaka otii (*sot win*), breathless; short of breath; have difficulty breathing

inyakapwa hiki (alt. **inyaka kapwa hiki, inyakapwa kapasek**), 1. mourn; grieve (*sori, tingting sori*). **An harapa /inyakapwa hikitu/**. I am grief-stricken (e.g. at the death of a close relative). 2. sad; unhappy; sorrowful (*luk sori, luk wari*). 3. worry about; concerned about; feel sorry for (*wari*). **An /inyakapwa hikiwa/ miina**. I am worried about you. **Rii harapa /inyakapwa hikitar/**. He was deeply troubled.

inyaka sugu wopu (see **inyaka**)

inyaka upurus hiki (abbr. **inyaka upurus; tupela tingting**), in two minds; undecided; in doubt

inyaka wopu (see **inyaka**)

inyi (*banis*), 1. fence (e.g. around a garden). 2. (fig.) military formation in which the attackers form a circle around the enemy (e.g. to prevent members of the village under attack from escaping).

inyi ji (*banisim*), entrap within a surrounding barrier

ipusara kwow (abbr. **ipu kwow; basket**), sago-processing implement bag. (This is a bag in which the implements used in processing sago are carried to the work site in the forest; the implements include coconut bast for sieves and spare handles and blades for sago chopping implements.) **Mii na /ipu kwowen/ ya**. You take the implement bag.

isagwa (*spaida, sentapit*), 1. generic term for several named varieties of large, brown, ground-dwelling spiders,

[probably *Selenocosmia crassipes*] that formerly were highly-prized as a food. 2. largest of the several varieties of **isagwa** spiders. (The smaller varieties are distinguished by distinct names; the largest variety is known simply as **isagwa** or **isagwa gwadiimay**. This variety has dark stripes running along its abdomen. **Isagwa** are a sub-variety of **gwadiimay**, spider. A person lures an **isagwa** spider out of its hole by impaling one of several types of beetle on a stick, after breaking its wings off, and spinning it to cause it to emit a loud grating sound. When the spider emerges from its hole to investigate the hunter quickly pins it down with his (or her) fingers and carefully picks it up by the back so that it cannot bite him; he then binds its legs with a length of split liana. Kwoma say that **isagwa** are capable of delivering a very painful but non-lethal sting, though this has not been confirmed. Today Kwoma no longer eat spiders because they do not wish to appear unfashionable in their food habits, but formerly they baked them in leaves or boiled them. The entire animal was eaten except for its 'teeth'.)

isagwa chik i (see also **chi**⁵; *painim spaida*), go hunting (or catching) **isagwa** spiders (in the forest)

isagwa hukwiya (*spaida*), game food consisting of edible **isagwa** spiders collected in the forest

i ta (*go na i stap*), go and stay (somewhere)

iyar¹ (var. **ilar**), 1. go in; enter (e.g. a house; *go insait*). **Mii opoche /iyaretakech/!** You can't go inside. 2. arrive; reach (a place; *kamap long*). **Jon, Pita, Waniyo yecha yechi mimaka eyey Mariyawaya ma yechi karakada veyik diika /iyarewa/ apak.** John, Peter, and Wanio with their wives all just arrived here in the small canoe

belonging to Melawei (Kooyers 1974:40).

iyar² (var. **ilar**; *go ausait*), go out (e.g. of a house); go outside; to exit. **Mii opoche /iyaretakech/.** You can't go outside. **Na sabak /iyar/!** Go outside! (The sentence **Na geenyik iyar!** has the same meaning.)

iyav, 1. day after tomorrow (*hap tumora*; Kooyers 1974:13 spells this word **iyavek**, but the final **-ek** is the time marker). **Apa an ichu /iyavek/ an yakiita.** I am going now and will come back the day after tomorrow. 2. the future. (Used in this sense the term refers to any time in the future later than the day after tomorrow; *bihain*.) **An /iyav/ niwiikak ikiita.** I will go next month.

iyav nedii (*wanpela taim bihain*), a future time

i yaya (alt. **i yeechi yaya**; *go na kisim i kam, go na bringim*), go and get; bring (**i**, go; **yaya**, bring). **Na /i yaya/!** Go and get (it)! **Ada wowa boboy na /i yeechi yaya/!** Go and get the things I told you about!

i yeechi yaya (see **i yaya**)

i yeyi (alt. **yeyi i**; *go daun*), go down (e.g. a hill); get down into (e.g. a canoe, a stream; **i**, go; **yeyi**, down). **Na /i yeyi/!** You go down (the hill)! **Na hawa /i yeyik/.** Let's go down.

iyeyya (*go i kam*), 1. travel around; move around (a region); go back and forth (e.g. between a village and the forest). **Ukwi harapa ichawak eena veyi saka /i ye yatawak/.** The current is fast flowing so canoes do not travel (on the river). – **Bikpela tait na kanu i no save wokabaut.** 2. spread out; disperse; go in different directions (*go nabaut*). 3. move back and forth (as people do when dancing at a ceremony, shuffling first in

one direction then in the opposite direction).

i ye yatar ma (alt. **i ye ya tawa ma**; *pasindia*), (mod.) traveller; tourist

i ye yatawa nobo (alt. **i yatawa nobo**), much-used forest track; well-travelled track

iyi (*tumora*), tomorrow

iyi nedii (*tumora*), following day; next day

iyi yadii (*tumora long san*), tomorrow during the day. /**Iyi yadii/ rii kapo otiikiita**. He will probably do it during the day tomorrow (Kooyers 1974:29).

i yowu (see **yowu i**)

J

jabiir (*bot, sip*), (mod.) boat. (According to Bangwis informants this is a Kwoma neologism coined at the beginning of this century.)

jabor (see **neeki jabor**)

jawo (*bungim*), to encounter; come across; meet (e.g. a person on a forest track). (Kwoma report that they rarely use the term **jawo** today, preferring to use **he** for 'encounter' or 'meet'). **An iniga si nobok /jawochi/ rii kacha irek, an kacha ir**. I encountered (him) on the track; he was going one way and I the other. – *Mitupela i go bung long rod, em i go olsem, mi go olsem*. **Mii nobok inyak mima siina /jawoney/ maji bakasakech**. If you meet a woman on the track do not speak (to her).

jebwa (*mak, piksa*), 1. (a) design (e.g. a design carved on a post in a ceremonial building or a design in a bark painting). **Manay Kapay riita keyir /jebwa/**. That design was drawn by **Manay Kapay**. 2. (mod.) writing.

jebwa otii tawa ma (*man i gat save long wokim mak*), artist; man skilled at painting and carving designs (of the kind found in a fully-decorated men's house)

jecha (var. **jiicha**; abbr. **cha**; *dispela*), 1. this way; this way especially (Kooyers 1974:14). /**Jiicha/ na otii**. Do it this way (Kooyers 1974:16). 2. this; these. **Namey /jecha/ tiikiir?** Whose chairs are these? (The sentence **Cha tiikiir namey?** has the same meaning.)

jei (alt. **yopo jei**), 1. dry banana leaf; segment of dry banana leaf (*lip banana*); Kwoma traditionally made cigarettes by rolling tobacco in rectangular sections of dry banana leaf; dry banana leaf can be rolled without splitting and does not affect the taste of the tobacco.) 2. (mod.) paper (*pepa*). 3. (mod.) book (*buk*).

jei (*hangimap*), 1. hang down; dangle. **Gaba yatii /jeyiwa/**. The ghost's legs were dangling down. **Mi tapa ii boy /jeyitu/?** What is that dangling from your hand? **Ma madii jeyitar, supuk /jeyitar/**. The man's testicles were hanging down, hanging down in the hole. **Na he, hopo kata mima tapak /jei siitiwa/**. Look, a snake is dangling from that woman's hand. – *Lukim, snek i hangimap long han bilong meri*. **Apo saka /jei ichu/**. The bird is hanging (from the branch).

ji (*pasim*), 1. fasten; bind; tie (e.g. two pieces of wood together). **Mii na mi waniikaya na /ji!** Tie on your waniikaya ceremonial headband! 2. wrap; roll (e.g. tobacco in paper when making a cigarette).

jiicha (see **jecha**)

jiip (*kina*), small freshwater shell. (Kwoma use these shells for making the lime powder they chew with betel nut. People find the shells in streams in the Washkuk Hills and also obtain them

through trade with neighbouring peoples on the Sepik.)

jiiriin (*spet*), spit; saliva

jika kwow (*bilum i gat kala*), large woman's net bag decorated with dyed abstract patterns. (The most common decorative pattern consists of broad horizontal red and indigo bands. The indigo colour derives from a seed. Women hold these bags, stretched flat around loops of liana placed inside the bag, above their heads when they dance and sing outside men's houses during ceremonies. They twist them from side to side in time with the singing and drumming of the men inside the building.)

jimo jemo (*tan tan*), 1. writhe or roll (e.g. on the ground). 2. (of injured bird) to flap around (e.g. on the ground).

jimo jemo chishi (*tan tan*), move around when writhing or rolling on ground

jimo wa (*slip long beksait*), lie on the back (face up). **Napa he, asa /jimo wato/**. Look, the dog is lying on its back.

jiraba (alt. *meesi jiraba*), the lesser of the two longitudinal side beams that support the lower section of the roof on each side of a ceremonial house (see also *payi*¹)

jiraba kwatii, the set of three short posts on each side of a men's house (one at the front of the building, one midway along its length, and one at the rear) that supports the *jiraba* longitudinal side beam

jishi (*huk bilong hangimapim samting*), suspension hook (used, e.g., for hanging up net bags)

jokway (see *heebiya geyim*)

jokway ya (*wokabaut wantaim stik*), (song) walk along using a long-handled ladle as a walking stick

jumu (see *tapa jumu; yatii jumu*)

juwi (*retpela*), red; orange; yellow. (This is one of several terms for earth pigments and other materials ranging in colour from orange to burnt sienna that Kwoma use as paints.)

K

-k¹ (*laik, long, bai, mas*; suffix; **-ek** following a consonant) anticipatory marker, e.g. in order to, to, want, will (Kooyers 1974:73, 74). This marker indicates that an action is expected, anticipated or desired (Kooyers 1975:8). In suffix clusters, **-k¹**, antic., follows **-chi¹**, benefactive, **-chi²**, completive, and **-ba²**, inclusive. **An /ibak/**. I want to go too. – *Mi laik go tu*. **An /ik/ otii tawa**. I am leaving now. – *Bai mi go nau*. **Mii boy ana /hek/ yawa?** Why have you come to see me? – *Yu kam lukim mi long wanem?* **An redio /hek/**. I want to have a look at the radio. – *Mi laik lukim radio*. **An /wak/**. I want to sleep. – *Mi laik slip*. **Iyik anapa Wachiigow riita ana har woyik kata Yasi tokor harapa veyin /tak/ otiito**. Tomorrow I will use the adze **Wachiigow** gave me to begin carving the canoe the Yesan people bought.

-k² (*long*), (suffix; **-ek** following a consonant) instrument marker, e.g. by, with, through the agency of, by means of (Kooyers 1974:30). In practice this marker is often omitted if understood from the context. **/woyik/ yii** to cut down (a tree) with an adze. **Jon riiti karakada mima yikapwan Shu riita nokwapa siiti karakada /awok/ pir**. Shu hit John's small daughter with his mother's small bowl (Kooyers 1974:30). **Sii i riina /kubuk/ piwa**. She went and hit him with a stick.

-k³ (var. **-ka²**; *long*), (suffix; **-ek** or **-eka** following a consonant) locative marker

(Kooyers 1974:30), e.g. to, at, on, from. In practice this marker is often omitted if understood from the context. **Kata /mek/ tawa.** (It's) up in that tree. **Eeji nokwapa Wakarap riiti /akamak/ tawa.** My mother is staying at **Wakarap's** house. '**Siita /yechak/ i noku tokowa?**' '**Ayo, sii tokowa.**' 'Did she go to them and buy sago?' 'Yes, she bought some.' (Kooyers 1974:54). **Kata Meno ma riiti karakada asa eeta /hek/ sakar.** (It) fell on that Meno man's small dog.

-k⁴ (suffix; **-ek** following a consonant), time marker (Kooyers 1974:28). In practice this marker is often omitted if understood from the context. **Rii yato /apak/.** He is coming now (Kooyers 1974:28). **Niy /nediik/ riipa ikiita.** He will go during the night.

ka (see *eyi ka, kata*)

-ka¹ (suffix; **-eka** following a consonant), associative marker, e.g. and, with (Kooyers 1974:32). **/Rika/ /eenyika/ eeta pojaba.** His and mine (e.g. names) are the same. **Nowi akama bisnis tawa. Wowak eeta bisnis lukautim tawa ma /Yagaseka/ /Bugowika/ piiriita tawa.** We have business enterprises in our community. Two men who run businesses are **Yagas** and **Bugowi**. **An saka /riitaka/ irek.** I did not go with him. **An raiseka tawa/.** I have rice. – *Rais i stap. /yamika/ tawa poko* a thorny vine – *rop i gat nil*

-ka² (see **-k³**)

kaba¹ (*gras, gras bilong baret*), type of long-bladed water grass that grows prolifically in swamps and lagoons. (If not cut back regularly this grass chokes waterways and makes travel by canoe impossible.) **Wayawus hakaka tawa akama. Yechi i yatawa nobo /kaba/ harapa tawa. Yecha /kaba/ diigiitar.** **Weiwos** is a big village. The river they travel on continually has grass blocking

it. They continually have to cut the grass (Kooyers and Kooyers 1964a:6).

kaba² (*bumbum [bilong kokonas]*), dry branch (of coconut palm). **siiva /kaba/** a dry coconut palm branch

kaba³ (see *me kaba*)

kaba pamu (abbr. **pamu**), sprout or new leaves of the swamp grass termed **kaba**. (These leaves are used when fishing to make plugs or stoppers for **hobu** bark containers.)

kacha (*long hap*), that way (Kooyers 1974:12, 14, 36); there. **Tuwudimi ri aka /kacha/ siitiito. Tuwudimi's** two houses are over there. **Kwow apo /kachaba/ yi meyi keyatawa.** The mountain birds sat peering into the distance, weeping. (This is a line from a **Nokwi** ceremony song; it recalls the killing of the Tongwinjamb man named **Pakiyey** by a war party from **Bangwis** and **Yelogu** villages in the 1940s; see Introduction. In this context 'mountain birds' is used as a metaphor for the warriors from Tongwinjamb village who have set out in pursuit of the **Bangwis** and **Yelogu** village men following their killing of **Pakiyey** but are forced to give up the chase when they realise that the killers have escaped. The song describes how the Tongwinjamb warriors sit in the men's house at **Yelogu** village, which they have found deserted, weeping with exasperation when they see the smoke of small cooking fires the **Yelogu** people have made far off in the distance, in forest country that lies well outside their own tribe's territory and into which they dare not venture.)

kada¹ (*sais*). size; (of person) stature. **tobo /kada/** (a) short (person), or of short stature **Me tapama hega /kada/ por yiir.** (He) cut a stick the size of a finger.

kada² (alt. **akar¹**; *narapela*), other; another

kada kada (alt. **akar akar**; *kain kain, ol kain ol kain*), many kinds; different kinds. **Nowi akama, owich akama kepi. /Kada kada/ maji, akar akar maji, wayan tanak tanak.** Our region, yes it's a good region. There are very many different languages (spoken here).

kada kada boboy (*olgeta samting, kain kain samting*), different kinds of things

kadii (alt. **kenyi**). 1. count; enumerate (*kaunim*). **Mima yikapwa boyega /kadiik/ wonyak.** How could they count all the women and children?, or The women and children were innumerable. – *Meri na pikinini i no inap long kaunim.* 2. (mod.) read (*lukim, ritim*).

kadiiyi (*planti tru*), large number; large amount; plenty; innumerable (where the quantity is unspecified). **An Mosbi chishitar /kadiiyi/ hapasen yatii eejik yowutar.** When I was walking around Port Moresby my legs got very dusty. – *Taim mi stap long Mosbi na wokabaut planti graun i pas long lek bilong mi.*

kak (see **kaka**)

kaka (abbr. **kak**; *long hap*), there (Kooyers 1974:14, 16). **Eeta rii wa meejiwak eeta cheekiicheek wowa. Wowak rii eecha wor, 'E! Uku kata kepi /kaka/ tawa'.** While he was lying down and listening a cheekiicheek frog croaked. He said 'Oh, there is water out there'. **Kapo /kak/ iwa.** I think (it) went over there, or (It) might have gone over there. **/Kak/ keena yapak tawa.** It's a long way away.

kaka ya (*kam longwe*), come from a great distance; come a long way. **Kwonawa, an kaka yawa ta.** You people, I've come a long way.

kamaka (see **kamaka tapa**)

kamaka siik, detachable blade made from a pig's tusk, square-ended or rounded stone, or, today, a piece of metal pipe used on sago-pounders. (These cutting heads are hafted to the same L-shaped handles from which adzes are made.)

kamaka tapa (abbr. **kamaka**; alt. **apogow tapa, apogow kamaka tapa, nokupoko**). 1. wooden handle of instrument used to pulverise or chop the pith out of a felled sago palm trunk. 2. sago-pulverising instrument as a whole, including the handle and blade.

kamu (*blut bilong sik mun*), menstrual blood

kamu sii (alt. **kamu he**; *lukim sik mun*), menstruate; bleed from vagina. **Mima /kamu sowa/.** The woman is menstruating. (The sentence **Mima kamu hewa** has the same meaning.) **An /kamu sowa/.** I am menstruating.

kana, objective form of **kata**, that, there (**ka[ta]**, there + **-na**, obj.mar.)

kapa¹ (*poisin, musmus*), white powder which sorcerers are thought to use to poison people. (Poisoning with **kapa** powder is one of the techniques sorcerers are thought to employ. The powder is allegedly rubbed on or otherwise mixed with something the victim ingests, e.g. food or tobacco. To consume even the smallest amount of this substance is believed to be fatal. The poison causes the victim suddenly to become ill and die, or to have a fatal accident, such as being gored by a wild boar or falling out of a tree. Kwoma are unclear as to the the source of the powder but some speculated that it was made from ground-up human skulls. For a detailed discussion of Kwoma sorcery see Bowden 1987.)

kapa² (*samapim*), 1. to stitch; stitch together (e.g. two halves of a sago frond

bent over a stick when making one type of sago thatch; the fronds are stitched together with a length of split liana). 2. (mod.) sew; to patch (clothes).

kapa³ (*tarangu*), expression of grief or commiseration, e.g. Too bad!

kapa⁴ (see **kapasek**)

-kapa (*bihain*), suffix (**-ekapa** following a consonant) translatable as then, later. (Kooyers' translations [1974:40-41] indicate that this suffix is composed of **-ka**, assoc.mar. + **-pa**, fut. Note: Bangwis informants described Kooyers' specimen sentence (t) on page 41 of 'Washkuk grammar sketch' as grammatically acceptable but otherwise very inelegant.) **Adapa /tokonakapak/ miin hakiita**. I will buy it and give it to you later. (In this example **tokonakapak** is composed of **toko**, buy + **-na**, fut. + **-ka**, assoc.mar. + **-pa**, fut. + **-k**, tim.mar.)

kapakada (alt. **karakada**; *liklik*), small

kapakada akama (*liklik ples*), hamlet (e.g. that forms part of a larger tribal settlement); small settlement that lacks a ceremonial men's house

kapakada pa (see **karakada pa**)

kap aka diigii (alt. **kapasek aka diigii**; **kap aka hako**), 1. (song) rehearse (e.g. songs for a ceremony). 2. (song) make preliminary plans (e.g. for a ceremony).

kap aka hako (alt. **kapasek aka hako**; *klirim ol toktok*), 1. (song) explain clearly (e.g. the contents of a letter to someone who cannot read). 2. (song) clarify matters; sort out matters (e.g. relating to the performance of a forthcoming ceremony). 3. (song) rehearse (e.g. songs for a ceremony; alt. **kap aka diigii**).

kapak hava (*sik poison*), be ill from **kapa** poisoning (see also **kapa**¹). **/Kapak havar/, worek rii hak otiito**.

(He) was given **kapa** to consume, and became ill.

kapa hirika (see **hirika**)

kapa kiya (see **uku dabu**)

kapa meeji (see **kapasek meeji**)

kapa meeji tawa nedii, time when pain is experienced; period of pain; pain. **Mima yikapwa yimowuk otiwa nedii sii yawak sii /kapa meeji tawa nedii/ sii meejiwa**. When a woman is about to give birth she will feel the pain coming on. – *Taim meri em i laik rausim pikinini em i pilim klos tu em bai i rausim pikinini nau*.

kapa nobo (*rot bilong samap*), seam; row of stitches (e.g. that which holds the sago palm fronds together around a stick on a length of sewn thatch; see **dopo**¹)

kapa pi (see **pi kapasek**)

kapasek (abbr. **kapa**; *nogut*), 1. bad; wrong; morally reprehensible; selfish. **Diita ma hiyi yatawa ma /kapasek/**. This man is a thief, a bad man. – *Dispela man, man bilong stil, man nogut*. **yikapwa /kapasek/** a badly-behaved child. **Eeta ma piir /kapasek/ eeta boboy eeta yeechi kiya ir**. It's not good that the two men carried the things away. 2. clumsy; technically incompetent. **eyi /kapa/ kawa** to have paddled (a canoe) badly. 3. physically unattractive. 4. disfigured by disease; chronically ill person. **ma /kapasek/** a diseased man. 5. incorrect; mistaken.

kapasek haba (*tok nogut*), to curse; swear; insult; speak abusively. **Yikapwa por rii riiti awi eepi hin /kapasek habataney/ ii na riina pi!** If a child speaks insultingly to his parents thrash him!

kapasek maji (*tok nogut*), 1. offensive words. 2. objectionable statement (e.g. a statement that is false, misleading or lacks intellectual authority).

kapasek meeji (abbr. **kapa meeji**; *pen*),

1. in pain; be sore; aching (see also **meeji pu**). **Een tapa bogo harapa /kapa meejiwa/**. My elbow is extremely sore. **Een masek /kapa meejiwa/**. My head is aching.

kapasek otii, 1. to harm; damage (*bagarapim*). **Ada miina /kapasek otiikasakech/**. I have not done you any harm. 2. to do wrong; act incorrectly (*mekim nogut*).

kapasek otii tawa ma (alt. **kapasek tawa ma**; *man em i save mekim nogut*), wrongdoer; man who does wrong or harm

kapasek ow maji ba (*toktok strong, toktok long kros*), speak threateningly; threaten

kapasek sii (abbr. **kapa sii**), 1. damaged; injured; spoiled; ruined (*bagarap nogut, kisim bagarap*). **An eeji maba /kapasek sowa/**. I have suffered terrible injuries. **An maba okorama /kapa sowa/**. I am sweating profusely. – *Mi swet nogut*, or *Mi tuhat nogut tru*. 2. (of verbal expression) ungrammatical; unidiomatic (*kamap nogut*). **Diita maji sii eeta /kapa sowa/**. This expression is unidiomatic, or This expression is ungrammatical. – *Dispela tok em i kamap nogut*.

kapasek yi (see **piika yi**)

kapa sii¹ (*bun nating*), emaciated; excessively thin. **Kata asa /kapa sii/ siitiito**. Those dogs are emaciated. – *Dispela dok hia bun nating*. **Ma /kapa sii/ yichar**. An emaciated man was sitting down.

kapa sii² (see **kapasek sii**)

kapa siiniga bor (*bun nating na bagarap*), crippled; emaciated and unable to walk. **Kapay riita ma /kapa siiniga bor/ yichar**. **Kapay** was a crippled and emaciated man.

kapiira (see **diipiira**)

kapo (var. **kap**; *ating*), expression of uncertainty; probably (Kooyers 1974:36). ‘**Sii /kapo/ siitak yichu?**’ ‘**Siita kata yichu.**’ ‘Where is she sitting?’ ‘She is sitting over there.’ **Boymey maji /kapo/ apa yakiita?** (I) wonder what news will arrive now? **Ka /kapo/ Abunigi riita bato?** Is that **Abunigi** talking?

kapwa (see **inyakapwa hiki**)

kar (see **kata**)

kara (see **karakada**)

karakada (abbr. **kara**; alt. **karakar**; **kapakada**; *liklik*), 1. small; little. **karakada me** a small tree. 2. low (e.g. hill). **karakada kwow** a low hill 3. brief (period of time; *sotpela*). 4. short (distance; *sotpela*). 5. few (Kooyers 1974:13). 6. socially insignificant (*nating*). 7. young; immature (e.g. a person). 8. younger. **mowoy /karakada/** a younger sister (of a man) – *liklik susa*

karakada ma (*rabis, man nating*), a nobody; worthless person. (This is an extremely insulting term and not one that should be used to a man’s face.)

karakada pa (alt. **kapakada pa, pa tapa**; *liklik wara, han wara*), small stream; branch of a larger river

karakada yikapwa (*manki, liklik manki*), young child; toddler. (This term is used for children from the time they begin to walk up to the age of 5 or 6 when they become more mobile and start spending time away from their parents in the company of other children.)

karakar (alt. **karakada**; *liklik*), 1. small; little. 2. emaciated. **Poyi kaw /karakar/ kada**. Some of the pigs were extremely emaciated.

kareta (alt. **doreta**; *em hia*), it there; it here. (This expression is a contraction of **kar**, that + **eeta**, it.) **/Kareta/ siitiito**.

There (or here) it is, or It's standing there. – *Em i sanap.*

ka riibor (*em yet*), an emphatic form of **riita**, he. **Worek /ka riibor/ eecha wor**, 'Nareboy, dii ada.' So he said, 'Friend, it's me.' – *Em i tok*, 'Pren, mi hia.'

karuka (var. **karukwa**; *lang*), generic term for several varieties of biting flies (see also **amaruka**)

kar ya i (*kam i go*), go by; pass by (**kar**, that; **ya**, come; **i**, go)

kar ya yowu (alt. **kata ya yowu**, **kata yowu**, **ka ya yowu**; *kam i go*, *kam i go pinis*, *kam i go antap*), go by or pass by (where the person passing by is travelling either along level ground or climbing uphill). **Rii /kar ya yowu ichu/**. He has passed by and is going uphill. – *Em i kam i go antap*. (The sentence **Rii kata ya yowu ichu** has the same meaning.) **Rii /kar ya yowu/**. He has passed by, or He has just gone by. – *Em i kam i go*. (The sentence **Rii kar ya yowutu** has the same meaning.) **Nama /kar ya yowutu/?** Who was that who just went by? (Alternative sentences with the same meaning are **Nama kata ya yowu?** and **Nama ka ya yowu?**)

-kasakech (abbr. **-kasak**; **-kasa**; **-sakech**; *no*; suffix; **-ekasakech** following a consonant) tenseless negative marker. (The Kooyers also occasionally write this suffix as a separate word; Kooyers 1974:74.) **Rii /kumwoyekasakech/**. He has no younger brothers. **An i /nediikasakech/**. I don't have a departure date. – *Mi no gat taim bilong i go*. **Si ma /kepikasakech/**. Our husband is not a praiseworthy man. **Si mabiya /meejikasak/**. She can't hear (literally, Her ears don't hear. This is the idiomatic form.) **Mii /ikasakech/**. Don't go (Kooyers 1974:51).

kasaw maji, a whisper

kasaw maji wo (*toktok isi isi*), speak in whispers; to whisper

kasiya (var. **kasila**; *luk stil*), reconnoitre secretly. (This term refers to the traditional practice of a warrior from a war party waiting in the forest outside a village preparatory to attacking it secretly entering the village for the purpose of obtaining some household object such as a piece of firewood to take back to the other warriors. To be able to obtain an object from a village about to be attacked without being seen was regarded as a highly auspicious omen and a sign that the attack would be successful.)

kata (abbr. **ka**; var. **kar**), 1. that (Kooyers 1974:14); those (*em*, *dispela*). **/Ka/ riita pa kiya soriito**. That river is a torrent. (In this sentence **kata** would be an idiomatic alternative to **ka riita**.) **/Ka/ saka meejiwak**. It (e.g. a dog) doesn't hear. **'/Ka/ boymey boboy?'** **'/Ka/ apo.'** 'What is that (over there)?' 'It is a bird.' **'/Ka/ boymey ma?'** **'/Ka/ Nukuma ma.'** 'Who is that?' 'That is a man belonging to the Nukuma dialect-group.' **Mashi apo kaw /kata kata/ akabak yichar eeta sokwa ir**. Previously those birds were all sitting on that house but then flew away. **/Ka/ ri hi boymey?** What is the name of that? **'/Kata/ mima piir namey mima?'** **'Yowujasu riiti mima /ka/ piiriita.'** 'Whose wives are those two women?' 'They are Yowjasu's wives.' 2. there (*long hap*). **Kwatii na /karek/ ye seechi**. Take the post and put it over there. – *Kisim dispela post na putim long hap*. **Rii /kata/ wato**. He's lying over there. **Tuwudimi ri aka /kata/ siitiito**. **Tuwudimi's** house is (standing) over there.

kata heyi (*longwe liklik*), there in the distance. **/Kata heyi/ way aka ii way Tuwudimi riitiba**. That house way over there in the distance is **Tuwudimi's**.

katak (*long hap*), on that side (**kata**, that; -k, loc.mar.; contrasts with **eetak**).

-ka tawa, (**-eka tawa** following a consonant) the suffix **-ka**, assoc.mar. followed by **tawa** (or **sowa**), be, is translatable as, e.g., with, has. (The Kooyers occasionally write this expression as a separate word, **katawa**, and also as the suffix **-katawa**.) **Sii /hokwaka tawa/**. It (the story) has songs (in it). – *Em i gat singsing bilong en*.

kata ya yowu (see **kar ya yowu**)

kata yepa giireba (*sait bilong wara long hap*), far side (e.g. of river or lagoon; contrasts with **diita yepa giireba**)

kavakava paka (*rausim*), brush off; clean off; dust off (e.g. dirt off feet). **Miiti yatii cher na /kavakava paka/ wochi na yasaya**. Clean the dirt off your feet then come inside. – *Yu rausim graun long lek bilong yu na kam insait*.

kavakava poy (alt. **panebiya poy**; *tromoi*), throw away; jettison; wipe off (e.g. food scraps off a plate). **Na pak ye i /kavakava poy/**. Take (the food scraps) to the river and throw them away. – *Kisim pipia long wara na tromoi*.

kaw (*hap*), 1. section; segment; portion. **nedii /kaw/** the central section. 2. few. **/Kawebaka tawa/**. Only a few remain, or Only a few are still in existence (**kaw**, some + **-ba**, only + **-ka**, assoc.mar.; **tawa**, be). **Apo /kaw/ saka yichawak kata aka**. There are no birds sitting on that house.

ka warek (*longwe*; *narapela hap*), distant; long way off. **Rii /ka warek/ eemeek yato**. He is coming from a distant place.

ka warek eem (*ples i stap longwe*), distant place; place a long way away

kawka, 1. again (Kooyers 1974:43); once more (*gen*). The spelling of this word is

the Kooyers'; a better spelling might be **kaweka**.) **Boyewak mii /kawka/ meejiken otiito?** Why do you want to hear (it) again? 2. without interruption; continuously (*yet*). **Harapa sowa /kawka/ yatar**. The strong winds continued to blow, or The strong winds blew continuously. 3. more; once more; further (*moa*). **/Kawka/ yeechi heechi**. Get some more and add (them, e.g. objects to a pile). – *Kisim sampela moa na putim*.

kaw kada (*liklik hap*), small portion

kawka i (*go yet*), go further; keep going

Kawoga (= Kaunga; see **Wan Sobo**), Kwoma name for the people at Yelogu and, by extension, other Kaunga speakers (see Introduction)

kay (see **kay kwoya**)

kaya (*brukim*), to cut; tear; split (e.g. skin). **sapi kaya** to split the skin

ka yapa (alt. **kayek**, **ka warek**; *longwe*), long way away; a great distance away. **/Ka yapak/ tawa**. It's a long way away.

ka ya yowu (see **kar ya yowu**)

kayek¹ (*maski*), no matter; of no importance; unimportant. **Asa kapasek. /Kayek/, na sowak rabo**. (It's) a worthless dog. No matter, kill (it) and throw (it) away. – *Rabis dok. Maski, kilim na tromoi. Na mii na /kayek/ rabo*. No matter, you throw it away. – *Maski, yu tromoi. Na /kayek/ heechi, boboy kapasek*. Leave it alone, (it's) a horrible thing. (The sentence **Na heechi, boboy kapasek** has the same meaning.)

kayek² (alt. **ka yapa**; *longwe*), long way away

kayek sii (*maski*), of no importance; unimportant; irrelevant. **Awi eepi piir sa /kayek sii/; dii an harapa ma riina hak**. Mother and father are not important; I'm going to give it to the big

man. – *Maski long papa mama; mi bai mi givim long bikpela man.*

kay kwoya (*kirap, tait*), become erect.
Eer /*kay kwoyawa*/. (His) penis became erect.

ka yowu (*antap*), up there; up above. **Si aka kata siitiito, ri /ka yowu/ siitiito een dii yeyi siitiito**. Our (two) houses are over there, his up above and mine down below.

-kech (*no kan*), (suffix; **-ekeh** following a consonant) adversative present marker (Kooyers 1974:74; 1975:11); indicates that an action should not be done. **Mii opok yopo sapika /atakech/**. You mustn't eat the banana with its skin on. – *Yu no kan kaikai banana wantaim skin. Mii geenyipoko opoche /iyaretakech/*. You mustn't go outside. – *Yu no kan go ausait*.

kechi (see **kechi keya**)

kechi inyakapwa hiki (*sori long*), sorrowful; grief-stricken. **An miita /kechi inyakapwa hikitu/; miipa hakiita**. I am grief-stricken, for you are about to die. – *Mi sori long yu; bai yu dai*. (In this sentence **mii kapa hakiita** would be an idiomatic alternative to **miipa hakiita**.)

kechi keya (*sori long, tingting long samting na krai*), 1. keen; mourn; weep mournfully; lament. **Eyey ma mima ye eeka tari ye diita mima siita /kechi keyatar/**. Every person there was mourning and crying for this woman. 2. weep for (something).

keen (see **keena**)

keena (abbr. **keen**), 1. in particular; particular (Kooyers 1974:22,61; *yet*). **Yechi /keena/ yo**. It's their responsibility in particular, or It's their responsibility. – *Em wok bilong ol. Si /keena/ Kwoma*. We two are Kwoma (speakers). **Ye /keena/ tawa**. They are

there. **Dii /keena/ kapo nama?** Who is this (person)? (In this sentence **keena** is optional.) **Riipa /keena/ otiichi ye ikiita**. He's the one that will do it and take it away. **Kak keena /yapa/ eemek tawa**. It's a very long way away. – *Em i stap longwe*. 2. distinctive; different (*narapela*). **Ri tapa /keena/**. His painting style (lit. hand) is distinctive.

keena keena (*narapela narapela; wan wan*), (of several entities) different; distinct (see also **saniga saniga**). **/Keena keena/ tawa. Nayim siik keena, bodiwa keena, keyihapa keena, nokunow keena**. There are several distinct (colours). There is red, yellow, black and white.

keerish poy (*skinim kok*), retract foreskin; pull foreskin back. (Kwoma do not practise male or female circumcision.)

keerokwo (*rausim*), get rid of. **Heebiya uku napa /keerokwo/!** Get rid of the water lying around in the coconut shells!

-ken (*long*; suffix; **-eken** following a consonant) to; in order to (Kooyers 1974:17. According to Kooyers this suffix is composed of **-k**, antic. + **-en**, obj.mar.) **Rii sokwana boboyen /heken/ eena eeka yichar**. He sat there to see what would happen (Kooyers 1974:71). **Miita /otiiken/ otiina boboy na ameya otii!** Do what you intend to do quickly!

kenyi (alt. **kadii**), 1. count; enumerate (*kaunim*). **Miita /kenyi/ he cheeny shasha tawa**. You count the bundles. **Ma boyega secha /kenyik/ wonyak?** How could a person count them all? – *Bai yu kaunim olsem wanem?* 2. (mod.) read (*lukim, ritim*).

kepi! (*gutpela*), 1. good. **Nobo /kepi/ tawa**. The track is good. **Eeta /kepi/**. That's good, or That's all right. **Tapabaka tawa yikapwa eeta yikapwa /kepi/**. A generous child is a

good child. **Eeta /kepi/ rii yawa**. It's good he came (Kooyers 1974:68). 2. right; correct; morally praiseworthy (*stret*). **Napa /kepiba/ ta**. (You) must behave correctly. 3. physically attractive. **mima /kepi/** an attractive woman. 4. healthy; well. 5. (of colours) bright. (Brightness is a greatly-admired quality in colours; because European paints are generally much brighter, and more durable, than their indigenous counterparts Kwoma artists use store paints whenever they can obtain them.) 6. straight (e.g. a track; *stretpela*).

kepi² (see **ma kepi²**)

kepi a (see **kwoya a**)

kepi aka diigii (*skelim ol toktok nau*), (song) prepare in detail (e.g. for a ceremony; see also **kap aka diigii**)

kepi apo diigii (*tok tru nau, toktok redi nau*), (song) specify precisely (e.g. the date on which a ceremony is to begin)

kepichi (*wokim pe, givim pe bilong man i dai*), make a death payment (see also **ma kepi²**). **sobota /kepichi/** to give a **sobota** death payment. (For information about Kwoma death payments see Bowden 1988.)

kepi he (alt. **kepi sii²**; *luk gut*), 1. attractive; look attractive. **Diita Wayipanayi korobo rii /kepi hewa/**. The men's house **Wayipanayi** was strikingly attractive (aesthetically). (In this sentence **eeta kepi sowa** would be an idiomatic alternative to **rii kepi hewa**). 2. look well; be healthy.

kepi pi (var. **pi kepi**; *gutpela blut*), good or normal blood. (Kwoma believe that a man's blood becomes progressively colder or 'bad' due to daily contact with especially cold entities, such as very cold water, stale or cold food, and women. Formerly, to maintain their health men periodically bled themselves and replenished their bodies with good,

'hot', blood by eating freshly cooked, hot foods. Men let blood by making deep incisions in their tongues and penises. Although women are thought to be cold as a category relative to men, they too are capable of becoming even colder than they normally are by coming into contact in mundane settings with other cold objects, but unlike men they have the capacity to rid themselves of their cold blood on a regular basis by natural means, by menstruating.)

kepi sii¹ (*pasim han*), 1. make peace pact with an enemy tribe; make peace. 2. resolve a conflict; bring a conflict to an end.

kepi sii² (alt. **kepi ta**; *kamap gutpela*), 1. become well; become healthy; recover (from illness). **Apa sii /kepi/ sowa**. She's well now. (In this sentence **tawa** would be an idiomatic alternative to **sowa**.) 2. be attractive (alt. **kepi he**).

kepi ta (alt. **kepi sii²**; *stap gut*), 1. be well; 2. be all right. **Ye kapo /kepi tawa/?** Are they all right? – *Ol i stap gut?*

kesin (*wetsan*), 1. sand; gravel. 2. sandbank (in river). **/Kessin/ sokwawa**. A sandbank appeared.

keya (var. **kela**; *krai*), 1. cry; weep; sob. **Apoko rii Meno akamak heechi iwak, wowak sii eena /keyato/**. (Her) father has left for Meno village, that's why she's crying. 2. (of bird) call; screech (*singaut*). 3. (of flute) sound; call (*singaut*). **Danyipi /keyato/**. The flute named **Danyipi** is calling.

keya keya ya (see **keya ya**)

keyamuk (*wara bilong ai*), (a) tear; fluid material secreted from the eye

keyamuk saka (*wara bilong ai i pundaun*), weep (**keyamuk**, tear; **saka**, fall)

keyaniga chichawa hokwa, (a) lament; song sung in mourning

keyapi (var. **kelapi**; alt. **magiir hek**; *hap kas*), the children of a woman who already has children by a man in another clan. (The woman's children by the previous husband are termed **mayama** with reference to the second, who are **keyapi**. The male members of such maternally-related half-sibling sets, even though members of different clans, are expected to help each other with economic activities such as gardening and house-roofing, just as clansmen do, and the sons of the woman's previous husband(s) are entitled to a nominal share of the bridewealth payments for their younger half-sisters.) **siita /keyapi/ tayer yikapwa** her second set of children – *hap kas pikinini bilong en*

keyapi kiya (*karim beksait long, karim bihain long*), have a child by a woman who already has children by a previous husband belonging to another clan. (An equivalent expression is **keyapi tay**; *sanap beksait long*.) **ada /keyapi kiyawa/ yikapwa** my children by a woman who already has children by a previous husband in another clan

keyapi tay (see **keyapi kiya**)

keyapo¹ (*bilas*), 1. painted face design (worn by men and women during ceremonies). 2. decorative marking (e.g. on a butterfly's wings).

keyapo² (*marila, pupulu*), magical substance or entity (e.g. a leaf. Magical substances are consumed by, or rubbed on, persons, animals and other objects in different contexts. During the **Hadiipiya** male initiation ceremony the initiates are given substances to eat to ensure that they acquire all the skills traditionally required of men, such as the ability to hunt pigs and fight in warfare. Pet dogs are also fed magical substances to make them effective hunting animals. Magical

substances are rubbed on, or chewed and then sprayed over, ceremonial sculptures during rituals to impart supernatural power to them, power that the spirits represented by the sculptures use to the benefit of the community that owns them.)

keyapochi (abbr. **chi**), 1. decorate; put on decorations (*bilasim*). 2. impart magical power (e.g. to a ceremonial sculpture, animal or person; *putim paua*).

keyapochi siitii, be decorated (e.g. a man or woman at a ceremony)

keyapo map, love magic (of the kind practised by men on women). **Rii siiga kapa otii tawa ma, /keyapo map/ otii tawa ma**. He is a sorcerer and practitioner of love magic.

keyapo neekiiriya (*marila i kol*), lose aesthetic appeal; become dull; become aesthetically unattractive; lose magical power (**keyapo**, magic; **neekiiriya**, become cold. The aesthetic appeal of men to women – but not the reverse – and the aesthetic impact of objects such as ceremonial sculptures or fully-decorated ceremonial houses is not attributed to the person's, or the object's, intrinsic aesthetic qualities but to the magic substances that are applied to them when they are decorated ceremonially, or constructed. See also **hirika**.)

Keyava (alt. **Kelava**; abbr. **Keyav, Kelav**), name of one of the Kwoma totemic divisions. (Kooyers, e.g. 1974:37, spells this name both **Keyav** and **Kiyav**.)

keyava keyapo, the practice of giving male children portions of the cooked flesh of an outstanding enemy warrior killed in battle to impart to them some of the man's great strength and fighting ability

keya ya (alt. **keya keya ya**; *krai i kam*), approach crying or wailing

keyi¹, 1. make a mark (e.g. with a stick on the ground; *makim*). 2. draw or paint a design (e.g. on bark or a post; *makim*). **Jebwa /keyi hamawa/; upurus tawa**. The designs have been painted; (only) two remain (to be done). 3. (mod.) write (*raitim*).

keyi² (var. **keli**; *lain saksak*), sago stand; grove of sago palms (gramm.fem.). **/Keyi/ si hi Nokumiyo**. The sago stand's name is **Nokumiyo**.

keyi³ (see *apoduwan keyi, neer keyi, keyihapa*)

keyibo (*skelim*), to sort. **No now kow iiviiwey akamak ye yichi wochi no /keyiboto/, kepi kaka yichiwa, kapasek keena yichiwa**. When we harvest yams we take them to a (yam storage) hut and sort them out, placing the good ones on one side and the damaged ones on the other. – *Taim mipela dikim mami mipela save bringim long haus na skelim, gupela putim long narapela hap, nogut putim long narapela hap*.

keyibo ya, push or elbow one's way forward (e.g. through a crowd)

keyiha¹ (var. **keliha**; *blak, kamap blak*), 1. black; dark. 2. become dark; darken. **Wayi /keyihato/**. Black clouds are approaching, or Rain clouds are forming. – *Ren i blak nau. Hogo sowak meyi hewak uku nobo wayi yatawa eem, uku nobo pa sowa, eeta /keyihawa/*. When the light began to fade in the late afternoon (he) cast his eyes in the direction from which the rain usually comes, in the direction from which storms derive, and saw that (the sky) had darkened. **Kiipiika /keyihato/**. The leaf has turned black. – *Lip i blak*.

keyiha² (var. **keliha**; *doti*), dirty; filthy. **Maba /keyiha siitiwa/**. **Na i uku ya poy!** (You're) filthy. Go and wash!

keyiha boboy (*samting i gat doti*), dirty thing; a thing black with dirt

keyihapa (abbr. **keyi, keli**; var. **kelihapa**; alt. **keyihawa**; *blak, blakpela*; see also **keyihapa now**), black; dark; dark colour. (Kwoma use the term **keyihapa** for all dark colours regardless of hue, such as dark blue, dark red, dark brown, dark green. Note that Kooyers spells this word **kehapa**. The spelling in the sentence below has been amended.) **Neer yeerek /keyihapa/ tarek, apa apoma tawak, iyik /keyihapa/ kawka takiita**. Yesterday the sky was blue, today it's white, and tomorrow it'll be blue again (Kooyers 1974:43).

keyihapa now (abbr. **keyihapa**; alt. **now keyihapa, now keyi**), 1. black paint; black pigment used to make paint (*blakpela graun, blakpela pen*. Kwoma make black paint from a clay. In painting on bark or wood Kwoma use black as undercoat; the three other colours used in painting, white, red and yellow, are painted over it). 2. ash; charcoal; object burnt in a fire (*sit bilong paia*; see also Whiting 1970:188). 3. earth blackened by fire (e.g. in a garden; *blakpela graun*).

keyihawa (see **keyihapa**)

Keyinokor Masalaka (see **Wan Sobo**)

keyi saga (see also **now saga**), household utensils associated with sago production (e.g. sago storage pots, sago processing implements; see also **now saga**)

keyi suwubiir (abbr. **keyi suwur**; alt. **wayi keyi suwubiir**; *blakpela klaut bilong ren, klaut i blak*), (of sky) darken with storm clouds. **/Keyi suwubiireto/**. (The sky) is darkening with storm clouds.

ki (see **kicha**, **kichi**, **kiyapaka**)

ki aka (see **kow ki aka**)

kicha (abbr. **ki**; *yutupela*), you two (second person dual pronoun, subjective form; Kooyers 1974:14). /**Ki/ na kwowen ya**. You two take the net bag. /**Ki/ boy maji bak?** What do you two want to talk about?

kichi (abbr. **ki**; *bilong yutupela*), your two (possessive form of **kicha**, you two; Kooyers 1974:14)

ki huwu (see **hukwiya huwu**)

kii (*singaut*), (of dog) to bark; bark at. **apo /kiita/ asa** a dog that habitually barks at birds

kiiba (see **yopo kiiba**; *stik*), stem (of banana plant). (The spongy stem of the banana plant when crushed is used, among other things, for washing dirt, dust and any loose paint off sculptures before they are repainted at the beginning of a ceremony.)

-kiich (see **-kiita**)

kiika (*binatang bilong wara*), edible winged insect, probably the mayfly. (These insects swarm on the Sepik at certain times of the year and river people catch them in great numbers. After smoke-drying them they trade some of their catch with Kwoma in exchange for sago, betel nut and other forest products. The trading takes place at intervillage markets.) /**Kiika/ sokwak otiwa nedii wovey sowukey eeta mashi podar podar eena awa. Komasa eeta opoy harapa sokwawa, wowak pak tawa ma ye iwey eeta opoy yeyakwashii, dowudii, gubu kiipiika eeka sowakwowa. Komasa yayawey gubu shabak jichi, noku shabak jichi, wochi hik seechiwa.** When the **kiika** season begins **sowukey** birds eat the first few to appear. Later when they swarm in great numbers people living

along the Sepik go out (on to the river in canoes) and kill them with house brooms, mosquito swats and bundles of *pitpit* leaves. They bring them back (to their villages), wrap them in the flower sheaths of *pitpit* grass and sago palm and place them in fires (to cook). – *Binatang bilong wara i laik kamap, i save kamap wanwan pastaim na blakpela pisin, liklik, tokples mipela save kalim sowukey, na tok pisin mipela tok blakpela pisin, em i save kaikai pastaim dispela namba wan binatang i kamap. Bihain nau em bai i kamap planti tru bai i karamapim wara, oke ol man long wara ol i save kisim brum i go na putim kanu ol i kilim pinis orait ol i kisim. Ol i kilim kilim kilim pinis binatang orait ol i pasim long lip bilong pitpit, lip bilong saksak, na ol i smokim long paia.* (This Kwoma text was recorded on audio tape by Donald Laycock at Ambunti in September 1959, but not transcribed or translated at that time. The speaker was **Tiipayiman** of Washkuk village, then aged about 22. The Tok Pisin translation was made in January 1994 by Councillor Paul Martin of Bangwis village.)

kiikiichi (*paitim*), to beat; strike

kiikiir (*raunim*), drive forward (e.g. wild pigs through long grass towards a line of spearmen)

kiikiir chishi (*raunim, raunim nabaut, raunim em i go*). 1. chase (e.g. a child chasing another during play). 2. chase away (e.g. a dog, by running after it). **Ruibaga siin /kiikiir chishir/, heechirek sii eeta heechir. Akii ir kwashik.** He chased after her and she left. Being frightened (she) ran off into the forest. 3. attack (with the intention to kill, e.g. a dog a chicken).

kiikiiriina (*strong*), tightly; firmly. **Na eyey neeki /kiikiiriina/ siitiichi!** Grab

hold and hang on tightly! – *Holim pas strong!*

kiikiir poy (abbr. **kiikiir**; *rausim*, *raunim*), chase away; drive away; get rid of. **Apochoko na /kiikiir poy/!** Chase the chicken away! – *Rausim kakaruk i go!* **Mii boyewak an /kiikiir poyetu/?** Why do you want to get rid of me? – *Bilong wanem yu laik rausim mi?* (In this sentence **kiikiiretu** would be an idiomatic alternative to **kiikiir poyetu**.)

kiikiir poy paka (*rausim nabaut*), chase away and scatter (e.g. chickens making a nuisance of themselves around a house)

kiikiita (*tait, strong*), rigid; stiff; taught; firm. **Diita ma ri maba eeta /kiikiita/siitiichiwa.** This man's body is stiff. – *Skin bilong dispela man em i strong olgeta.*

kiimiiga (alt. **kiipiika**; *lip*), leaf (of breadfruit tree). **wachii /kiimiiga/** a breadfruit tree leaf – *lip bilong kapiak*

kiiniirii (*pailap*), 1. make crashing noise (e.g. a tree blown over in a storm); fall noisily. **Me kata saka /kiiniiriiwa/, an meejiwa.** I heard a tree crash to the ground. – *Wanpela diwai pundaun na pailap, mi harim.* 2. make loud rumbling noise (e.g. a plane passing overhead).

kiipa (*drai*), (of fluid) dry out; dissipate (e.g. by evaporation or sinking into ground); drop (in level); go out (Kooyers 1974:29). **Uku /kiipato/.** The water is drying out.

kiipa hama (*drai olgeta*), (of water such as in river, lagoon) dry out completely

kiipiika (*lip*), mature leaf (of tree; gramm.fem.). **mogisa /kiipiika/** a mature leaf of the **mogisa** tree

kiirakwu (see **hako kiirakwu**)

kiirii (*sikirapim*), 1. to scratch (e.g. an itch). 2. scrape; take scraping (*tekewe, sapim, sikirapim*), 3. scrape out (e.g. food left at the bottom of a pot).

kiiriidii (*dai pinis*), die; stop breathing and die. **Ma eeta /kiiriidiichiwa/.** The man has (stopped breathing and) died. – *Man i lusim laip bilong en, or Man em i no moa pulim win.*

kiiriika (alt. **kiiriika mowoy**; *susa*), term a man uses collectively for his married sisters and their husbands (persons he refers to individually as **mowoy**)

kiiriika mowoy (see **kiiriika**)

kiiriika yi ruwoy (*susa kanderi*), term a man's uses collectively for his married sisters and their husbands (persons he refers to individually as **mowoy**) as well as his sisters' children (persons he refers to individually as **ruwoy**)

kiirii kepi (*klinpela, no gat liklik doti bilong en*), clean; pure; clear (e.g. water). **uku /kiirii kepi/** clean water **Uku /kiirii kepiban/ na a!** Drink only clean water! (In this sentence the suffix **-ban** is optional; this consists of **-ba**, only, + **-n**, obj.mar.)

kiiriirii neechi (*kalap i go daun long wara*), (of bird) swoop down to the surface of a stream or pool and splash around in the water. **Apobinya sii yeyi /kiiriirii neechichi/ ya ya sokwatar.** The **apobinya** bird flew down, splashed around (in the water) then flew back up. (*Apobinya em i kalap i go daun long wara kam antap.*)

kiiriisiiposii (*rabis*), 1. poor; destitute; starving. 2. worthless; of low status. **Kata ma rii /kiiriisiiposii/ chishitu.** That man is walking around destitute.

kiiriisiiposii tawa ma (*rabis man*), person without wealth and other possessions; poor person; person of no social standing; worthless person.

kiiruku (*tekewe*), to peel (e.g. a mango fruit)

kiiruku kiriba (abbr. **kiriba**; alt. **kiiruku a kiriba**; *mango*), mango tree (also

referred to as **tapa kiriba**), the fruit of which is eaten. (Kwoma distinguish two types of **kiriba** trees, the **kiiruku kiriba** or mango, the fruit of which is peeled before eating, hence the name **kiiruku**, to peel; and the **tiirikwo kiriba** or Malay Apple tree, the fruit of which has a hard shell that must be cracked open before the contents can be eaten, hence the name **tiirikwo**, crack open. Both types of tree are long-lived and Kwoma cultivate them in villages for their fruit. Unlike coconut palms which are soon overgrown and killed by other forest trees if not tended, **kiriba** trees continue to grow for many decades after a village has been abandoned and the site has reverted to forest. Isolated **kiriba** trees in the forest are a sign, Kwoma say, that people once lived at the site.)

kiisii (*sapim*), scrape off; cut away. (This term refers to such acts as cutting weeds off at ground level with a sharp-edged implement such as a shovel, cutting the thick bark off the back of a dried sago branch midrib with an adze so that the midrib can be flattened out and used a surface on which to paint, and scraping the skin off a yam with the edge of a knife.)

-kiita (alt. **-kiich**; *bai*; suffix; **-ekiita** following a consonant) indicative future tense marker, e.g. will, can (Kooyers 1974:28, 74; 1975:11). **Nopa boyen /otiikiita/**? What will we do? – *Bai mipela mekim wanem?* ‘**Mii iyi siitak /ikiich/**?’ ‘**An iyik Wachiigow riina hek /ikiich/**.’ ‘Where will you go tomorrow?’ ‘I will go to see **Wachiigow**.’ **Anapa Tiliimok ye /ikiich/ Sade hogok**. I will take it to **Tiliimo** (village) late Sunday afternoon.

kiita sokwa, (of dog) run up a hill barking (see also **kiita yeyi i**)

-kiitawak (suffix; **-ekiitawak** following a consonant), negative future tense marker

(Kooyers 1974:74; 1975:11) normally preceded in the same sentence by **saka**, not. Translatable as will not, would not, or cannot. (Bangwis people commonly pronounced this suffix in two clearly distinct parts: **-k + tawak**; the spelling here is Kooyers’.) **Eeta eeji akar ma sakapa /yakiitawak/**. What belongs to me no other man can take. – *Samting bilong mi narapela man i no inap kisim*. **Miipa saka /ikiitawak/ ada ik tawa eem**. You can’t go to the place where I am going.

kiita yeyi i, (of dog) run down a hill barking

kiitii¹ (*pasim*), to tie; tie to

kiitii² (see *miyi kiitii*)

kiitiiwa awa (*tanget*), length of string with knots tied in it (e.g. used as a mnemonic device, where each knot indicates one night that must pass before an event is to take place)

kiitii ya (see *mima ya*)

kiivii (*karamapim, planim*), 1. to plant; cover over with earth (e.g. a yam tuber in a hole in a garden; see also **chi⁷**). **An now kow /kiiviitu/**. I am planting my yam garden. or I am planting yams in my garden. **Kwow nowek eeji apoko, eeji nokwapa, piiritaka adaka iyik kowen /kiivikiita/**. Tomorrow I with my father and mother will plant yams in the garden on the mountain (Kooyers 1974:39). 2. put down into (e.g. an object into a stream; *putim i go daun*).

kiki¹ (*stap*), stay. **Sii /kikibataken/ yar**. She came to stay with us too (Kooyers 1974:47. When discussing Kooyers’ sentence with a Bangwis informant the latter could make no sense of the second word until a clear break was introduced between **kikiba** and **taken**.)

kiki² (*olgeta, wantaim, olgeta wantaim*), all; all together. **Diita nomoya me**

sakapa adaba yesokwa tawak. *Nota /kiki/ apa yesokwakiita wochi ye yowu seechikiita.* I alone cannot lift this heavy log. We will all lift it together and set it up in position (on top of the post). – *Dispela hevipela diwai mi wanpela i no inap. Yumi olgeta bai i litimapim na putim antap.* *Na /kiki/ otiichi yaya.* Finish doing it for him and then bring it.

kikiba (alt. *kwoyaba; amamas tasol*), joyful

kikiba ba (alt. *kwoyaba ba; amamas na toktok wantaim; toktok gupela dasol*), speak joyfully; be full of praise (for something)

kikibak (*wantaim*), 1. together (Kooyers 1974:53); in unison. **Ma ye eyey /kikibak/ uwa yesokwa tar.** They all shouted in unison. **Piiriita sa otiitanak, notaka eeji nowen /kikibak/ chicha.** They must do it then work together with us to plant my garden (Kooyers 1974:53). 2. same; identical (qualitatively). **Eeta /kikibak siir/.** (They) were all identical (in size). (In this sentence **kiki** would be an idiomatic alternative to **kikibak**.)

kiki sii¹ (*inap, inapim, inap pinis*), sufficient; adequate; enough. **An Kwiyabu ri kepi yari yaya yichi an ma kenyir wochi komas homachir. Wori eeta /kiki siir/.** When I received Kwiyabu's death payment and had brought it (home) and laid it out I counted the men entitled to receive a share and then divided it up. There was sufficient (for everyone to receive a share). – *Mi kisim het pe bilong Kwiyabu, mi kisim i kam na mi kaunim olgeta man na mi skelim. Em i inapim olgeta. Eeta /kiki sowa/.* There was enough (food for the guests). – *Em i inap pinis. 'Kapo apa /kiki siikiita/?' 'Ayo, eeta /kiki sowa/.' 'Is it enough (money to pay for something)?' 'Yes, it's enough.'* **Sicha eeta /kiki sowa/.** We

can, or We are adequate to the task. – *Mitupela inap.*

kiki sii² (*wantaim, stap wantaim*), with; be together with. **Miipa saka adaka /kiki siikiitawak/.** You can't stay with me. – *Yu no inap wantaim mi.*

kiki yeba i (*bung wantaim na wokabaut*), (of several people) set off as a group

kinawa (*yutupela!*), you two! (This is a variant of **kicha**, the second person dual pronoun. It is used to attract the attention of two people.)

kiny (*sapim*), 1. put point on (e.g. a flying fox bone by filing one end on a stone so that it can be used as an awl). 2. shape into a concave-edged wedge (e.g. the top of a house post on which a horizontal beam sits; the edge of the wedge is made slightly concave so that the beam, which is not otherwise attached to the post, will not roll off). **An kwatii /kinyek/ ichu.** I am going off to shape the top of a post.

kinya (var. **kina; yutupela**), objective form of **kicha**, you two (**ki[cha]**, you two + **-nya**, obj.mar.)

kinyi¹, 1. tail (of animal; *til*). **asa /kinyi/** a dog's tail. 2. the downhill or lower end of something (e.g. a garden; *as*). 3. lower of two entities (*daunbilo*). **Ye kata /kinyi/ nobok heyi ichu.** They are travelling along the lower track. – *Ol i go long rot daunbilo. Wigawi ow /kinyik/ yatawa.* The enemy warrior **Wigawi** is approaching along the lower track.

kinyi², shiny; polished (e.g. a wood surface that has been made smooth and rubbed with **kwar** tree oil)

kinyi nobo (*rot i stap daubilo*), lower track; track running along the base of a hill

kiriba (see **kiiruku kiriba, tiiriikwo kiriba**)

kiriba siik, 1. fruit of mango tree (*mango*; see also **kiiruku kiriba**). 2. fruit of Malay apple tree (*laulau*; see also **tiiriikwo kiriba**).

kisokwa (see **inyaka kisokwa**)

kiya¹ (*karim*), 1. carry on the shoulder; carry (Kooyers 1974:18). (Men carry heavy loads, e.g. posts, resting on their shoulders. Women carry loads on their backs in net bags hanging from their heads. Neither sex carries objects in the manner customarily associated with the other sex. To do so would be considered ludicrous.) **Sicha /kiyak/ mii na yepak an yepak sicha /kiya/ ik**. We two will carry it together, you on one side and me on the other. – *Bai mitupela karim, yu karim hap, mi karim hap, mitupela i go*. **Eeta ma piir kapasek eeta boboy eeta yeechi /kiya/ ir**. It is not good that the two men took the things and carried them away. 2. hold; have in one's possession (e.g. a lime gourd). **wiyopu /kiya/ to hold** (under the arm) a **wiyopu** type of lime gourd

kiya², 1. give birth; bear (a child; alt. **yimowu**; *rausim [pikinini]*). **yikapwan /kiya/ to give birth** to a child. 2. (of man or woman) have a child (*karim pikinini*).

kiya³ (*kukim, kukim long sospen*), cook by poaching (i.e. by boiling food in large chunks, such as a single piece of meat in a pot. Poaching as a cooking technique contrasts with boiling food that has been cut into small pieces, as when making a soup, which is termed **huwu**). **awo kiya to poach food** in a pot. **Mii opoko yopo sapika /kiyatakech/**. Don't poach (alt. boil) the banana in its skin. **An poyi /kiyato/**. I am poaching a piece of pork. (The sentence **An kiya kiyato**, I am poaching a piece of meat, is unidiomatic even though **kiya** means both meat and poach.)

kiya⁴ (see **gay⁵, kiyapaka, ukwi kiya**)

kiya buwu (*tait i karim i go*), carried along by a river

kiya huwu (see **hukwiya huwu**)

kiya i (*karim na yu go*), carry along on the shoulder (**kiya¹**, carry on shoulder; i, go)

kiya kiipiika, edible leaves of trees and shrubs

kiyanaka (see **shikapa kiyanaka**)

kiyapaka (abbr. **ki, kiya⁴**; alt. **hukwiya, wukiya; apus**), 1. animal or plant food obtained by hunting or gathering in the forest or by fishing. 2. meat of game animal. 3. pork.

kiyapaka i (*painim apus, painim kaikai long bus*), go hunting and gathering (usually with a dog). **An /kiyapaka ichu/**. I am going hunting and gathering.

kiyapowu (alt. **kiyeechi: hapim, helpim, litimapim**), raise; lift. **Na ya miita an kwow /kiyapowu/!** Come and lift up my bag! (e.g. said by a woman wanting assistance with getting the string handle of a heavily-laden net bag up on to her head. In this sentence **kiyeechi** would be an idiomatic alternative to **kiyapowu**). **Nama eeji kwow /kiyapowutu/?** Who is lifting my net bag? (This might be said by a woman carrying a heavily-laden net bag to someone behind her who has their hands under her bag and and is lifting it slightly while she is walking, as children are wont to do.)

kiyasaba (*kumu, kaikai*), edible greens (cultivated or wild). **An /kiyasaba/ ichu**. I am going out to collect edible greens. – *Mi go painim ol kumu, or Mi go painim kaikai*.

kiyasaba ya (*kisim kumu*), pick edible leaves (off a shrub)

kiya sor (*tait i spit moa yet*), (of river or stream) flow in a muddy torrent. **Ukwi /kiya soreto/**. Water is cascading down

the river. **Kata pa /kiya soreto/**. That river is a muddy torrent.

kiyatayi (var. **kiyatali**; *helpim*), 1. help; assist. **Siina na wo ana sa ya /kiyatayi/!** Tell her to come and help me! **Pita rii Jon riina eecha wor**, 'Ana na /kiyatayi/!' Peter said to John, 'Help me!' (Kooyers 1974:59). **Piir riina /kiyatayito/**. The two are helping him. 2. encourage; give verbal support. **Miita ma mima yenya /kiyatayi/ majin baken taney ii na ba!** If you have any words of support for the people then speak (now)! 3. to respect; show respect for (e.g. a spirit by acting in a respectful manner in the presence of a sculpture with which it is associated; *litimapim [nem]*).

kiyatayi tawa ma (*man bilong helpim*), male helper (in some project). **Piir riina /kiyatayi tawa ma/**. The two men are his helpers.

kiyatayi ya, walk with the aid of some object (e.g. a walking stick)

kiyatayi ya kubu, walking stick

kiya ya (*putim long solda na karim i kam*), come carrying (something) on the shoulder

kiyeechi (alt. **kiyapowu**; *hapim*), raise; raise up; lift up. **Na siitii, ada /kiyeechik/**. **Niji kwow ada /kiyeechik/**. Get up, and I will lift (it) up. I will lift up your net bag. – *Sanap, mi bai mi hapim bilum bilong yu*. (This might be said by someone offering to help a woman get the string handle of a heavy net bag up on to her head.)

kiyi¹ (alt. **gwashii**; *pulim, taitim*), pull; pull tight. **Na kwona /kiyi/ poko!** Pull the vine tight! – *Yupela taitim kanda!* **Wagak na /kiyi/!** Pull on the vine!

kiyi² (alt. **anapiir, neeki¹**; *holim na i stap*), hold on to; cling to; clasp in arms. **Omuchey eeta siiva sabak /kiyiwa/**. A

cuscus is clinging to a dry leaf up in the coconut palm.

kiyi ya (*pulim i kam*), draw or pull towards oneself; draw forwards; pull

kiyi ya saka (*pulim i kam daun*), pull down towards oneself (e.g. a vine out of a tree)

kiyi ya yaya (*pulim i go i kam*), pull in different directions; pull one way then another; pull back and forth

kiyi ye yowu (*pulim i kam antap*), pull up

koba¹ (*sori*), pathetic (Kooyers 1974:11); miserable (Kooyers 1974:70); pitiable

koba² (*em*), an emphatic. **/Siikoba/ saka ri maji /koba/ meejirek**. She didn't listen to what he said. (In this sentence both examples of **koba** are optional.) **/Riikoba/ heechi akii ir**. He ran away in fear. **/Kikoba/ saka hewak**. You two don't know.

koba he (*sori long*), to pity; feel sorry for. **An miina /kobo hewa/**. I feel sorry for you.

kobo (see **teekibi aka**)

kobo neeki (*singaut*), let out a cry of triumph; shout in triumph (e.g. when a pig is speared, or an enemy is killed in battle). **Poyi kata piwak kar /kobo neekitu/**. (They) have shot a pig and are shouting triumphally. – *Ol i sutim pik na singaut nau*. (In this Kwoma sentence **kar** is optional.)

kolapa (see also **akatoko**), house ladder; stepladder. **kolapan ji** to lash poles together to make a ladder

komakiny (*baksait*), back; behind; rear. **Wayi sokwa nobo /komakiny/ yepak eeka tawa**. The direction from which rain normally derives is behind us.

komakiny yepa (*baksait*), area to the rear or behind; rear end (e.g. of canoe)

komas (*bihain*). 1. after (Kooyers 1974:12); later (Kooyers 1974:13). 2. second (in rank or sequence). 3. last (in rank or sequence). 4. behind (position).

komas mima (alt. **komas ya mima**; *namba tu meri*), second (or subsequent) wife in a polygynous household

komas nobo (alt. **komas nobo wey**; *las tru*), last (in a sequence, e.g. the youngest of a set of siblings)

komas nobo yikapwa (alt. **komas yikapwa**, **kumwoy bor yikapwa**; *laspela pikinini tru*), youngest of a set of full siblings

komas pi, individuals who follow the lead of others in an attack on an enemy village (lit. strike later; contrasts with **mapo pi**)

komas yikapkwa (see **komas nobo yikapwa**)

komaveyi (alt. **noku komaveyi**), side of a felled sago palm trunk opposite that at which a person sits when pulverising the pith

Komobo Yatii'kwopa'uku (abbr. **Komobo**; *rotim tambaran*), name of a ceremony in which the 'calls' of dozens of totemic entities are played on slit-drums and flutes in a ceremonial house, either in celebration of a kill during warfare or, today, immediately before a performance of one or more of the three yam-harvest rituals: **Yena**, **Mija** and **Nokwi**. (**Yatii'kwopa'uku**, lit. leg-rotten-water, is the name given specifically to the playing of flutes; **Komobo** is the name given to the playing of drums.)

kopowaruk, hibiscus tree and flower. (Hibiscus flowers are worn in the hair as decorations during ceremonies by men who have not killed enemies in war and are therefore not entitled to wear the high-prestige shell and feather

ornaments with which homicides decorate themselves.)

korakora (*boil*), (of water) churn; bubble; boil (e.g. boiling water). **Ka /korakora/**. It's bubbling.

korobo (*haus boi*, *haus tambaran*), ceremonial house. (The male members of each of the twenty or more clans that make up a tribe are entitled to build their own ceremonial house, construct their dwelling houses around it and perform ceremonies in it whenever they wish; but Kwoma clans are small and normally the members of several contiguous clans in a village or larger tribal settlement jointly construct and use a single building for all social and ceremonial purposes. The building is nominally owned by the clan on whose land it is located, the group which usually, though not always, takes the initiative in its construction. Ceremonial houses are customarily located at the centre and highest points of settlements but their locations are determined principally by the availability of suitable areas of flat, or roughly flat, land. The men belonging to the clans that construct such a building use it as a club house in which they socialise informally on a daily, or near daily, basis with other male members of the same village, and also as the venue in which they display clan sculptures during rituals. Formerly women were excluded from these buildings but today they, and children, are entitled to enter them from the back, and sit at the back, to participate in village meetings. Unlike their better-known latmul or Abelam counterparts Kwoma men's houses lack walls and are open at both ends. Structurally a building consists of a steeply-pitched thatched roof supported by several rows of posts. The sides reach almost to the ground and effectively form side walls. In a fully-decorated building the upper

half of the ceiling on both sides is lined with hundreds of bark paintings, and the posts and beams are decorated with painted carvings. Similar ceremonial houses are constructed by Mayo-speakers and other groups further to the west. For further details see Bowden 1983b, 1990, 1992b; Newton 1971.)

korobo kowu ma (see **korobo tabo yi ma**)

korobo kwatii (*pos bilong haus boi*), post in a men's house

korobo kwatii yikapwa (see also **korobo tawa ma**), socially very prominent man; big man; man whose presence is considered vital to the political well-being of his community, just as a post helps support a men's house (lit. men's house-post child; **korobo**, men's house; **kwatii**, post; **yikapwa**, child)

korobo mageyi tawa eem (*ples bilong bung, ples bung*), the one or two largest ceremonial men's houses in a village or larger tribal settlement in which the male members of the local community regularly meet to discuss matters of village or tribal concern and perform rituals

korobo magon (abbr. **magon**; alt. **sukwiya saya magon**; *ai bilong haus boi*), 1. the level ground up to several hundred square metres in area at the front of a men's house where women (and men) gather to dance and sing during ceremonies. (Initiated men principally dance inside a ceremonial house but periodically join the women outside. Before European contact two similarly-sized ceremonial houses were commonly built fifty or so metres apart facing each other; the **korobo magon** was the area of level ground between them.) 2. area at the front a ceremonial house immediately below the carved and painted finial that projects from the end of the ridgepole.

korobo matoko (see **matoko**)

korobon biira, open formally a ceremonial house (**biira**, to open. Kwoma ceremonial houses measure up to 40 metres in length, 15 metres in width and 10 metres in height. Each building has one or more proper names but convention dictates that this is not revealed until the structure is completed and the building formally opened. The formal opening is attended by the members of the local tribe as a whole as well as members of other tribes and neighbouring language groups. As groups of visitors arrive they pause on the edge of the clearing in which the building stands and call to the men inside to inform them of the building's name. The latter initially ignore the visitors but eventually ululate its name several times. Following this the visitors rush forward as a group to join the owners and other visitors inside the building where they dance and sing throughout the remainder of the day and the following night.)

korobo payi (see **payi**¹)

korobo tabo yi ma (alt. **korobo tabo yichawa ma**, **korobo kowu ma**; *bikpela man bilong ples, bikpela man*), major village leader or big man; one of a tribe's major ritual and political leaders

korobo tawa ma (*man i save stap long haus boi, man i save lukautim haus boi*), leading male member of a community who devotes much of his time, when he is not working with his family in his gardens or processing sago, to informal interaction with other male members of the same community in one or other of his community's ceremonial men's houses; a man who makes it his business to be on hand in a men's house to welcome important male visitors from other tribes and who characteristically offers such visitors food and

accommodation during their stay (lit. a man who stays in a men's house)

korobo yaba (see *yaba*³)

korobo yatii piitii, commit an act of sacrilege (lit. trample on a men's house). This expression refers to any act that is thought to 'irritate' or offend the spirits associated with a ceremonial building, such as fighting between community members when a ceremony is being performed. A man, or group of men, deemed by other members of their community to be guilty of such an act must kill a large pig and bring it to the building for sacrifice to the offended spirits. Senior male members of the community use the flesh to make a pork soup which is shared by all of the adult male members of the tribe. Men say that this food is 'given' to the spirits but acknowledge that in practice it is they who consume it. Failure to make a pig sacrifice results in the offended spirits afflicting the guilty person with a potentially-fatal wasting disease.)

korobo yeen, 1. rear or back of a men's house (*baksait bilong haus boi*). 2. place immediately outside the rear of a men's house directly below the end of the overhanging ridgepole where sacrificial food is cooked and consumed by the male members of the local tribe (*ai bilong haus boi*).

korowa (*bik maus*), type of local fish prized as food

kotii¹ (*mekim nois*), to wag (tail)

kotii² (see *me apo kotii*)

-k otii (*laik, bai*), 1. sentences in which a verb is suffixed by the anticipatory marker **-k¹** and immediately followed by **otii¹**, 'do', 'make', indicate, depending on the tense and aspect of **otii¹**, that an action is or was about to happen, or is intended or expected to happen. **Yopo /neepiik otii¹**/. The banana is about to

ripen. – *Banana klos tu em i mau. Ada /ik otii¹ak/ apa miina wokiita*. When I am about to go I will tell you. **An kow chichu. /Kiiviik otii¹awak/**. (I) am laying out the yams. (I) am about to cover (them) over (with earth). **Mariyawaya /ik otii¹ar/ ma ye heechi iwa**. The men who were to go to Melawei village left. **An /ik otii¹o/**. I am about to go, or I am going now. – *Mi laik go nau. Mima upurus piir kata Abudik /ik otii¹o/*. Two women are about to leave for Ambunti. – *Tupela meri bai i go long Ambunti nau*.

kotii yatii (*strongpela sua*), large tropical ulcer of kind associated with yaws

kotiyeeeriipa omuchey, piebald cuscus

kow (*mami*), yam of the small yam variety [probably *Dioscorea esculenta*], of which Kwoma distinguish many named varieties. Kwoma like other Sepik peoples distinguish between two types of yams: **neeny** or large yams, [probably *Dioscorea* sp.] and **kow** or small yams. In Tok Pisin these are referred to as *yam* and *mami* respectively. **Kow** are distinguished from **neeny** by the fact that they are generally smaller and are covered with numerous small rootlets. There is no one term for both varieties of yams but Kwoma commonly use **kow** in this generic sense; see also **kow keyapo** and **kow ki aka**.)

Kowaka (= Kawaka, Laycock 1973:100, 102), name of a Nukuma-dialect village and tribe (see Map)

Kowariyasi, name of one of the four Kwoma tribes in the Washkuk Hills. (This Kwoma-dialect tribe formerly comprised a single settlement group located on a high ridge on the western side of the Washkuk Hills close to the present site of Meno village, but is now divided into two villages: Meno and Beglam.)

kow awakiya, yams that are overlooked when a crop is harvested. (Kwoma use a garden for only one season before abandoning it and allowing it to revert to forest. A garden, however, continues to yield food for some months after the bulk of the crops have been harvested and its owners have ceased weeding it, including yams which are detected only when they begin to sprout and send up vines; all such yams are promptly harvested and used as food.)

kow heechi aka (see **kow ki aka**)

kow keyapo (*marila bilong mami*), magical substance rubbed on or otherwise applied to yams of both **kow** and **neeny** varieties before the seed tubers are planted. (For an account of Kwoma yam cultivation see Kaufmann 1982.)

kow ki aka (abbr. **ki aka**; alt. **kow heechi aka**; *haus mami, haus bilong putim mami*), yam storage hut (for yams of both the **kow** and **neeny** varieties. Kwoma store yams in small thatched huts near gardens. The yams are covered with leaves and are periodically inspected for rot. Tubers that start to rot are removed and either thrown away or taken back to the village and the good parts eaten. Kwoma say that tubers must be handled with great care since knocking or dropping them causes the damaged parts to rot. Rotting seed tubers are never planted in a new garden.)

kow poyok (*sup mami*), yam soup (**poyok**, soup)

kowu¹ (*wet*), 1. wait. **Na /kowu/!** You wait here! 2. come to a stop. **Na /kowu/!** Stop!, or Wait!. (One Bangwis man gave this as the verbal equivalent of a red traffic signal, which instructs road-users to come to a stop.)

kowu² (*lukautim*), look after (e.g. someone's possessions while they are temporarily absent); watch over; protect. **Na i miina! An akama /kowutu/.** You go! I will look after the house.

kowugiira (abbr. **kowu**; *olpela ples*), abandoned village. (An abandoned village is soon overgrown by the regenerating forest. After a decade or two the only objects that can be found at the site of an abandoned village are the hardwood posts of ceremonial houses and hardwood slit-drums.)

kow yeye (*mami*), yam seed tubers. (Seed tubers are stored in huts near gardens. The tubers are laid out on benches and covered with banana leaves. If shoots appear before the tubers are ready to be planted they are broken off.)

ku (see also **kuha**)

kubu¹ (*stik*), stick; digging stick (gramm.male)

kubu² (*bel*), 1. stomach. 2. large intestine.

kubuchey (*rabis*), 1. destitute; poverty-stricken (e.g. a child whose parents have been killed during intertribal fighting, whose relatives have been scattered, and whose village has been destroyed). 2. lacking in relatives; without kinsmen. **O, sayapa, mii /kubuchey/ otiito.** Oh, sorry, how poorly off you are. 3. (of child) orphaned (*no gat papa mama*). 4. isolated (socially or physically). 5. worthless; of no importance.

kubuchey boboy (*rabis samting*), worthless thing

kubuchey ma (*rabis man*), 1. worthless person; a nobody. 2. socially isolated individual; a person without relatives. 3. person who owns no land and lacks means of support.

kubuchey nowosap, isolated area of land (e.g. a hillock close to the Sepik

surrounded by flood waters during the wet season)

kubuchey yikapwa (alt. **kubuchey tawa yikapwa**; *rabis pikinini*), orphaned child; parentless child (e.g. a child orphaned during warfare)

kubuk (see **maji kubuk ba**)

kubuk pi (*paitim long stik*), hit with a stick (**kubu**, stick + **-k**, instr.mar.; **pi**, strike)

kubu pa (*makim*), push a stick into the ground

kubu rabo, demarcate different sections (of a garden) by laying sticks on the ground in rows. (A polygynist might divide a garden into several sections each of which will be used by a different wife. The sticks remain in place throughout the life of the garden.)

kuha (abbr. **ku**; *katim*), cut up; butcher (e.g. a pig). **Rii poyi /kuhato/**. He is cutting up a pig.

kuja (var. **kwija**; *maus*), mouth

kuja aba (*maus i pas, no inap toktok, no save toktok*; see also **kuja dumu**), inarticulate; mute; dumb (as a person who is deaf and dumb).

kuja abatar ma (see also **aba**), 1. deaf and dumb man. 2. man who cannot speak articulately.

kuja dumu (*maus i pas, no save toktok*), 1. shut the mouth; be silent. 2. taciturn. 3. mute; deaf and dumb; unable to speak. (Although **kuja dumu** is commonly used for a person who is deaf and dumb a better term is **kuja aba**, 'inarticulate', since dumb people, as Kwoma say, do vocalise but do so inarticulately, because they are also deaf. Unlike **kuja aba**, **kuja dumu** can be used for a person who is able to speak but chooses to remain silent on certain occasions, e.g. during a village moot.) **Een mowoy upurus tawa piir**

/kuja dumur/, **maji bakasakech**. My two sisters are mute, and do not talk. – *Tupela susa bilong mi tupela i no save toktok, maus i pas. Kata ma /kwija dumuchi/ yichu*. That man is sitting silently.

kuja dumutar ma (*maus pas man*), man who habitually stays silent during village meetings even though he is capable of speaking; taciturn man

kuja hana, open the mouth and make a sound; vocalise. **Miita asa piney riipa /kuja hanakiita/ teejikiita**. If you strike a dog it will open its mouth and howl. **Rii /kuja hanakasakech/**. He did not make a noise, or He remained silent.

kujak sogwiya ya (*waitpela spet i save kamap long maus*), foam or froth at the mouth

kuja ow (*hatpela maus*), vocal power; vocal strength. (This term applies to people with powerful, far-carrying voices such as ritual leaders who can sing loudly for hours at ceremonies without losing their voices. The spirits depicted by the sculptures displayed in ceremonies are also attributed with great vocal power since the ear-shattering choral singing and drumming that is emitted from of a men's house during a ritual is conventionally said to be produced not by the men performing the rite but by the spirits who are in attendance.)

kuja sapi (*skin bilong maus*), lip; mouth

kukugey (*isi isi*), peaceable

kukugey maji ba (alt. **kukugey maji rabo**; *toktok isi isi*), speak in a peaceable or mollifying manner; speak in a manner that helps settle people down during disputes. **Rii /kukugey maji bar/**. He spoke peaceably. – *Em i tok isi*.

kukugey maji rabo (see **kukugey maji ba**)

kukurum (*go daun, krungutim na go daun*), fall through (e.g. the covering over a pit)

kumwoy (*liklik brata*), 1. term of reference (and address) for: (i) younger same sex sibling, e.g. (m.s.) yB; (f.s.) yZ; (ii) a child of the same sex as the speaker of any **kumwoy** of father or mother, e.g. (m.s.) FyBS, MyZS; (f.s.) FyBD, MyZD; (iii) the spouses of (ii), e.g. (m.s.) yBW, FyBSW, MyZSW; (f.s.) yZH, FyBDH, MyZDH; (iv) any **kumwoy** of one's spouse (wife or husband), e.g. WyZ, WyZH, HyB, HyBW. 2. second in a set of full siblings (*liklik*). 3. patrilineal segment of a clan descended from a younger brother versus an older brother; junior segment of a clan. 4. set of siblings born to the second or subsequent wife of a man who had children by an earlier wife (the latter are referred to as **yaka**). 5. term used by a village leader for his clansmen regardless of their age or genealogical position.

kumwoy bor (alt. **komas nobo; laspela**), youngest or last (of a set of full-siblings)

kumwoy bor yikapwa (see **komas nobo yikapwa**)

kumwoy yaka (see **yaka kumwoy**)

kuny (see **kwiny**)

Kupunubu (alt. **Apukili, Wanyi**), name of a defunct but formerly powerful Kwoma-speaking tribe located to the north-east of the Washkuk Hills a few kilometres to the east of Amaki village. (The few surviving members of this tribe live scattered among other tribes, principally Tongwinjamb; in the last few years some have begun to move back to their ancestral homeland.)

kurii¹ (*ananit*), 1. under; underneath. **Magiyakow eeta papa /kuriik tawa/**. A black millipede is under the stone. **/Kurii/ aka boymey boboy tawa?** What is under the house? 2. (fig.) hidden; secret. 3. (fig.) politically inferior; politically subordinate (e.g. one clan to another clan in the same village, or one person to another in a hierarchy). **Ada kiap riiti /kuriik tawa/**. I am subordinate to the patrol officer. – *Mi stap aninit long kiap*.

kurii² (*krungut*), 1. bent; crooked; warped. **Anaba /kuriitu/, an heechiwa**. The bow stem was crooked, so I rejected it. – *Stik i krungut na mi lusim*. 2. (of speech) unidiomatic; ungrammatical. **Diita maji siita /kuriwa/**. This expression is unidiomatic. – *Dispela tok em i krungut*. (In this sentence two idiomatic alternatives to **siita kuriwa** are **sii eeta kapa sowa, em i kamap no gut**, and **siin eeta kapasek bawa, em i no gutpela tok**, or **em i toktok kranki**.) 3. at angle to the horizontal. **Gaw /kuriwa/**. **Na ya saka yaya!** The beam is not horizontal. Bring (one end) down!

kuriichi wa (see **kuriichi yi**)

kuriichi yi (alt. **kuriichi wa; slip krungut**), lie curled up. **Hopo /kuriichi yichu/**. The snake is lying curled up.

kuriik uwa (alt. **kuriik wo; hait na singaut**), 1. send out a secret call (to someone). 2. call softly.

kuriik wo (see **kuriik uwa**)

kuriikwor (alt. **kwu kwor; krungut, krungut nabaut**), 1. crooked; winding; twisting. **/Kuriikwor/ tawa nobo na otii danagwa seechi**. The crooked track must be straightened. 2. meander (e.g. a river); twist and turn (e.g. the trunk of a bent tree).

kurii ya, curl up; adopt a curled position (e.g. a snake)

kuru¹ (*pailap*), rumble (e.g. distant thunder). **wayiga /kuru/** to rumble like thunder – *pailap olsem ren*

kuru² (*gras, gras nogut*), (a) weed; unwanted grass (e.g. in a garden)

kuru ya (*kamautim gras*), to weed; pull out weeds (e.g. in garden)

kushi (*pasim*), tether; tie up. **Poyi na pokok /kushi/ siitiichi!** Tether the pig! – *Pasim pik long rop na i stap!*

kutok (*sanguma*), Kwoma term for a type of sorcery allegedly practised by river peoples on the Sepik, e.g. Manambu and Iatmul. (This involves a sorcerer sending an animal familiar such as a large crocodile to attack and kill a person. People are occasionally taken by crocodiles when bathing at the edge of a river and Kwoma account for these attacks by reference to this type of sorcery. Unless sent by a sorcerer, Kwoma say, a crocodile would never attack a person.)

kwa, cross-beam in a ceremonial men's house. (Fully-decorated Kwoma ceremonial houses have several beams running across the building roughly halfway up the ceiling down its entire length. These are lavishly decorated on both their upper and lower sides with painted sculptures. The sculptures on the lower sides are generally thinly disguised copies of clan **Yena** and **Mija** spirits. Although only copies of ceremonial sculptures they are nevertheless thought to be vivified by the same spirits that the ceremonial sculptures depict and these spirits are said to look down on the people who use the building and ensure that they behave in customarily approved ways. One convention that governs behaviour inside men's houses is that no person may physically attack or lay hand on another in anger. One consequence of this taboo is that people during village

moots and at other times may discuss any matter of concern to them without fear of being assaulted by opponents. If a person were to strike another, or strike any part of the building such as a post or slit-drum, they would greatly offend the spirits looking down on them and would be required immediately to kill a large pig and bring it to the building for sacrifice to the spirits. Failure to do so results in the spirits afflicting them with a potentially-fatal wasting disease. Architecturally cross-beams have no structural significance since they are not found in undecorated men's houses.)

kwakwa, carved wooden ornament depicting a bird or other animal made from very light balsa-type wood which homicides wear as hair ornaments during ceremonies. (The wood derives from one of the two varieties of trees termed **cheebiiya**, Tok Pisin *aindin*. For illustrations of these ornaments see Newton 1971.)

kwan (*sua*), large tropical ulcer of the kind associated with yaws (a disease that has been eradicated in the Sepik. This term is now obsolete; the term used for ulcer today is **romo**, or Tok Pisin *sua*; see also **taka**.)

kwar¹, name of two related types of tree with very oily wood. (**Kwar** sap is aromatic and men formerly rubbed it on their spears and bodies as a decoration; the sap also has medicinal properties and until recently was the main substance Kwoma used to treat ulcers. Because of its oil content the wood is used for making torches, since once lit it does not easily go out.)

Kwar², name of a defunct yam planting ceremony. (In addition to the three yam harvest ceremonies which they still perform, Kwoma formerly held a yam planting rite access to which was limited to homicides, the men of highest social

and ritual status. The **Kwar** ceremony was performed a few weeks after the last of the three yam harvest rites before any new yam gardens were planted.)

kwar³ (see **heemi kwar**)

kwar kwar i (*ova i go*), 1. lean over (e.g. a tree when blown by a strong wind). 2. (of person) to bend sideways or backwards. 3. bend or lean away (from something; contrasts with **kwar kwar ya**).

kwar kwar i wa (see **awa i wa**)

kwar kwar ya (*ova i kam, krungut i kam*), bend or lean towards (something). **Riikoba siivak yowur, mabik /kwar kwar yar/**. He climbed up the coconut palm which bent over towards the betel nut palm.

kwar kwar yeyi (*ova na daun i go*), lean down; bend down (e.g. a sapling under the weight of a large animal climbing in it)

kwasha, 1. betel pepper vine and catkin [*Piper betle; daka*]. (Kwoma men and women chew a mixture of betel nuts, betel catkins, betel leaves, and powdered lime as a stimulant. Betel vines are grown around houses where they are trained up trees. The vines produce few catkins if they grow along the ground and become covered with grass or other plants). 2. generic term for several types of magical plants (probably types of ginger) grown in villages (*kawawar, marila*).

kwashi (*bus*), forest. (All Kwoma villages are surrounded by dense forest which teems with bird and other animal life.)

kwashi akama (*haus i stap long bus*), bush house; house built in the forest (e.g. close to a garden). (People construct small houses next to lagoons which they use during fishing

expeditions and adjacent to gardens that are too far from their places of permanent residence to visit comfortably on a daily basis. Isolated bush houses also serve as retreats at which individual families can periodically escape from the pressures of village living.)

Kwashikiipiika Rayikusow (see **Wan Sobo**)

kwashik tawa boboy (*samting bilong bus*), thing found or located in the forest; forest entity; wild entity (plant or animal). Forest objects in this sense contrast with those normally found in villages.)

kwate kwate ya (*go i kam*), come repeatedly to the same place. (In songs this term might be used humorously for someone coming repeatedly to a place such as the market at Ambunti to see if a particular food item is on sale.)

kwatii (*pos*), house post; post (gramm.male)

kwatii bogur, concave or U-shaped top of house post (in which a horizontal beam rests.)

kwatii wa (*hul bilong pos*), post hole (e.g. for house post)

kway (var. **kwai**; *kuka*), generic term for several types of crabs (land and aquatic)

kwaya¹ (*pulpul*), woman's grass skirt. (Kwoma women, like men, traditionally went completely naked but in recent years have learnt the art of making grass skirts from neighbouring peoples on the Sepik. Today Kwoma women principally wear grass skirts, over store dresses, as a decoration during ceremonies.)

kwaya² (*kanda*), stout thorny forest vine, the leaves of which are used as a decorative fringe on certain objects (e.g. the edges of the roof at the front and rear of a men's house)

Kwayagiir, Kwoma name for the Washkuk Lagoon (a cut-off section of the Sepik river; Melawei village is located at the eastern end of this lagoon)

Kwayama (*man bilong wara*), a name Kwoma give Manambu-speakers and other peoples who live along the Sepik, e.g. Iatmul. (Kwoma gloss this term in Tok Pisin as *man bilong wara*, river people, but the term literally means grass-skirt people: **kwaya**, grass skirt; **ma**, people. Unlike Kwoma women, who traditionally went completely naked, women in river villages traditionally wore grass skirts. See also Introduction.)

kwayi (var. **kwali**; *kalap, samsam*), 1. jump; leap back and forth; dance. 2. (of male bird of paradise) display by jumping up and down on a tree branch. 3. (of male bird of paradise) vocalise while displaying.

kwayi kwayi ya (var. **kwali kwali ya**; alt. **siitii siitii ya**; *raun nabaut*), 1. dance joyously back and forth (after the fashion of men and women during ceremonies). 2. (of male bird of paradise) display while moving back and forth along a branch. 3. (song) move slowly around a region foraging for food (e.g. after the fashion of a cassowary).

kwi (see **kwoti**, **me amii kwi**)

kwija (see **kuja**)

kwiny (abbr. **kwi**, **ki**; var. **kuny**; *nupela lip, kru, kumu*), 1. new leaf (of tree, shrub. Of trees that have edible leaves the new leaves are always eaten in preference to the old, which are tougher and less palatable.) **mogisa** /**kwiny**/ the new (edible) leaves of a **mogisa** tree. **me** /**kwiny**/ the new leaf of a tree. 2. new growth on plant (e.g. at end of a vine's tendril).

kwinya (alt. **hapakwinya**; *talinga*), generic term for mushrooms and other

fungi (including various edible types that grow on rotting tree trunks in the forest)

kwi-yubu kwoyubu (see **iibago abagow**)

kwo (see **kwota**)

kwo a (*gat pait*), bitter; sour (contrasts with **kwoya a**). **Diita boboy** /**kwo awa**/. This is very bitter. – *Dispela samting i gat pait*. **Rii** /**kwo arek**/ **heechi ir**. It was bitter (to taste) so he turned (his head) away. – *Em i pait na em i lusim*.

kwo a he (*testim na i gat pait, traim na i gat pait*), taste something that is bitter; try eating something that is bitter to taste. **Rii** /**kwo a hechi**/ **rii yuyeechi heechir**. He tasted it but it was bitter so he left it. – *Em i testim na em i pait na em i lusim*.

kwochobo (*lek*), 1. thigh; upper half of leg (between hip and knee). 2. (fig.) leading enemy warrior. 3. (song) private parts of a woman.

kwochobo hapa (abbr. **kwochobo**), 1. thigh bone. 2. thigh (bone and flesh, e.g. of a bird that has been skinned and butchered).

kwochobo hapa mayaka (*bikpela strong, bikpela bodi*), (of a man) strong; of great strength. **Kata ma rii** /**kwochobo hapa mayakaka tawa**/. **Riipa keena kiyakiita**. That man is immensely strong. He alone will carry (it). – *Man hia i gat musel na strongpela bun. Em yet bai i karim*.

kwochobo omu (*mit bilong lek*), meaty part (muscle and flesh) of the upper leg

kwochobo rabo (*wok long strongim, helpim, sapatim*), encourage; give strength (e.g. by offering someone verbal support)

kwodii (*aut, kliia*), openly; publicly (i.e. not secretly or privately)

kwodii sii (alt. *geenyik sii*; *kliā nau*), (of something said) clear; apparent

kwodii wo (*kamapim tok, toktok long ples kliā, tok aut*), 1. speak openly, plainly or publicly (versus secretly or cryptically). **Na kayek baniga /kwodii wor/**. Speak openly. – *Yu toktok na kamapim olgeta*. 2. explain. **Rii riina eyey maji siikiinen /kwodii wochar/**. He explained all the words to him.

kwoku (*patpela*), fat. **Poyi /kwokuka/ tawey, na yeechi yaya sowakwo!** Bring a pig that is fat and kill it!

Kwoma (*man bilong maunten*), the name Kwoma-speakers in the Washkuk Hills give themselves (lit. hill people. According to the orthography adopted in this dictionary **Kwow Ma** would be a better spelling of this name but the form adopted here is now established in the ethnographic literature. See also Introduction)

kwomajii he (*prenim meri long bus*), engage in sexual intercourse (especially illicit, in the forest.) (This term is impolite; the polite expression for sexual intercourse is **anamesheroko**, to play.) **Yowujasu rii kata mimaka /kwomajii hechawa/**. **Yowujasu** is having sex with that woman.

kwona¹ (abbr. **kwon**; *yupela*), objective form of **kwota**, you plural (three or more persons; **kwo**, you plural + **-na**, obj.mar.)

kwona² (*supsup*), arrow with single blade (e.g. of the kind used in warfare; see Whiting 1970:193)

kwonawa (*yupela*), variant of **kwota**, you plural, used to attract attention (e.g. Hey you people!, or You people!) **Kwonawa, kwota eeji majin mapo /meejinak tanak/**. You people, you should have listened to what I said!

kwopa (*sting*), 1. rot (Kooyers 1974:72); decay. **Poyi /kwopa/ sowa?** Is the pig (meat) rotten? **Yeerek yopo tokorin ii kwopa siito**. The bananas which (I) bought yesterday are rotting (Kooyers 1974:72). 2. disintegrate (e.g. food in a pot through overcooking). **Poyi uwu /kwopa/ sii sakawa**. The pig (meat) has been boiled to the point where it is disintegrating. 3. bad smell; disagreeable odour.

kwopakwopa he, brown; brown in appearance; to look brown

kwopa sii (*sting pinis*), rotten; become rotten. **Popo /kwopa sowa/**. The pawpaw is rotten.

kwopa sowa boboy (*samting i sting pinis*), something rotten

kwopa ya (*sting*), emit an unpleasant odour; smell unpleasant; malodorous. **An meeji hipuwa /kwopa yawa/**. I can smell an unpleasant odour, or I can smell something malodorous. – *Mi smelim nogut hia, smel sting*.

kwopagey rabo, agree formally (to do something); make binding commitment (to do something); enter into agreement or contract

kwopagey rabo tawa boboy seerenobo, sign or mark of an agreement or binding commitment

kwota (abbr. **kwo**; *yupela*), you plural (three or more entities, subjective form; Kooyers 1974:14). **Na /kwota/ kiyinak!** You people pull (the vine) tight! – *Yupela taitim kanda! /Kwo/ boy noti akaman heken yawa?* Have you come to see our place?

kwotay (alt. *inyaka kwotay, kisokwa; hat, pen*), angry (Kooyers 1974:17)

kwotayechi hiki (alt. *kwotay siitiichi; bilip strong*), be sure; be convinced; believe firmly (e.g. that something will happen). **Rii harapa /kwotayechi hiki/**

tar *kia*p riita wotar majin riipa kiki siikiita. He was convinced that the patrol officer would keep his promise.

kwotay ow (*bel hat, bel hat na tingting i paul nau*), extremely angry; enraged; mad with rage

kwotay ow maji ba (*bel hat na tok strong*), be extremely angry and speak aggressively

kwotay siitiichi¹ (*bel hat tru*), very angry; be in a state of extreme anger.

Piiriin /kwotay siitiichirek/ worek piiriin poko jir. (He) was extremely angry with them both and tied them up.

kwotay siitiichi² (see *kwotayechi hiki*)

kwoti (abbr. *kwi*; *bilong yupela*), your (possessive form of *kwota*, you plural; Kooyers 1974:14)

kwotii¹ (alt. *yeyi²*; *mekim hul*), 1. dig (a hole). **No poyi wakebi kwotiik.** We dig pitfalls to trap pigs. – *Mipela dikim hul bilong kisim pik.* 2. make a hole (in something, e.g. a peep hole in a leaf screen).

kwotii² (*katim*), 1. cut down; fell (e.g. a sago palm). 2. cut up; butcher (e.g. pig). 3. make incision (e.g. in skin with bamboo knife).

kwotii³ (*sutim*), jab; poke (e.g. coconuts at the top of a palm with a long pole to dislodge them)

kwotii⁴ (see *meyi kwotii*)

kwow¹ (*bilum*), net bag (gramm.fem). Women make net bags of various sizes from the bark of several kinds of **majii** trees. They use the largest to carry loads of garden produce and firewood, and smaller bags to carry personal effects such as betel nuts and betel peppers. Women customarily carry bags on their backs slung from the tops of their heads; men carry bags hanging from their shoulders. For a technical account of Kwoma net bags see Kaufmann 1980b.)

Sii /kwow/ nato. She is netting a string bag.

kwow² (*bilum bilong meri*), womb

kwow³ (*maunten*), hill; mountain. **Rii opoche /kwow/ nobok ichakech; riipa sakakiita.** He shouldn't travel along the mountain path; he will fall.

kwow⁴ (*bikpela bus long maunten*), mature forest in hill country (see also **me kaba**)

kwowa (*smel*), 1. aroma; strong smell (e.g. the characteristic smell of a person's body). **An meejiwa miiti /kwowa/.** I can smell your (body) aroma. 2. perfume.

kwowa ya (*smel*), emit an aroma; smell pleasant. **Mashi sukwiya ichari kwar mabak neekitar wochi ichar; maba /kwowa yak/, keyapochichar.** Formerly when going to ceremony **kwar** oil was rubbed on the body; the body was decorated so that it would emit a pleasant smell. – *Bipo ol i go long singsing ol man i rabim kwar long skin bilong ol, na ol i go; skin bai i smel, bilong bilas.* **Eeta hadabas /kwowa/ kepi /yawa/.** There is a wonderful aroma.

kwowa ya tawa uku (*wara i gat gutpela smel*), perfume (in liquid form); aromatic fluid

kwow baw (alt. *pa baw; ples daun*), valley. (This term properly refers to a valley with a stream flowing through it.)

kwow bi (*poin, pinis bilong maunten, poin bilong maunten*), end or terminus of mountain ridge or spur; point where a ridge or mountain spur drops down into a valley or plain (**kwow**, hill; **bi**, end of ridge)

kwow masek (alt. **kwow tiimo; kwow tobo; maunten**), mountain peak; hill top

kwow podii (*karim bilum*), carry a net bag slung from the top of the head (after

the fashion of a woman). **Sii biish nobok /kwow podii/ chishitu.** She is carrying an empty net bag and walking along jauntily. – *Em i karim bilum na amamas wokabaut*, or *Em i karim bilum na amamas wokabaut long ai bilong narapela man.*

kwow tiimo (see **kwow masek**)

kwow tobo (see **kwow masek**)

kwow somu, 1. term for the large, flat valuable of the type termed **sawama** that is conventionally placed at the bottom of a net bag before it is filled with the other wealth objects received at a bridewealth payment. 2. net bag in which a bridewealth payment is removed by the recipients from the site at which it is displayed.

kwow wakiir (*karim bilum*), carry a net bag suspended from the shoulder (after the fashion of a man; **kwow**, net bag; **wakiir**, suspend). **Rii biish nobok /kwow wakiir/ chishitu.** He is carrying an empty net bag and walking along jauntily. – *Em i karim bilum na amamas wokabaut long rot*, or *Em i karim bilum na amamas wokabaut long rot long ai bilong narapela man.*

kwow (alt. **mak hava**; *bilong ples*), domesticated; tame (animal). **/kwow/ poyi** a domesticated pig

kwoya¹ (*gutpela*), good; excellent; well. **Yecha Abudi riin herek yechi inyaka /kwoya/ woy hiki tar.** When they saw Ambunti they were overjoyed.

kwoya² (*kisim*), to pick (certain types of garden crops). **Heja pawa nedii no iniga /kwoyaniga/ yayaniga ato.** When the *pitpit* grasses flower we go and pick (the edible fruit), bring them back and eat them. – *Taim pitpit i karim mipela save go kisim, karim na kaikai.*

kwoya³ (see **kay kwoya**)

kwoya a (alt. **kepi a**; *swit, swit moa, gutpela*), 1. sweet (contrasts with **kwo a**). 2. tasty; delicious. **Ii boy /kwoya awa/?** Does it taste nice? **Nota nowek tuku tawa avii /kwoya ato/.** The sugar cane we plant in gardens is delicious.

kwoya a he (*testim na i swit*), taste something sweet; try eating something sweet

kwoyaba (*gutpela tasol*), more emphatic form of **kwoya¹** (**kwoya**, well + **-ba**, only), e.g. especially well, exceptionally well

kwoyaba a (*swit tasol*), especially delicious; wholly delicious (This is a more emphatic form of **kwoya a**.)

kwoyaba ba (alt. **kikiba ba**; *amamas toktok wantaim, toktok gutpela tasol*), speak glowingly or enthusiastically (about something). **Harapa boboyen yecha herin meejin yecha /kwoyaba batarek/, kwoyaba hikitar.** They spoke and thought in glowing terms about all the many things they had seen and heard.

kwoyaba hiki (*tingting gutpela tasol*), think enthusiastically or admiringly (about something)

kwoyaba kwoya (*gutpela tru, gutpela tumas*), wholly admirable; superb

kwoya he, 1. attractive; beautiful; aesthetically powerful (*luk olsem smat, kamap patpela*). **Kwoya he** can be used for any aesthetically attractive object, human or otherwise.) **yechi /kwoya hechawa/ korobo** their magnificent ceremonial men's house. 2. admire greatly (alt. **rukusii; laikim tru**). 3. find attractive; desire (including sexually); covet (*laikim, tingting planti long, amamas tru long, mangal long, mangalim*). **Yowujasu rii hadabas ma, kepi tar. Worek, riiti kumwoy riiti mima siita Yowujasu riina harapa /kwoya hechar/.** **Yowujasu** was a fine,

good-looking man. His younger brother's wife found him immensely attractive. **An riina /kwoya hewa/; ma kepi.** I am strongly attracted to him; (he's) a good-looking man. – *Mi laikim dispela man; gutpela man.* 4. approve of (*laikim*). **Riita otii tawa abon ada /kwoya hecho/.** I approve of his ways. – *Pasin em i wokim mi laikim.*

kwoya hechawa boboy (*smatpela samting tru*), 1. beautiful or aesthetically attractive entity. 2. desired object; object of desire.

kwoya hechawa ma (*smatpela man*), physically attractive man

kwoya hechawa mima (*smatpela meri*), physically attractive woman

kwoya he ma (*man bilong mangal long samting*), man who covets things; covetous man. **Ada ma por riiti nowosap /kwoya he makasakech/.** I am not a man who covets another's land.

kwoya hiki (*tingting amamas*), joyful; think joyfully. **Yechi inyaka eeta /kwoya/ wey /hikitakiita/.** They will be truly joyful.

kwoya hiki chishi (*no gat hevi na wokabaut*), walk about contentedly; walk along happily.

kwoya meeji, listen with joy (to something); be pleased or satisfied with what is heard. **Yecha bar majin /kwoya meejichi/ yecha Nowiyakwar riina hisiir.** What they said was to their satisfaction so they chose **Nowiyakwar**.

kwoyava (see **kwoyava ya**)

kwoyava poy (*lusim*), 1. remove; take off (alt. **kwoyava ya**). 2. leave behind; leave (something somewhere). **Mii asa een tabo iwa boyak kak ye i /kwoyava poyechi/ mii heechi yawa?** When you took my dog hunting why did you leave (it in the forest) and come back (alone)?

– *Yu kisim dok bilong mi i go, bilong wanem yu go lusim long bus na yu kam?* **Awonow yenya no kak Bagwatapak /kwoyava poyechi/ heechi yar, komas no way yenya yeechi yayar.** We left **Awonow** clan behind at the **Bagwatapa** men's house settlement and came (here), but later we (went back and) got them and brought them (here). – *Mipela lusim ol Awonow long ples Bagwatapa na lusim i kam, na bihain mipela kisim ol i kam bek.* (This sentence refers to the fact that when members of **Nowiy Teeki** clan founded **Bangwis** village in the late 1930s they severed their long-standing residential association with several clans that remained behind at the formerly united **Hogwama** tribal settlement, such as **Awonow** clan, but later invited these groups to join them at **Bangwis**. **Nowiy Teeki** clansmen abandoned the **Hogwama** tribe's settlement to move to **Bangwis** in the late 1930s when men belonging to several clans now located at **Washkuk** village threatened to kill a leading member of **Nowiy Teeki** clan in retaliation for allegedly killing one of their wives by means of sorcery.) 3. drive off; drive away; get rid of (*rausim*). **Riita mapo /kwoyava poyerek/ ye komas yar.** He drove them away but later they came back.

kwoyava ya (abbr. **kwoyava**; alt. **kwoyava poy**; *lusim na kisim, pulim aut, rausim, lusim, autim*), remove (e.g. some item of apparel); take off; pull off (**kwoyava**, remove; **ya**, take). **Na sun /kwoyava/!** Take off your shoes!, or Remove your shoes! (In this sentence **kwoyava poy** would be an idiomatic alternative to **kwoyava**. Note: **sun** consists of Tok Pisin *su*, shoe + **-n**, obj.mar.) **Miiti masekek tawa apo sapi na /kwoyava ya/!** Take the cassowary-skin wig off your head! – *Yu rausim skin muruk i stap long het!* (In this sentence

kwoyava would be an idiomatic alternative to **kwoyava ya**.)

M

ma¹, 1. person (male or female; *man*); human (*man*). 2. man; male (*man*). 3. husband (*man*). 4. adult; mature (*bikpela*).

ma² (*poret, pes*), front. **korobo /ma/** the front of a men's house, or the front half of the interior of a men's house.

ma³ (*antap*), top (e.g. of a tree). **noku ma** the top of the sago palm. (The expression **ma noku** has the same meaning.)

ma⁴ (*pinga*), finger; toe (see also **tapama, yatiima**)

ma⁵ (*tupela ten*), twenty (lit. man; Kooyers 1974:11,19-20). /**Ma/ por abo tapayoko podar men yiir**. Twenty-one trees were cut. (In this sentence **tapayepa** would be an idiomatic alternative to **tapayoko**.)

ma adii (*daunim het*), nod in assent; move head up and down (as when indicating assent). **An riin woher, 'Mii yato?', worek rii masekek /ma adii/**. I asked him, 'Are you coming?', and he nodded in assent. – *Mi askim em, 'Yu kam nau?'*, *na em i daunim het, i tok, 'Mi kam nau.'*

ma ama riivii (*man bilong ples*), (song) a local husband; a husband from the same tribe as the wife (contrasts with **ma riivii**)

ma apo (see **ma apoma**)

ma apoma¹ (abbr. **apoma, ma apo**; *gutpela wantok; wantok*), pair of men in different clans who are good friends on a personal basis and assist each other informally in interclan disputes (e.g. by providing refuge during warfare) but are not formally related in any way, e.g.

totemically, affinally or through the formal institution of friendship (see **nareboy**. A man might have more than one **apoma** in other clans. If one of a pair of **apoma** is considerably older than the other and is more knowledgeable ritually he might impart much of his ritual knowledge to the younger man, especially if he has no sons of his own or none who shows any aptitude for memorising such material. Men related as **apoma** commonly address each other as 'spirit'; see **sikiyawas**.)

ma apoma² (see **apoma ma**)

maba (*skin, bodi*), 1. human body. /**Maba/ eeta okoramabak yato**. (He) is hot and sweaty (literally, The body is hot and sweaty) 2. skin (see also **sapi**). 3. outer surface; outer layer (of object). **Me /maba/ apoma**. The wood is white (literally, The wood's external surface is white.)

maba'asa (*plaua bilong muruk*), cassowary's comb

maba biish (alt. **shebo shebo siitii, biish shebo shebo siitii; sanap nating**), naked

maba danagwa (*stretim skin*), stretch the body (e.g. when getting up in the morning)

maba giira (*poisin*), one of several alleged Kwoma sorcery techniques. (In this technique a sorcerer is said to hide himself beside a forest track and throw magical substances at a woman when she passes by. This renders the victim temporarily unconscious and enables the sorcerer to have intercourse with her and place lethal sorcery substances in her vagina. The victim later revives and continues on her way but is unaware that she has been assaulted; several days later she suddenly becomes ill and dies.)

maba gwonya (*doti, smel nogut*), 1. unpleasant smell or odour attributed to a woman who is menstruating or who has

just given birth. (A menstruating woman, or a woman who has just given birth, may not cook for her husband or other members of her family lest she seriously damage their health. After her menstrual flow has ceased, or several weeks after giving birth, a woman washes to remove the bad odour or unpleasant smell associated with her condition and only then resumes normal household activities.) 2. body odour; person's smell. /**Maba gwonyaka tawa**/. (Someone) smells, or (Someone) is smelly.

maba hehar (alt. **neeki pi**: *stretim gras*), (of bird) preen; rearrange feathers (e.g. after bathing)

maba hi uwu (*skin i hat*), (of person) hot; have high temperature; have fever; feverish (lit. the body is hot)

maba kapa meeji (*skin i hevi*), tired; weary; exhausted. **No yeer chishi chishi /maba kapa meejiwa**/. Yesterday we walked and walked and now are very weary.

maba kepi tawa (*strong*), fit; in good physical condition; healthy. **Een /maba kepi tawa/; een maba hapaga tawa**. I am fit; I am strong.

maba keyiha (*doti*), dirty; covered with dirt (**maba**, body; **keyiha**, black, dark). **Yikapwa /maba keyihawa**/. **Na uku yeechi!** The child is filthy. Wash him! (In this sentence **uku yeetii poy** would be an idiomatic alternative to **uku yeechi**.)

maba kwowa (*smel bilong man, gutpela smel*), body aroma; the smell of a person's body

maba kwowa ya (*smel bilong man*), (of person) emit a characteristic smell; have a distinctive bodily aroma

maba meeji (*gat sik, gat sik malaria*; see also **masek meeji**), 1. experience pain;

be wracked with pain; 2. have a fever accompanied by body pain and a high temperature; (mod.) to have malaria. **Yikapwa /maba meejito**/. The child has a fever and is in pain. – *Pikinini sik na hat*. **An /maba meejito**/. I am ill, or I am in pain.

maba naya (*retpela skin*), (of person) to have a reddish skin colour. (This is how Kwoma describe the colour of Europeans.)

maba nebii (*gras bilong bodi*), body hair (e.g. of arms and legs)

maba neeji (see **neeji**)

maba nomoya¹ (alt. **maba kapa meeji**; *skin i hevi*), weary; exhausted

maba nomoya² (abbr. **nomoya**; *gat wari*), despondent; depressed; weighed down by worries

maba omu (abbr. **omu**; *mit*), body flesh; muscle and other fleshy parts of the body

maba payi (see **payi**⁴)

maba regii (*doti bilong bodi*), dirt on body (including sweat produced when working)

maba sapi (alt. **maba tapa**; *skin*), skin (of person)

maba tapa (see **maba sapi**)

maba wuwu (*solap*), a bruise; swelling under the skin (**wuwu**, swell)

mabiy (alt. **pabiy**; *buai*), betel nut palm and fruit [*Areca catechu*]

mabiya (var. **mabila**; *ia, yau*), ear

mabiya gii (*yau i pas*), deaf; unhearing (**gii**, block, stop up). **Riiti /mabiya gii/ siitiitar**. He was deaf.

mabiya nukuk meeji (*harim long hap ia tasol*), hear vaguely; not to hear well; hear only partially (lit. to hear with the

'top' or outside of the ear; contrasts with **mabiya tobok meeji**)

mabiya supu (*hul long ia*), earhole

mabiya tobok meeji (*harim olgeta*), hear clearly; hear well (lit. to hear with the 'bottom' or inside of the ear; contrasts with **mabiya nukuk meeji**)

mabiya yas (*bilas bilong ia*), shell ear pendant worn as a decoration by women whose husbands are homicides

mabiy pi (alt. **pabiy pi**; *spak*), intoxicated from chewing large quantities of betel nut

mabiy saba, dead or dry leaf of betel nut palm

maboy (*limbum bilong buwai*), flower sheath or spathe of the betel nut palm. (This material is used as a wrapper.)

ma chey (abbr. **chey**; *bet bilong putim bodi bilong man*), burial platform. (Up until the Second World War Kwoma placed corpses on platforms in villages next to the deceased's house; today the dead are buried in village cemeteries. See also **tiiriimo reekii**.)

machi (*waitanis*), wood-eating termites (e.g. of the kind that attack and rapidly destroy softwood ceremonial sculptures when the latter are placed in storage in the attics of houses)

madii (*bol*), 1. testicles (see also **eer madii**). 2. woman's protruding labia.

madii rupu (*kamap bikpela*), mature physically; become adult; reach puberty

madii sheebi nebi (abbr. **madii sheebi**; *gras bilong sem*), pubic hair (male and female)

madiiwa (alt. **nokwapa apoko**; *mama papa*), parents

maga (alt. **ma**¹; *man*), people (male and female). **Diita tar /maga/ eyey iwa**. All of the people who were here have left.

magapa (var. **magwapa**; *kanderi, kanderi man, mama*), term of reference (address: **meem**) for: (i) mother's brother (MB); (ii) all other male members of mother's (M's) natal clan and totemic division of mother's generation and below, e.g. MBS, MBSS, MBSSS. Note: male members of M's natal clan of M's generation and below are termed 'true MB' (**magapa siikiin**); those in other clans belonging to the same totemic division are referred to as 'classificatory MB' (**nobo magapa**); (iii) any other male person one's mother refers to as 'brother' (**medaya**) or 'brother's son' (**neyi**), e.g. MMZS, MMZSS. (In practice the term **magapa** is restricted to MB, and when he dies, MBS. For a more detailed discussion of this and other Kwoma kinship terms see Bowden 1983a; 1983b; 1988.)

magapa akar (*narapela kanderi*), term of reference (address: **meem**) used for the mother's brother's son (MBS) while the mother's brother (MB) is still alive (or, the MBSS following the MB's death while the MBS is still alive, etc.; the term literally means 'another MB')

mageyi (var. **mageli**; abbr. **geyi, geli**), 1. socialise; sit down and engage in amicable interaction with one or more persons (*sindaun wantaim, amamas wantaim, bung*). **Burukanawi ma Hogwama ma yecha mashi /geyikasakech/**. **Saniga saniga tar. Yuyatar**. The Brugnawi (Iatmul-speaking) and Honggwama (Kwoma-speaking) people formerly did not socialise with each other. They remained apart. (They) disliked (each other). 2. (of people) congregate together for some social purpose (*bung*). **Eeta ye eeka yiniga /geyiwa/ eeta maji bak**. They came together in a group and sat down to talk. – *Ol i sindaun na toktok*.

mageyi tawa eem (abbr. **mageyi eem**; *ples bung, ples bilong bung, ples we*

man i save bung), communal meeting place; place where people habitually meet to socialise. (In villages the principal place where men socialise is the ceremonial house. Apart from receiving the occasional visitor a man does not use his domestic dwelling as a place to entertain large numbers of visitors on a regular basis. Should a man do so his wife would object to having so many people around 'her' house and tell her husband to take his guests to the men's house. Unlike the men in a village, who regularly socialise together, the adult female members of a village never come together as a group for any purpose. The only occasions on which women ever physically congregate together, and then only briefly in the course of other activities, is when they dance outside a ceremonial house during a ritual or when they travel as a group to a market site to engage in inter-ethnic trade with a neighbouring village.)

mageyi tawa korobo (*haus boi we man i save bung*), ceremonial house habitually used by the male members of a tribe as a place to meet and socialise. (Traditionally each Kwoma tribal settlement, like most modern villages, contained several ceremonial houses but only the largest one or two were used on a regular basis as a meeting place for all of the men in the tribe.)

magiir (*baksait*), 1. back (e.g. of person); backbone. *Jon rii harapa yo otiirek, riiti /magiir/ kapasek tawak, rii cheyek wato*. John strained his back doing heavy work so he's lying down (Kooyers 1974:43). 2. rear. 3. top (e.g. of mountain ridge or house roof). **kwow /magiir/** the top of a ridge – *baksait bilong maunten*. **aka /magiir/** the ridge of a house – *baksait bilong haus*.

magiirechi (*givim baksait*), 1. forget about. **Na /magiirechi/!** Forget about (it)!, or Put it behind you! – *Lusim*

tingting! 2. turn one's back on; repudiate; reject. **Ma por rii miina boboyen yeyada yaken wonyey, mii opoche /magiirechichakech/**. If a man asks to borrow something from you, don't turn your back on him. (In this sentence **egyesiitanakech** would be an idiomatic alternative to **magiirechichakech**.) 3. hate; loathe. (Kwoma usually express personal animosities by turning away from people they dislike and refusing to interact with them in a face-to-face manner.)

magiirechichi kwodii wochi kapasek otii tawa ma (abbr. **magiirechi ma; tok aut man**), traitor; betrayer of secrets; someone who irresponsibly or wrongly reveals information that should be kept secret

magiirechi kwodii wo (*kamapim tok*), betray by revealing information that should be kept secret

magiirechi ma (see **magiirechichi kwodii wochi kapasek otii tawa ma**)

magiir hek (see **keyapi**)

magiir wuwu siik, kidney

magiir yepa (alt. **magiir yokwa; long baksait**), the rear; location to the rear

ma giisa reekii (alt. **ma giisa gwoyi**), keep tally using sticks; record number of people involved in some activity by tying short sticks together in a bundle where each stick represents a different person (**ma**, people; **giisa**, stick; **reekii**, break)

magiyakow (var. **magilakow; snek nogut i gat planti lek**), black millipede (These insects grow up to 15 cm in length and if disturbed are said to be capable of squirting a juice that can temporarily blind a person.)

mago (see **hogo mago**)

magon (see **korobo magon**)

magon siiga, top (**siiga**) of a mound termed **teekibi aka** built in the middle of the level dance ground (**magon**) at the front of a men's house

magwi (var. **magwil**, **magul**), 1. exogamous patrilineal, patrilocal clan (*wanpela famili, lain*). 2. tribe; politically-autonomous, residentially-discrete social group consisting of a number of exogamous clans (*wanpela ples*). 3. ward (of village). 4. residentially-discrete patrilineal segment of a clan.

magwi **hokwa**, tribal song cycle. (The two main activities in all Kwoma ceremonies are the decorating and displaying of sculptures depicting clan spirits, which are placed in the ceremonial house in which the ritual is being performed, and the singing of hundreds of songs narrating events of note from the histories of different tribes. Each Kwoma tribe, and many neighbouring non-Kwoma groups, e.g. Manambu, Kaunga and Mayo, is the subject of a separate song cycle. During the **Yena** and **Mija** ceremonies the participants sing selections from a number of cycles; which songs are performed is determined by the most knowledgeable ritual leaders who take the lead in the singing. During the **Nokwi** ceremony only one song cycle is performed; this deals with events of note from the histories of all of the Kwoma tribes in turn. There are at least fifteen different tribal song cycles each of which contains between one hundred and three hundred separate songs. Only outstanding ritual leaders know all or the majority of these songs. Songs continue to be composed today as events of note occur, and as the events that gave rise to them are forgotten older songs are dropped from the cycles. The great majority of songs performed today were probably composed during the last

century and a half. One cycle, named **Gaya Hokwa**, The Song of the **Gaya**, deals with the expulsion of the **Gaya** from the Washkuk Hills.)

ma hapa eeki, dagger made from a human leg bone

ma havakasakech (alt. **egeyebaka tawa ma**; **ma kapasek**; *gridi man, man i no save helpim narapela man*), selfish or mean man (lit. a man who does not give food [to others])

ma hi (*bilang man*), term for the second of a two-day communal work project (e.g. when a new men's house is thatched, or the thatch on an existing building repaired; **ma**, person; **hi**, name; see also **gaba hi**)

maji, 1. word; sentence; expression; statement (gramm.fem.; *tok, toktok*). **Diita /maji/ siin eeta kapasek bawa**. This sentence has been expressed badly. – *Dispela tok em i no gutpela tok*, or *Dispela tok em i toktok kranki*. 2. conversation; talk; topic of conversation (*tok, toktok*). **/Maji/, an bak otii tawa /maji/, eeta omutiik /maji/. Eeta omutiik /maji/**. What I am going to tell you is true. It is a true account. – *Toktok mi laik stori hia, em i trupela toktok*. **'Mii an /maji/ tawa?'** **'An /majikasakech/.'** 'Do you have something to say to me?' 'I don't have anything to say.' **'Mii boyak yawa?'** **'An /maji/ tawa miin.'** **'Boy /maji/ yawa?'** 'Why have you come?' 'I have something to say to you.' 'What have (you) come to say?' **'An eeta /majin/ yawa.'** **'Na bana, meejik!'** 'I have come to talk to you.' 'Speak and (I) will listen!' 3. history (*stori*). **Nowi Kwoma /maji/ diitata: mashi kak keena wayagak eeka yar, nowi diitata**. The history of the Kwoma people is as follows: (you) begin with the different ancestors and come down to us. – *Mipela Kwoma stori bilang mipela em*

dispela: kirap yet long tumbuna na i kam. 4. story (*stori*). **Masekeba ri maji eeta hamawa**. The story of (the mythical character) **Masekeba** is finished. 5. language (*tok*). **Eeta noti /maji/**, **Kwoma /maji/**. **Kwoma** is our language. 6. news; information (*stori, nius*). 7. complaint (*tok*). **An saka miin /majika/ siikiitawak**. I won't make a complaint against you.

maji ama (abbr. **maji**; *tok save*), message. **An iyi Wasiikuk akamak ikiita; mii napa een diita /maji ama/ ye han**. I will be going to Washkuk tomorrow; you go and give (them) this message. – *Tumora mi bai mi go long Washkuk; yu kisim tok save bilong mi i go na givim. /Maji ama/ ye ik eena heechirek ir.* (They) left to take the message.

maji ana pi (see *ow oti maji ba*)

maji anasa (see *anasa*)

maji anasa eem (see *maji ba eem*)

maji apo diigii (see *apo diigii*)

maji apo diigii eem (see *maji ba eem*)

maji awasen awasen ba (see *awasen awasen ba*)

maji ba¹, 1. meeting (abbr. **maji**; *miting, toktok*). **/Maji ba/ tawa**. A meeting is in progress. **korobo /maji ba/** a meeting in the men's house – *miting long haus boi*. 2. hold a meeting; have a discussion; talk (*toktok*). **Kaunsil ma ye /maji bar/**. The Councillors held a meeting. **Miita miiti yo na hamachi eechiniga diika ya /maji ba/**. Finish your work and eat, then come here and (we'll) talk (Kooyers 1974:53).

maji ba² (abbr. **ba**; *tok*), 1. argue; dispute. 2. speak angrily; get cross. **Mii /maji banakech/**. You needn't get angry. – *Yu no kan kros*. 3. complain (*gat tok*). **Mii ana /maji bak/?** Do you have a complaint to make about me?

maji ba dabu (*tokaut*), resolve or settle a dispute through discussion between the disputants. **Ma por rii miina majika taney, rii miina anasak ye ik otiiney, wonyey, mii na mapo ameya /maji ba dabu/ kepi sii**. If someone is in dispute with you and is about to take you to court, you should settle the matter through discussion without delay.

maji ba diima (see *ba diima*; **maji ba higiya**)

maji ba diima tar ma (*man i save sutim tok*), man who habitually makes accusations (against others)

maji ba eem (alt. **maji anasa eem**, **maji apo diigii eem**; *ples bilong toktok*), meeting place; place where people meet for communal discussion

maji ba higiya (abbr. **ba higiya**; alt. **maji ba diima**; *sutim toktok nating, pusim nating long toktok*), repeatedly make an accusation (against someone); accuse repeatedly. **Mii boyak /maji ba higiya/ an?** **An biish tawa**. Why are you repeatedly accusing me? I haven't done anything.

maji bato (*toktok*; see also *aya, ayawo*), talking; words being uttered. **An meejito Tuwudimi riita /maji bato/**. I can hear **Tuwudimi** talking, or I can hear **Tuwudimi**'s voice.

maji bato nedii (*taim bilong toktok*), occasion or time for a discussion or meeting

maji biish ba (abbr. **biish ba**; *toktok nating*), 1. speak informally; speak without authority (e.g. by narrating a myth owned by another group without first obtaining the permission of its owners). **An /biish bato/**. I am speaking informally, or I am speaking without formal authority. – *Mi toktok nating*, or *Mi toktok tasol*. 2. narrate a myth exclusively in prose without including the songs in it. (Most myths have prose

and song versions. The prose versions form a narrative genre in their own right and contain their own distinctive style of short songs. Only master story-tellers know and are capable of singing all the songs that the prose versions of myths contain. Less skilled story-tellers often omit the songs altogether.)

maji hapaga (alt. **maji kepi**; *strongpela tok*), a factually correct, morally acceptable, or authoritative statement

majii, 1. generic term for several types of trees the bark of which is used for making the twine from which net bags, fishing nets, fishing lines and such are manufactured (*mangas*; see also **majii sapi**, **mogisa majii**). 2. two-ply twine made from **majii** bark (*rop*). (Women make twine from the inner bark of several types of trees collectively termed **majii**. The bark is soaked in water for a time then shredded and dried in the sun. To make twine a woman sits with her legs outstretched. She takes a small bundle of fibres about 10-15 cm long and rolls it down one leg with the flat of one hand. She repeats this with a second bundle, then places the two strands together and rolls them back up her leg, twisting them together in the opposite direction from the twist in the individual strands; this creates a two-ply twine which is structurally stable, since it will not unravel. The twine can be extended to whatever length is desired by adding new lengths of fibre to the loose ends of the two individual strands and repeating the process described above. See also Kaufmann 1980b.)

majii sapi (abbr. **majii**; *skin mangas*), 1. bark of the **majii** tree (from which twine is made). 2. bark fibre taken from the **majii** tree that has been prepared for making twine (*rop*).

majii siigegi (see **majii yee**)

majii yee (alt. **majii siigegi**; *tanim rop*), make twine or string; roll bark fibre into twine (by rolling the fibre of the **majii** tree along the leg with the flat of the hand; **majii**, bark fibre; **yee**, to roll). **No akama mima kwow natawey /majii yeecho/ kwochobok seechi siigegiitu, wowak eeta majiika sowa**. When the women of our village make net bags and roll twine (they) place (**majii** bark) on their thighs and roll (it), and twine is produced. – *Taim meri long ples bilong mipela ol i save wokim bilum ol i kisim rop ol i save tanim long lek bilong en, na em i save kamap rop bilong bilum*.

maji kapasek ba (*tok bilas*), to insult; speak in an offensive manner

maji kepi (alt. **maji hapaga**; *gutpela toktok*), a correct, morally acceptable, or authoritative statement

maji kubuk pi (*tok bilas*), wound or sting with insults; insult; speak in wounding way

maji meeji siitii (*save gut*), understand well something said. /**Maji meeji siitiina/ ma mima piiriita siiva nokwapa nokwapa kepi wakiita**. The man or woman that understands these words will have good coconuts (Kooyers and Kooyers 1965c:12).

maji meeji tawa ma (*man bilong harim kot*), 1. man of influence in a community who listens to people's problems and offers them advice; village leader. 2. (mod.) a judge; magistrate.

maji mu (alt. **maji siiti mu**; *as bilong tok*), meaning of a word or expression (**maji**, word; **mu**, meaning; see also **mu**¹)

majin kiyatayichi batar ma (*man i save helpim tok*), 1. person who regularly speaks in support of others (such as his kinsmen) during village moots; supporter in debate. 2. (mod.) lawyer.

maji pokii (*skulim*), instruct; teach (**maji**, word; **pokii**, teach; Kooyers 1974:52).

Nopa Wewak akamak inyey, nopa riina saka hehar /maji pokiikiitawak/.

If we go to Wewak, we will not be able to teach him very well (Kooyers 1974:52).

maji pokii ma (see **maji pokii tar ma**)

maji pokiinan biish tar ma (*man i no gat save*), man without learning; man who has not been taught or mastered a body of tribal lore (e.g. ritual songs)

maji pokii tar ma (alt. **maji pokii ma**; *save man*), man who has aquired, or been taught, an extensive knowledge of tribal lore such as songs or myths; village leader. (Men specialise in different aspects of tribal lore; some have a specialised knowledge of songs, others myths, and others of painting or carving. Only exceptional men are masters of all aspects of tribal lore. Two such men were the brothers **Kwiyabu** and **Marak** of Melawei and Washkuk villages respectively, both of whom are now deceased. Some of the older female members of each community probably have as extensive a knowledge of ritual songs and myths as any man, having listened to songs and myths being performed during rituals throughout their lives, but because women do not initiate the singing of ritual songs or narrate myths, at least not in public, the extent of their knowledge is difficult to determine.)

maji sabwi ya (*trikim long tok*), get or obtain information by deception (e.g. by deceptive questioning; **maji**, information; **sabwi ya**, get by deception)

maji sawo (alt. **noma sawo**; *stori*), narrate a story; tell a story; recount an event; tell or give an account (of something). **An sukwiyawa /maji**

sawok/. I want to tell you about a dream (of mine).

maji sen ba (see **sen ba**)

maji siikiin (*trupela tok*), true statement (contrasts with **woshepii maji**)

maji siin dareboy (*tanim tok*), translate (from one language into another)

maji siiti mu (see **maji mu**)

maji wochi i (*salim tok, salim tok i go*), send word; send a message. **Sii riina /maji wochirek ir/**. She sent him a message.

maji ye i (see **ye i²**)

maka¹ (*mak*), painted or carved representation of the face of a human, animal or spirit (e.g. carved on a post in a men's house)

maka², intently; directly. **Yecha neeren mowu /maka/ hechar**. They were looking intently up at the sky.

makabe (*het*), 1. forehead. 2. shell forehead decoration fixed on ceremonial carvings made in the form of heads.

makabek heechi (alt. **marenokuk heechi, masekebak heechi**; *putim long het, pasim tingting*), remember. **Diita /makabek/ na /heechi/ ta!** Remember this!

maka diigii (alt. **maka rabo**; *wokim mak*, see also **meesi maka rabo**), carve a representation of a face in wood. (This term is used for carving either a ceremonial sculpture, such as a **Yena masek** or **Mija masek**, which is a stylised representation of a human head, or a representation of a face on a post or beam in a men's house; **maka**, design; **diigii**, carve).

maka he (*lukluk i go*), look one way (versus another, e.g. when crossing a road; this term conventionally pairs with **meysi he**)

makapa, 1. traditional man's hair style, worn as an insignia of their status by homicides, in which the hair hangs down the back in long ringlets. (These ringlets form naturally when the hair is not combed; for an illustration see Whiting and Reed 1938-39, Plate 2b.) 2. ceremonial wig of human hair in the **makapa** style worn by men who have killed in warfare. (These same wigs are used to decorate ceremonial **Yena** sculptures.)

ma kapasek (alt. **egeyebaka tawa ma**, **ma havakasakech**; *man nogut*), 1. morally reprehensible man. 2. selfish man.

maka rabo (see **maka diigii**)

maka sii (alt. **maka ta**; *marit pinis*), (of a woman) married (**ma**, man + **-ka**, assoc.mar. + **sii**, be). **Kata mima sii /maka sowa/**. That woman is married. (In this sentence **maka tawa** would be an idiomatic alternative to **maka sowa**.)

maka ta (see **maka sii**)

maka tawa (alt. **maka sii**; *gat man*), (of woman) married. **/maka tawa/ mima** a married woman (lit. a woman with a husband)

makaw (*hap man, wantok, hap lain, hap brata*), totemic kin in another tribe; members of clans in other tribes that have the same totems as the speaker's clan (**ma**, people + **kaw**, section)

mak chiwa (*man yet i planim*), (of plants) cultivated; planted by a person

ma kepi¹ (*gutpela man*), 1. morally good man (e.g. a hardworking man of good character). 2. peaceable, quiet-living man; man who does not cause trouble in a community. **Rii /ma kepi/ ma; rii eshar tawa**. He is a morally good man; he lives peaceably. 3. physically healthy man. 4. man who lacks physical

blemishes or defects; attractive, good-looking man.

ma kepi² (abbr. **kepi**; *kompenseshen*), generic term for several types of obligatory interclan payments made following a death (for details see Bowden 1988)

mak hava (alt. **kwoy**; *bilang ples*), (of animal) tame; domesticated (lit. fed by a human; contrasts with **soy**). **/mak hava/ poyi** a domesticated pig. **/mak hava/ aposhebu** a tame cassowary.

mak kiivii (*man i planim*), cultivated (crop; lit. planted by a human). **/mak kiivii/ yopo** cultivated (versus wild) bananas

maku siivii, a ladle consisting of a half coconut shell bowl fixed to a wooden handle, roughly 50 cm long, used for dipping up water during cooking

makwo ma atar (alt. **yikapwa kiyakasakech**; *no gat pikinini*), (of woman) barren; sterile. **Mekwopayena ri mima sii /makwo ma atar/**, **worek an riin mima yikapwa pochi har**. **Mekwopayena's** wife is sterile, so I gave him a female child. (In this sentence **yikapwa kiyakasakech**, 'has had no children', or 'is childless', would be an idiomatic alternative to **makwo ma atar**.)

ma kwow¹ (see also **mima keyihapa**). 1. alternative term for head (**masek**). 2. (mod.) hat. (According to Kwoma this is a neologism that was used widely during the early years of European contact but has now fallen out of use.)

ma kwow² (alt. **ma mayi kwow**; **yenay kwow**), friendship net bag. (This term refers to a type of man's string bag, lavishly decorated with shell ornaments, that a man gives to an unrelated man in another clan formally to make them 'friends', **nareboy**. Until the practice was outlawed after the Second World

War it was customary for the donor to attach the jawbone of a deceased relative to such a bag. This jawbone contained the **mayi**, soul, of the deceased relative which acted as a guardian spirit of the recipient – hence the use of the expression **ma mayi kwow**, human soul bag. This guardian familiar would wake the owner of the bag at night by rattling the shell ornaments on it if it detected a sorcerer approaching in search of leavings to use in magic directed against him or another member of his household. A **ma kwow** bag is formally presented at the donor's house; before hanging it on the recipient's right shoulder the donor waves it ceremoniously several times around his head. This action indicates to the soul associated with the bag, whether or not a jawbone is attached to it, the identity of the person it must henceforth protect. Following the formal presentation, the donor and his wife provide the recipient and any other members of the latter's clan who have come to witness the event with a sumptuous meal. Men who formally become 'friends' are usually already close personal friends and spend much time in each other's company. The exchange of the bag makes them life-long political allies. Before the suppression of intertribal warfare in the late 1940s, friends, like affines, were expected secretly to warn each other of impending raids on their respective villages, were expected to avoid taking a direct part in such raids or at least to avoid directly confronting each other or members of their families in the fighting, and if need be to provide each other and their families with refuge at isolated bush houses until hostilities ceased. A man refers to his friend's close relatives by the same kinship terms his friend uses, with the exception of the friend's wife whom he also calls 'friend'. Friends are strictly prohibited

from having sexual liaisons with each other's wives and marrying their widows or sisters (but not daughters). No equivalent institution of friendship exists among women, but women refer to their husband's friends, and their husband's friends' wives, as 'friend'. Kwoma men exchange 'friendship' net bags only with other Kwoma. Enduring personal friendships between individual Kwoma men and men in river villages, mainly Manambu speakers, are based on common totemic links. See also **sabo**.)

ma kwow ha (*givim bilum*), give a friendship net bag

mala he (alt. **meyi he**; *lukluk i go daun*), look down into (e.g. a pot); peer down into

mama (*han sut*), 1. right (versus left). **tapa /mama/** the right hand. 2. first (chronologically, e.g. the first of two trees to produce ripe fruit). 3. (fig.) senior genealogically (*bikpela*). 4. (fig.) elder (*bikpela*).

ma man otii (*man i goapim man*), sodomise a man; engage in male homosexual intercourse. (Unlike some other PNG cultures, Kwoma do not practise male or female homosexuality, at least not openly, and both men and women regard homosexual behaviour as pointless and risible.)

ma masek (*hed bilong man*), human head

ma mayi (abbr. **mayi**; *debil bilong man*), 1. human soul (**mayi**, soul; **ma**, human). **/Ma mayi/ kwowek tawa**. The ghost of a (deceased) person is located in the net bag. 2. soul of a man (versus that of a woman; the latter is **mima mayi**). A person's soul is thought to reside in the head but is capable of leaving the body either temporarily, e.g. when a person faints, at night during sleep, or permanently at death. Following death a soul becomes a ghost, **gaba**. **Mayi** is

occasionally used as an alternative to **gaba** for a ghost.)

ma mayi kwow (see **ma kwow**²)

mama yepa (alt. **mama yepa gay**; *han sut*), right side

mama yepa gay (see **mama yepa**)

mama yepa tapa (*han i stap long sut sait*), 1. right arm. 2. right hand.

mama yepa yatii (*lek i stap long sut sait*), 1. right leg. 2. right foot.

ma misoma (*pes*), 1. human face. 2. man's face.

mamu (abbr. **mu**; alt. **mamu kaw**, **mu kaw**; *wanpela ples*, *wanpela grup*), 1. patrilineal, patrilocal clan (or a residentially-discrete subsection of such a group). /**Mamu/ saniga**, **Bagwatapa Nediikawek**. **Bagwatapa Nediikawek** (clan) is a distinct group. **Tokiba rii /mamu/ keena**, /**mamu/ saniga**. **Tokiba** (clan) is a distinct group, a separate group. 2. residentially-distinct, politically-united group (e.g. a village or tribe). **Akamak pochi sii ma saniga saniga siiney iipa saka /mamu/ yikiitawak**. If a village becomes politically divided it will not remain a single residential group.

mamu kaw (see **mamu**)

man¹ (*binatang*), a cricket

man², type of snare in which a log is set to fall on and kill a small animal (e.g. a bandicoot or wild fowl) when it trips a cord

ma nayi (var. **ma nali**; *retpela man*), European; white man (lit. red man, after the purportedly red or reddish colour of the European's skin)

ma nedii (*namel man*, *pablik*, *planti man sindaun*), witnesses; group of people in front of whom (or in the middle of whom) a person publicly undertakes to do something

manu (*kumul*), bird of paradise (of which Kwoma distinguish numerous named varieties; gramm.fem.)

manu siikiin (*kumul tru*), warrior who assists in the killing of a member of an enemy village during intertribal warfare but who does not drive in the first spear (lit. true bird of paradise. Homicides wear bird of paradise plumes in the hair as an insignia of their status.)

ma pichar ma (*man bilong kilim planti man*, *man em i bin kilim man bipo*), warrior who has killed many enemies in battle; a prominent homicide

mapo (*pas*, *pastaim*), 1. before (Kooyers 1974:12). 2. earlier (Kooyers 1974:13). 3. first in a line; ahead. 4. first in chronological order. 5. principal; greatest (*pes*).

ma podat (see **ma por**)

mapo i (*go pastaim*), go (somewhere) before doing (something else)

mapo mima (see **mayama mima**)

mapo pi (*pes bilong pait*), individual warrior, or group of warriors, who takes the lead during warfare in an attack on an enemy village (**mapo**, first; **pi**, to spear. Contrasts with **komas pi**).

mapo pu (*tit*), incisors; front teeth

ma por (alt. **ma podat**; *pes man*), village leader who exercises the greatest influence over his clansmen in matters relating to the use of his clan's, or community's, ceremonial house (e.g. by determining when ceremonies will take place; **ma**, man; **por**, one)

mapo yikapwa (see **yaka**)

marenoku (*kru*), brain (of human or animal)

marenokuk heechi (alt. **makabek heechi**; *putim long het*, *pasim tingting*), remember (**marenoku**, brain + **-k**,

loc.mar.; **heechi**, put). /**Marenokuk/ na /heechi/!** Remember it!

ma riivii (abbr. **riivii**), 1. husband (alt. **ma**; *man*). **Diita mima si /riivii/ siita ha?** Where is this woman's husband? 2. husband who belongs to a different tribe from that of the wife; husband who belongs to a different or 'enemy' tribe (*man bilong narapela hap*. In songs this term contrasts with **ma ama riivii**, a local husband or man from the same tribe as the wife).

mariya sowa (alt. **chiji sowa**; *raun win*), whirlwind

Mariyawaya (= Melawei; Laycock 1973:106; the Kooyers spell this name **Madiwai**), name of one of the three modern Kwoma villages that make up the **Hogwama** tribe (see Map. This village is one of three residentially-distinct groups into which the previously united **Hogwama** tribe fragmented between the late 1930s and the 1950s when members of this tribe moved from their former hill-top settlement to sites next to or near the Washkuk Lagoon. The village takes its name from the site at which it is located at the eastern end of the Washkuk or **Kwayagiir** Lagoon.)

masamija¹ (*kom*), 1. comb (of chicken or cassowary). 2. multi-pronged comb made of wood and split liana and decorated with red parrot and other feathers worn by men who have been admitted to the **Masamija** age-grade (alt. **domu masamija**).

Masamija², name of one of three (now-defunct) age-grades into which men were initiated (see also **Nayi, Hadiipiya**)

masawoy (see **hiibiya kwotii**)

masebiya nebi (abbr., **masebiya**; *gras bilong het*), head hair (of person)

masek (*het*), 1. head (e.g. of person, animal; see also **ma masek**). 2. top or upper section (e.g. of mountain, garden). 3. front (versus rear, e.g. of canoe). 4. lid (of pot).

masek diigii (*katim nek, katim het*), decapitate; behead (an enemy in warfare). **Kwayama ye akama suwutaway ye ma pichi /masek diigiito/ wochi korobok ye ichu; eeka na yechi nobo tawa abo.** When river people burn down an (enemy) village and kill people they cut off their (victim's) heads and take them back to their men's houses; this is their practice. – *Pasin bilong ol man bilong wara taim ol i kukim ples ol i save kilim man katim het na karim i go long haus boi; em i kastam bilong ol.*

masekebak heechi (see **makabek heechi**)

masek giiriimi (alt. **masek yiichi**; *katim gras bilong het, tekewe gras bilong het*), cut hair; shave the lower half of the head. (Before participating in ceremonies Kwoma men and women have haircuts as part of the process of self-decoration. A Kwoma haircut consists of shaving the whole of the lower half of the head below a line just above the tops of the ears. The traditional cutting implement was a bamboo razor.)

masek hapa (*bun bilong het*), skull (lit. head bone)

masek hoka kiirii (*sikirapim het*), scratch the head

masek meeji (*pilim het i pen, sik malaria*), have a bad headache; be seriously ill with an acute headache and fever; have malaria. **An /masek meejiwa/.** I have a headache, or I am feeling sick, or I am ill. (According to Bangwis informants Kwoma have no blanket term for 'illness' and today use

the Tok Pisin term *sik* for this purpose. Vernacular terms for illnesses refer to different types of ailments, such as **masek meeji**, 'have severe headache', **maba meeji**, 'experience general body pain' such as that associated with malaria, **siiga ji** 'be ill as a result of siiga sorcery', and **kapak hava** 'be ill as a result of being poisoned with kapa powder'. In their Bible translations, e.g. Luke 13:12, the Kooyers use the general expression **hak otii tawa boboy** as a general term for 'illness' or 'sickness' but Bangwis people objected to this on the grounds that it was not idiomatic; they also noted that **boboy**, 'thing', properly refers to physical objects, not states. See also **hak otii**.)

masek poko, alternative term for a friendship net bag (**ma kwow**. This expression refers to the ties or 'vines' that ideally bind friends from different clans together in unbreakable political alliances; **poko**, vine; **nareboy**, friend. Another term for a friendship net bag and the social relationship that the gift of such a bag creates is **teekibi poko**, lit. jawbone vine.)

masek reekii (*het i drai*), 1. a dried decapitated human head (**masek**, head; **reekii**, dry). 2. (fig.) unavenged killing. (Kwoma use this expression figuratively for a killing in intertribal warfare that has not been avenged. Kwoma report that the Manambu and Iatmul on the Sepik customarily decapitated enemies killed during warfare, including Kwoma victims, and took these heads back to their villages where they displayed them in ceremonial houses as symbols of their military successes. Kwoma did not take trophy heads but left the bodies of dead enemies intact where they fell; however they did keep tallies of the number of people they had killed in the form of bundles of sticks which they stored in the rafters of men's houses. The

expression **masek reekii** alludes figuratively to the decapitated head of a person whose death has not yet been avenged by another killing. The term, Kwoma say, is a humorous allusion to the headhunting practices of their riverine neighbours. See also **mayi**¹.)

masek sa (see **sa**²)

masek saka yarek (alt. **masek saka sen yatawak**; *no bin kisim het*), not to have avenged a killing in intertribal warfare. (The expression literally means 'not to have taken a head', or 'no head has been taken'. The expression, like **masek reekii**, is used figuratively.)

masek ya (alt. **masek diigii**; *kisim het*), 1. take a head; decapitate a dead enemy in warfare. (This term refers to the practice of neighbouring river peoples of decapitating people killed in intertribal warfare, such as Kwoma, so that their heads can be displayed as trophies in ceremonial houses. Many Kwoma men and women in the past lost their heads in this way. 2. (fig.) avenge a killing of a member of one's own tribe by killing a member of the tribe responsible (lit. to take a head).

masek yepa (*poret, fran*), front end (e.g. of a canoe); front location. **Rii sel eena /masek yepak/ tagwar**. He unfurled the sail at the front (of the boat).

masek yeyadii (*tanim tanim het*), 1. shake head from side to side (**masek**, head; **yeyadii**, shake from side to side). 2. indicate dissent by shaking the head from side to side.

masek yiichi (see **masek giiriimi**)

masek yiichi poy (*tekwe gras bilong het olgeta*), shave the head completely

mashi (*bipo, pastaim, long taim liklik*), 1. before (Kooyers 1974:28); former; previous; some time ago. **An Abudi /mashi/ ichar yar**. Some time ago I

went to Ambunti and then came back. – *Mi bin go long Ambunti long taim liklik na kam bek.* 2. long ago; long time. /**mashi/ hak otii tawa ma** a man who has been ill for a long time. 3. old; decrepit; worn out (alt. **bonyi; siibeya**). /**mashi/ aka** an old house – *haus bilong bipo.*

mashi akama (*ples bilong bipo*), former village site; site at which a village was formerly located

mashi ma (*man bilong bipo*), very old person; person surviving from former times

mashi nobo (*kastam bilong bipo*), ancestral or customary practice; customary way of doing things

ma sii (alt. **hubu sii; kamap bikpela**), (of person, plant, animal) to mature; grow to maturity. **Aposhebu rii eechaba /ma siir/; ma yikapwa rii eechaba /ma siir/.** The cassowary chick grew to maturity; the human child similarly grew to maturity.

ma siika poyi (*man i kamap na pik i kamap wantaim*), (song) old, mature pig. (This expression refers to a pig that has grown to maturity simultaneously with a human, e.g. its young owner.)

ma tabo (abbr. **tabo**; *stap wantaim*), keep a person company; accompany a person

ma tabo i (abbr. **tabo i; kisim i go, go wantaim**), lead; take; guide (e.g. a person somewhere). **Mii na kata ma /ma tabo i/.** You go with this man and guide him, or You guide the man. – *Yu kisim man hia na yu i go. An /ma tabo i/ heechi yawa.* I took (him) and then came back. – *Mi go lusim em na mi kam bek pinis.*

ma tabo ya (*kam wantaim*), follow immediately behind (someone); follow hard behind (e.g. a child walking behind its mother while holding on to her skirt)

ma tapa kadii (*kauntim ol man*), 1. enumerate people; count people. 2. (mod.) take a census.

matoko (*baksait bilong haus, het bilong haus*), ridge of roof; top of house. **korobo /matoko/** top of roof of a men's house. **aka /matoko/** top of roof of a dwelling house. **Apo kaw kata aka /matoko/ yichu.** Some birds are sitting on the ridge of that house.

matoko gamu (*karamapim baksait bilong haus*), to thatch the ridge of a roof; seal the ridge of a roof with thatch. (When a roof is thatched the sides are thatched first then the horizontal ridge is sealed.)

ma upurus, 1. two men (*tupela man*), 2. forty (lit. man two; *popela ten, popela stik*; Kooyers 1974:19). /**Ma upurus/ yokotapa abo yokotapa abo yatii abo yatii piiriichar ma yar.** Fifty-eight men came (Kooyers 1974:20).

maway (*lait i sut long skai*), shooting star; meteorite. (Shooting stars are thought to be the souls of outstanding warriors who have died. At the second, or final, burial of such a man his soul, in anthropomorphic form, flies through the air holding a burning coconut frond torch in its hand, which is the light seen in the sky, towards one of the many large lagoons that surround the Washkuk Hills. There it lands in one of the huge **cheebiya** trees that grow around such lagoons. After prancing back and forth along a branch it plunges head first with the torch into the dark water where the ghost of one of the man's deceased terminological 'mothers' [**nokwapa**, e.g. a MBD] catches it in a large **maya** fishing net and takes it down to the sub-aquatic world in which the ghosts of leading men are thought to live. Kwoma identify the loud bang that is commonly heard in association with meteorites, possibly the object breaking the sound-barrier when

it enters the atmosphere, with the sound of the dead man's torch suddenly being extinguished when it hits the water. The souls of ordinary people are thought to live deep in the forest in villages similar to those which the living occupy.)

maway muku, 1. man who leads a line of decorated warriors into an enemy village, either to attack it during warfare or peacefully at the opening of a new ceremonial house (*man bilong pait i go pas*). 2. lead a line of warriors into an enemy village (e.g. to attack it during warfare; *go pas long pait*),

mawujii (*limbum*), type of forest palm which Kwoma use a source of poor-quality starch in emergencies (e.g. during warfare when a tribe is forced to flee into the forest for safety. The starch is extracted by the same means as that used to extract edible starch from a sago palm. Today the skin or bark of this palm is also used extensively as a flooring material.)

maya (var. **mala**; *wumben, net*), 1. hand-net; hand-held fishing net (gramm.fem.; see Whiting 1970:198). **Sii** /**mayan**/ **sayaretar**. She was getting her hand-net ready. (Women use hand-held nets for fishing in streams and shallow lagoons. The instruments are made of netting of the same kind as that used for string bags stretched across an oval frame made from a length of woody liana, usually the type termed **anaba poko**. If a woman urgently requires a net but has none handy she might cut open one of her large net bags and stretch this across a frame. Women fish with hand-nets during the dry season when the water in streams and lagoons is shallow. During the wet season when the water-levels rise and streams become torrents Kwoma obtain the bulk of their fish through trade with neighbouring peoples on the Sepik.) 2. (mod.) gill-net.

mayaka (var. **malaka**; *bikpela*), 1. large; huge. **wiin** /**mayaka**/ a huge *kwila* tree. **nobo** /**mayaka**/ a main track, or a wide track. 2. leading; pre-eminent (e.g. a politically-powerful village leader). 3. strong. **Ya** /**mayaka**/ **pichu**. The sun is shining strongly.

mayama¹ (*yet*), self; selves (e.g. oneself, himself). **Miita** /**mayama**/ **sayarechi na saka i**. Get yourself ready and go. – *Yu redim yu yet na yu go*. **Kwo** /**mayama**/ **na ow poy sii ta**. Look after yourselves, or Take good care of yourselves. – *Yu yet yu lukautim yu*.

mayama² (*namba wan*), 1. main; principal. 2. first (chronologically, e.g. the first of a woman's several husbands, or a man's several wives). 3. woman's children by her first, or an earlier, husband in contrast to those she has by a second, or later, husband belonging to a different clan. (The younger set of children are collectively termed **keyapi**; the older are **mayama**, or, more fully, **mayama maka kiyar yikapwa, bakabaka**, 'children by the first husband, first'.)

mayama arowa pi, kill oneself; commit suicide. (Suicide in the sense of dying by one's own hand occurs rarely if ever in Kwoma society. Some women are said effectively to have committed suicide by requesting that sorcerers poison them, and by providing the sorcerers with the means to do so in the form of personal leavings such as a piece of bark soaked with menstrual blood. Women said to have committed suicide in this way usually did so when their husbands took a second wife against their will.)

mayama inyakapwa hiki, feel sorry for oneself

mayama ma (*namba wan man*), a woman's first husband

mayama mima (abbr. **mayama**; alt. **mapo mima**; *namba wan meri*), a man's first wife in a polygynous household. (A man's first wife in a polygynous household is senior to and formally has authority over the other wives; a junior wife is termed **komas mima**, 'a later wife', or **komas ya mima**, 'a woman married later'. A man formally requires his first wife's permission before he can take a second or subsequent wife polygynously; failure to do so is grounds for divorce. Co-wives refer to each other as **nareboy**, friends.)

maya tuku (see **tuku**⁵)

maya woy (*bikpela wumben*), largest of the hand-held fishing nets women use

mayi¹ (*debil*), 1. soul of a person or animal (see also **ma mayi**). 2. entity seen in a dream (e.g. a living or dead relative.) 3. spiritual or supernatural power that vivifies a ceremonial sculpture depicting a clan spirit (**sikiyawas**). 4. supernatural power possessed by (i) the skull of a deceased man who was a prominent political leader; (ii) a ceremonial bone dagger made from a deceased man's leg bone; (iii) the bamboo blade of a spear used to kill a member of an enemy tribe during warfare, and which is kept as a trophy in a men's house; (iv) the jawbone of a deceased person attached to a 'friendship' net bag (**ma kwow**). 5. personal spirit-familiar. (The **Yena**, **Mija** and **Nokwi** spirits depicted by sculptures displayed in men's houses act as protective personal familiars of both the men who own the sculptures and other members of their clans. Such spirits manifest themselves fleetingly in different contexts in human form. For example a **Yena** spirit might manifest itself during intertribal warfare as a fully-decorated warrior and parry spears thrown at men belonging to the clan that owns it.) 6. shadow (e.g. of person). 7.

reflection (in a stream or mirror.) 8. representation or depiction (of something, e.g. a portrait sculpture or photograph; *piksa*). 9. (mod.) map (*piksa*). **Miiti akama /mayi/ na he**. Look at the map of your village. 10. pattern (in something).

mayi² (*mangal, amamas long*), 1. (song) admire; be happy about (something). **Ow rupu /mayi/; noku rupu /mayi/; noku rupuk giitagiita** Admires the unchopped sago pith; admires the unprocessed sago pith; pinned to the sago pith. (These grimly humorous lines are from a **Nokwi** ceremony song. They refer to a woman who is speared by members of an enemy war party when they encounter her in the forest. The woman has exposed the pith of a felled sago palm preparatory to pulverising it and has been looking at it admiringly, anticipating that it will yield a large amount of edible starch. The lines indicate that the spear that kills the woman strikes her with such force that the blade passes right through her body and pins her to the pith that she has been so greatly admiring.)

mayi gwunyi (*raunim bilum*), swing a friendship net bag, **ma kwow**, ceremoniously around the head of its recipient during its formal presentation (see also **ma kwow**. This act is said to indicate to the **mayi**, soul, or **gaba**, ghost, attached to the bag the identity of the person whose personal familiar it will become.)

mayipi (*singaut*), (of pig) to snort. **Poyi /mayipiwa/**. The pig snorted (e.g. before running away).

mayira, object of ritual or cultural significance given by one tribe to another in exchange for a similar object for the purpose of cementing peace between the two groups. (Two tribes that have been involved in a prolonged

blood-feud, i.e. in a cycle of killing and counter-killing, might decide formally to bring the feud to an end by ceremoniously exchanging objects of ritual or other cultural significance, such as ceremonial sculptures, trophy human heads, or flutes. A party of fully-armed warriors from each community would meet at a site roughly midway between the two settlements. Each group would stand in a line with their legs apart and a young boy brought with them for this purpose would carry the object to be given to the other side between their legs. The object would then be handed over. Because ritual objects were involved women were not permitted to witness the proceedings. The recipients of the object would incorporate it if possible into their ceremonial life, and such objects often became prized heirlooms. Occasionally a group would receive an object for which it had no ritual use; such objects formerly would have been placed in storage and allowed to decay; today they are sold to visiting art dealers and museum curators. For example, Kaunga speakers have no ceremonies that corresponded to the Kwoma yam harvest rituals and could make no use of the **Yena** sculptures they occasionally received from erstwhile Kwoma enemies. Kaunga-speaking tribes usually gave flutes to Kwoma, objects which Kwoma played, and displayed, during their yam harvest rites. When an object incorporated into the ritual life of the recipient group was damaged or became too fragile to be displayed its custodian might make a replacement for it and give it the original item's personal name, a name that derived from the donor group. These substitutes did not always have the same form as the originals. For example, a Washkuk village man who had custody of a flute which members of his clan had been given several decades

earlier by Kaunga-speakers at Yelogu village made a **Yena** sculpture as a replacement for the flute when it was accidentally broken and gave the sculpture the flute's Kaunga personal name: **Diyugu**. A member of a clan now located at Bangwis village similarly made a carved human head out of wood as a replacement for a trophy overmodelled human skull which members of his clan had received several decades earlier from members Yambon village, and gave the carving the skull's Manambu personal name **Mayirapan**. This sculpture is now one of the **Yena** figures which members of Bangwis village display ceremonially.)

mayishi (*yu laikim, em i orait, bihainim tok, givim bel long*), 1. accede or agree to a request or instruction; obey. **Riita piiriita batar majin meejichi /mayishichar/**. He obeyed the two (men's) instructions. 2. obedient; dutiful. **Mashi mii ana harapa /mayishichar/**. **Apa mii ana mashi /mayishicharega/ /mayishikasakech/**. Formerly you were always very dutiful towards me. Now you are nothing like as dutiful as you were.

me¹, 1. tree (*diwai*). 2. wood (*diwai*). 3. log of wood (*diwai*); 4. plank of wood (*plang, hap plang*). 5. hollow log (*diwai*). 6. stick; pole (*stik*). 7. wooden beater (for playing a water drum; *stik*). (All of the entities listed above are grammatically male.)

me² (*diwai*), wood carving (gramm.male). **Abudi ma ye diika yari eeta /me/yechi**. That carving belongs to the Ambuti people who came here (Kooyers 1974:72).

me³ (*garamut*), slit-drum; hollow log drum (gramm.male). Kwoma slit-drums line the interiors of ceremonial houses. Most men's houses have a set of six or eight drums. Played contrapuntally in

pairs the drums provide the main musical accompaniment to all rituals. The largest and most resonant drums have far-carrying sounds and can be used to send signals to neighbouring villages or people in outlying hamlets. Men carve drums from the hardwood tree named **nyeebi**, Tok Pisin *garamut*. Drums lie flat on the ground and measure up to six metres in length. For illustrations see Bowden 1983b.)

me amii (alt. **me tapa**²), signal on a slit-drum that announces a death. (The signal is played twice, once when the death occurs to announce the event to the community, and once when the corpse is removed from the deceased's house for burial. A corpse is laid out at the deceased's house and, in the case of an adult, displayed for at least the remainder of the day on which the death occurs and one full night. This gives friends and relatives time to come to the house and participate in the mourning. The number of mourners varies directly with the status and sex of the deceased; the persons whose deaths attract the greatest number of mourners are outstanding male leaders. Infants may be buried only an hour or two after they die and mourned by no more than their immediately family. Prominent political leaders are mourned by hundreds, including many members of other tribes and neighbouring language groups.)

me amii kwi, play the drum signal that announces a death (**me amii**, death signal; **kwi**, to play). /**Me amii kwitu**/. A signal announcing a death is being played.

me apo (abbr. **apo**), signal on a slit-drum that announces the death of a man who has killed others in warfare. (In contrast to the drum roll that signals the death of a person of no special status, this drum signal is played several times, once when the death occurs to announce the

event, once when night falls or later the same night if the death occurred after dark, and at the time of the burial when it is played twice in each of the ceremonial houses in the deceased's village or tribal settlement.)

me apo kotii, play the signal on the slit-drum that announces the death of a homicide. /**Me apo/ kata /kotiito**/ The death of a homicide is being signalled there on the drums.

me bagii wor (abbr. **me wor**; *hap plang*), wooden shield (see also **bagii wor**)

me bi (alt. **me sugulu**; *bun bilong diwai, bel bilong diwai, kil bilong diwai*), sharp projecting point of a dried-out root of an upturned hardwood tree (**me**, wood; **bi**, point)

medaya (var. **medala**; *sista, sista man*), term of reference and address a female speaker uses for (i) brother; (ii) any other son of a terminological 'father' (**apoko**) or 'mother' (**nokwapa**), e.g. FBS, FFBSS, MZS, MBDS, MBSDS

medii (*sentapit*), centipede

me diigii, 1. cut wood (*katim diwai, brukim diwai*). 2. carve wood (*sapim diwai*).

me diigiir (alt. **me subu**; *hap diwai, hap plang*), length of cut wood; piece of timber; plank

mediigiiriigiirii (*binatang bilong graun i save bagarapim man*), scorpion

me diip (*kil bilong diwai*), plank root of tree (**me**, tree; **diip**, plank root)

me diip hubu (*paitim garamut long kil bilong diwai*), beat a signal on the plank root of a tree (**hubu**, beat signal. People beat signals on the plank roots of large forest trees when travelling through the forest, e.g. to announce their imminent arrival at a village.)

meebi (*maus*), beak (of bird)

meegey (var. **meegele**; *kumu*), type of wild fig tree the fruit of which is eaten

meeji¹ (*harim*), 1. hear. **An saka /meejiwak/**. I didn't hear (it). – *Mi no harim. Ada /meejiri/ eena an kwona sawok*. I want to tell you about what I have heard. – *Dispela we mi harim mi laik tokim yupela*. 2. listen (alt. **wagatey**). **Na /meeji/!** Listen! – *Yu harim!* 3. know (on the basis of information obtained by hearing or listening, e.g. to know the words of a song). **An saka /meejitawak/ Nokwi Hokwa**. I don't know the song cycle **Nokwi Hokwa. Manu siiti noma an /meejito/**. **Aposhebu siiti noma an saka /meejitawak/**. I know the myth of the bird of paradise. I don't know the myth of the cassowary. **Manu siiti /noma/ mii meeji?** Do you know the story of the bird of paradise?, or Have you heard the story of the bird of paradise? 4. understand (speech). **Ada niji maji /meejikasakech/**. I can't understand what you are saying.

meeji² (*pilim*), 1. to feel. **Bensin siin ukuga eecha /meejito/**. Petrol feels like water (Kooyers 1974:34). 2. to experience, be aware of, feel (a sensation, e.g. a pain or the weight of something being carried). **Ana maba /meejito/**. My body is aching.

meeji³ (see **meeji he**)

meeji he (abbr. **meeji**; *harim, harim smel, smelim*), to smell (something). **An /meeji hecho/**. I am smelling (it). **An /meeji hewa/ diita kopi**. I smelt this coffee.

meeji pu (alt. **maba meeji, masek meeji**), (of a person) sick; unhealthy; feel ill; be in pain. **Ros ri i Naniyas riiti akak iyar heri Naniyas riiti mima sii /meeji pu/ hak otii tarek eena watar**. Ross went to Naniyas's house and when he went inside found

Naniyas's wife lying down sick and in pain.

meeji ye i (*harim nabaut*), heard about around a region; known far and wide; renowned. **Riiti hi eyey /meeji ye i tar/**. His name was known far and wide.

meekeya, collar bone (clavicle)

meem (see **magapa**)

meer (*fikus*), type of large forest tree [probably a type of *Ficus*] the wood of which is oily and is commonly used for torches since once lit it does not easily go out

meesi (*malas*), type of forest tree [probably *Homalium foetidum*] of which several varieties are distinguished which provides the wood from which Kwoma customarily carve the ridgepoles and longitudinal sidebeams of men's houses. (This tree is the subject of a myth of the same name.)

meesi maka (abbr. **maka**; *mak, pes*), representation of a face (human, animal or spirit) carved on a **meesi** wood sidebeam or other structure in a ceremonial men's house

meesi maka rabo (abbr. **maka rabo**; alt. **maka diigii**; *katim pes*), carve a representation of a face (e.g. of a human or spirit) on a **meesi** wood beam in a ceremonial house

meesi riiba (*stik bilong garamut*), wooden slit-drum beater (conventionally made of **meesi** wood)

me hubu (*paitim garamut*), beat a slit-drum

me kaba (abbr. **kaba**; *bikpela bus*), mature forest (including sago swamps) growing on relatively level terrain (see also **kwow⁴**)

me keyihapa (*blakpela diwai*), blackened trees. (This expression refers to the trunks of pollarded trees that are

blackened when a new garden site is fired preparatory to planting. The pollarded trees are left standing in the garden and serve as supports for the stringers along which yam vines are trained; see Whiting 1970:202.)

mek ji siitiichi (*pasim na sanapim*), tie (something) in a roughly vertical position to a wooden support (e.g. a **Yena** or **Mija** ceremonial sculpture to a pole when it is displayed in a men's house during a ritual)

me kowugu, far side of a slit-drum (i.e. the side away from that on which the player stands)

me maji ba (*paitim garamut*), send message on a slit-drum (**me**, slit-drum; **maji**, word; **ba**, speak)

me maka (*diwai i gat pes*), carved design representing a face (human, animal or spirit) on a post or beam in a men's house

me masek (*het bilong garamut*), head, or finial, of a slit-drum (usually carved in the form of a face)

me masek maka (*pes long garamut*), design usually incorporating a stylised human face carved on the finial or head of a slit-drum

me mima (alt. **me akar mima**; *meri bilong narapela hap*), woman from another tribe; wife from an enemy group (in contrast to a wife who derives from the same tribe as her husband)

me nawaba, 1. tree trunk (alt. **me nedii**; *namel bilong diwai*). 2. neck of slit-drum. (This is the area of solid wood approximately one to two metres in length between the sound chamber and the carved finial on which men sit when resting in a ceremonial house.)

me nedii (see **me nawaba**)

me neeji (*rop bilong diwai, kil bilong diwai*), tree root

Me Neeji Pa, Kwoma name for the Sanchi River (lit. Tree-root River. The Sanchi is a northern tributary of the Sepik that runs along the western side of the Washkuk Hills; it rises on the southern slopes of the Torricelli mountains to the north of Ablatak village and enters the Sepik through **Kwayagiir** Lagoon, an old cut-off section of the Sepik. See Map)

meno¹ (*nupela graun, bikpela bus, bikpela bus no gat man wok long en*), mature forest; forest that has not previously been used (or is not known to have been used) for making gardens

Meno² (see also **Sasaraman**), alternative name for **Sasaraman** (= Saseriman) village, one of the two villages that make up the **Kowariyasi** tribe. (Both **Meno** and **Sasaraman** were founded in the 1950s; **Meno** is named after a forest spirit located close to the site of the village. The Kooyers spells this name **Mino**.)

meno otii (*wokim nupela graun*), make a swidden in mature forest (i.e. in an area of forest not known to have been used previously for gardens)

me now (see **siikiinow**)

me nuku (*het bilong diwai*), top of tree

me otii (*paitim garamut*), beat out a signal on a resonant wooden object (other than a slit-drum, e.g. a plank root of a forest tree)

me ow (*binatang i stap long diwai*), large grub found in the wood of trees

me pi (*blut bilong diwai*), tree sap

me reekii¹ (*katim diwai, daunim diwai ol han*), pollard a tree; cut the branches and top off a tree. (When clearing an area of forest for a garden Kwoma fell the largest trees but pollard the smaller. Felling the largest trees is said to be easier than pollarding them. Pollarded

trees also serve as props for the lianas up which gardeners train yam runners; see also **me keyihapa**.)

me reekii² (*diwai i drai*), dead tree; tree which has died and the wood dried out

me sapi (*skin bilong diwai*), bark of tree

me sapi poye, make an infusion using the bark of various trees. (Kwoma formerly boiled the bark of various trees to extract psychoactive ingredients which men consumed in soups during rituals.)

me sapi yu (*tekewe skin bilong diwai*), scrape the soft inner bark off a tree; cut bark off a tree. (Kwoma use the inner bark of various trees, among other things, for fibre for making string and formerly as a source of psychoactive drugs consumed during rituals.)

mesek (*klok, namba wan lewa*), 1. heart.
2. upper half of torso (chest and back).

me sey (see **sey²**)

mesh (see **mesh mesh**)

me she (*plaua bilong diwai*), flower of tree (**me**, tree; **she**, flower)

mesh mesh (abbr. **mesh**; *wantaim*), together (Kooyers 1974:44). **Sicha yo /mesh/ otiito**. We two are working together (e.g. on the same project). – *Mitupela wok wantaim*. **Bagwis yikapwa yechaka /mesh mesh/ eecha tawa**. The Bagwis children are together (Kooyers 1974:44).

meshik (*liklik diwai*), sapling; small tree; bush

me siik (*pikinini bilong diwai*), fruit of tree

me siik now, 1. generic term for pigments and dyes obtained from tree seeds (**me**, tree; **siik**, fruit; **now**, paint). 2. red paint made from the bright red seeds of a tree [*Bixa orellana*]. (The seeds are crushed in the fingers and mixed with water in a half-coconut shell bowl. Paint made in

this way is either used on its own or mixed with red earth pigments.)

me sobo, living tree

me subu (see **me diigiir**)

me sugulu (var. **me suguyu**; see **me bi**)

me ta (*sapim diwai*), carve wood; shape wood with adze (**me**, wood; **ta**, carve, shape)

me tak, opening of sound chamber of slit-drum (This forms a longitudinal slit approx. 10 cm wide and a metre long in the top of the drum.)

me taku, the section of solid wood between the rear end of the opening of the sound chamber and the butt of a slit-drum

me tapa¹ (*han bilong diwai*), branch of tree

me tapa² (see **me amii**)

metapa'ap (*blut bilong sogwiyaw diwai*), sap of the **sogwiyaw** tree. (Men use this sap as a varnish on areas of unpainted black undercoat on finished bark paintings and sculptures. The sap is tapped from the tree like rubber, by making incisions in the tree's trunk. It is white and viscous when wet but dries to form a clear varnish.)

me tobo (*as bilong diwai*), stump of tree

me toko (see **toko²**)

me tuku (*diwai*), 1. log bridge (over a stream). 2. log lying on the ground along which people walk (e.g. through a swamp to avoid having to wade through the mud).

me ukuka (*diwai i gat planti wara*), tree with plenty of sap (seen when the trunk is cut)

me wey (var. *me wel*), near side of slit-drum (i.e. the side beside which the player stands when beating the drum; contrasts with **me kowugu**)

me wo, sound chamber or hollow interior of a slit-drum

me wor (see **me bagii wor**)

mey, rib bone (Kooyers et al. 1971:38)

meyi (*daunbilo*; see also **meyi he**), down

meyi he (var. **meli he**; abbr. **meyi**; *lukluk long hap*. Note: the abbreviation **meyi** also functions as an independent verb), 1. look into the distance; observe or look at (something) in the distance. 2. look one way versus another. (Used in this sense the term conventionally pairs with **maka he** to form an expression that means to look one way then the other way, or to look in one direction then the opposite direction.) **Ka /meyi he/ dii maka he!** Look that way then look this way! 3. look down (alt. **mala he**; *lukim i go daun*). **Diina na /meyi he! /** Look down here! **Korakorarek eeta tagwa /meyi her/**. When (it) had been boiling (for some time he) lifted (the lid off the pot) and looked down (at the food).

me yii (*katim diwai*), cut down a tree; fell a tree

meyi kwotii (*klin*), (of water) clear; crystal clear. **Eeta pa /meyi kwotii/ tar**. The water was crystal clear. – *Wara em i klin*.

meyi maka (see **meyi maka he**)

meyi maka he (abbr. **meyi maka**; *lukluk nabaut*. Note: the abbreviation **meyi maka** also functions as an independent verb), 1. look around; look here and there (e.g. at different things). **An sokwa, ameda /meyi maka hechi/, an kawka war**. I got up, looked around for a short while, then went back to sleep. **Akamak yar ma kaw ye /meyi maka hechi/ harapa ma yechi worebey eeka ya yir**. Some visitors to the village saw the big men's stools and came over and sat on them. **Na /meyi maka he/**. Have a look around (e.g. to determine the

source of a noise). – *Yu lukluk nabaut*. 2. look in one direction then the other (e.g. before crossing a road). 3. have one's eyes open. **An waniga /meyi makato/**. I am lying down with my eyes open. 4. see clearly. '**Ada miina secha otiiken mii wocho?**' '**Ada miyi /meyi maka heken/**.' 'What do you want me to do for you?' 'I want to be able to see clearly.' 5. look directly at (something). **Pita rii riiti misoman hehar /meyi maka her/**. Peter looked him directly in the face. 6. look around in a downwards direction (e.g. when searching for something on the ground; *lukluk nabaut daunbilo*). **Na sokwa /meyi maka!** Get up and look (for the object that fell on to the ground)!

meyi meyi maka maka (*olgeta yet*), (of a group of people) everyone; every single one. **Nowi akama maji bak otiwey nama siitiina?** **Tawaga /meyi meyi maka maka/ eyey ye duwuwa wowak maji bato**. When we hold a meeting in our community who stays away? Every single person assembles and participates in the discussion. – *Taim mipela laik holim miting long ples husat bai i stap? Olgeta yet i kam sindaun na harim tok*.

meyi mowu (see **meyi mowu maka**)

meyi mowukwa (see **meyi mowu maka**)

meyi mowu maka (abbr. **meyi mowu**; alt. **meyi mowukwa**; *chekim, lukluk i go antap, lukluk nabaut antap*), look up and cast eyes around; look here and there in an upwards direction

me yupu yepa (*hapsait i kam*), side of a felled sago palm closest to the person who sits at right angles to it when pulverising the pith (contrasts with **komaveyi**)

mi (see **miiti**)

mibiya, (of man or woman) previously married but currently unmarried

(because of divorce or death of a spouse)

mibiya ma (abbr. **mibiya**), widower or divorced man who is currently unmarried

mibiya mima (abbr. **mibiya**), widow or divorced woman who is currently unmarried

mich (*kru*), apical bud (heart or cabbage) of certain plants (e.g. sago palm) which is eaten raw or boiled. **noku /mich/** the sago palm apical bud.

michebiika, generic term for several types of shrubs. (The large green leaves of one variety of this plant are used for wrapping individual serves of sago jelly and sago bread.)

mii (see **miita**)

miin (see **miitana**)

miina (see **haga miina, miitana**)

miinawa (*man, yu*), variant of **miita** (the second person singular masculine pronoun; Kooyers 1974:14) used to attract a man's attention; equivalent to, You there!, Hey you!, Man!

miita (abbr. **mii**; *yu*), you (second person singular masculine pronoun, subjective form). **/Miita/ sicha Abudi apak ik.** Let's you and I go to Ambunti. **/Miita/ eeji nobon otiichir ma.** You are the man who opened the way for me, or You are the man who made it possible for me (e.g. to go somewhere. An acceptable alternative phrasing of this sentence would be **Eeji nobon otiichir ma, miita.**)

miitana (abbr. **miina, miin, mii**; *yu*), you (objective form of second person singular masculine pronoun **miita**; **miita**, you.SM + **-na**, obj.mar.)

miiti (abbr. **mi**; *bilong yu*), your (possessive form of second person singular masculine pronoun **miita**)

Mija¹, name of (i) one of the three yam harvest ceremonies, (ii) the sculptures displayed in the **Mija** ceremony, (iii) the spirits depicted by sculptures displayed in the **Mija** ceremony, and (iv) the ceremonial moiety responsible for performing the **Mija** rite (see also **Mija ma, Mija masek, Mija sikiyawas** and **Mija sukwiya**)

mija² (*supsup*), multi-pronged bird arrow (see Whiting 1970:193)

mija³ (*wari, sori*), 1. sympathy (Kooyers 1974:70). 2. sympathetic; appeasing; commiserating; full of pathos. **No koba ma wayan hatanak tanak, /mija/ maji eecha batar.** We miserable men were dying (like flies) and we spoke pathetic words (to each other) (Kooyers 1974:70).

mija⁴ (*jalas*), envy; jealousy. **Anapa saka /mijaka/ kwon siikiitawak.** I won't be envious of you. – *Mi no kan jalas long yupela.*

mija⁵ (see **yaba mija**)

Mija ma (*man bilong Mija*), name of the moiety responsible for performing the **Mija** ceremony (lit. **Mija** men. Kwoma ceremonial moieties are not hereditary. Only men are members of them and fathers divide their sons between the two moieties on an alternating basis. If a man is the custodian of a sculpture that his clan periodically displays during either the **Mija** or **Yena** ritual he will assign his oldest son to his own moiety so that he can inherit the sculpture and supervise its use ritually; his other sons he will divide between the two moieties equally. Although women are not formally members of either moiety, in that they do not own ceremonial sculptures or take an active role in staging either the **Yena** or **Mija** ceremony, they are informally associated with the ceremonial moieties to which their husbands belong; women display

these associations by carrying net bags on ceremonial occasions decorated with abstract designs identified with the moiety to which they are affiliated. See also **Mija**¹.)

mija maji (*tok sori*), words of sympathy

mija maji ba (*toktok sori*), speak sympathetically; express sympathy

Mija masek (*tumbuan Mija, diwai Mija*), sculpture in the form of a stylised head depicting a spirit associated with the **Mija** ceremony (lit. **Mija** head; see also **Mija**¹.)

Mija sikiyawas (*tumbuan Mija*), spirit or supernatural being associated with the **Mija** ceremony. (**Mija** spirits are classified as 'male', **ma**; see also **Mija**¹.)

Mija sukwiya (alt. **Mija ma sukwiya**; *singsing Mija*), the **Mija** ceremony. (For a description of this ceremony see Bowden 1983b; see also **Mija**¹.)

mima (*meri*), 1. woman; female. **Tapabaka tawa /mima/ eeta /mima/ kepi**. A generous woman is a good woman. 2. wife. **Na kwoba ana /mima/ pochi ha?** Won't you give me a woman (as a wife)? – *Yupela no laik givim wanpela meri long mi?*

mima bodii, type of **bodii** tree the bright orange fruit of which have protuberances remarkably similar in shape to the female breast (lit. female **bodii**. This tree is the subject of a myth given in Appendix A.)

mimaka tawa (*gat meri*), (of man) married. **/mimaka tawa/ ma** a married man

mima kepi (*gutpela meri*), 1. morally admirable woman; woman of good character. (The primary moral qualities that Kwoma look for in women are a cheerful disposition, a willingness to work hard, honesty, and generosity.

These same attributes are greatly admired in men.) 2. physically attractive woman. (Personal attractiveness in a woman is judged by various criteria; one traditional mark of female beauty was thick pubic hair.) 3. healthy woman.

mima keyapo (*pupulu bilong meri*), 1. love magic practised by men on women. 2. substances men use in love magic to attract a woman's affections. (Men wear magical substances as part of their decorations at ceremonies to make them attractive to women.)

mima keyihapa hat (abbr. **mima hat**; *hat*), term used during the early decades of this century for the hat given to appointed village officials

mima tabo chishi (*kisim meri wokabout wantaim*), (of a man) engage in domestic economic activities with a wife (e.g. foraging, gardening. A married Kwoma man spends the greater part of each day working with his wife and children as a family unit processing sago, working in one of their gardens, or undertaking general chores around their house. In the late afternoon when the day's work has been done, and after he has bathed and eaten, a man might go up to his clan's ceremonial house to spend an hour or two sitting with and talking informally to other men from the same community.)

mima tapa a (abbr. **tapa a**; *marit*), 1. (of a man) marry; commence a marriage. (This term literally means to eat from a wife's hand; **mima**, wife; **tapa**, hand; **a**, eat. The term refers to the conventional ruse that traditionally marked the beginning of a young couple's marriage. For several months before a betrothed couple formally married the girl lived with her fiance and his parents in her fiance's parents' house with the status of a sexually-mature but unmarried female member of the household. During this

time she was strictly prohibited from having any sexual or other private dealings with her fiancé. When both the couple and the boy's parents had decided that the marriage should go ahead, the boy's mother would arrange for the girl to cook some food for her fiancé when he was out of the house and to give it to him when he returned; the girl would tell her fiancé that the food had been cooked by his mother. As soon as he had consumed it the boy would be told that the food had actually been cooked by his fiancée and that since he had now 'eaten from his wife's hand' he and the girl were married and could now begin a normal marital domestic and sexual relationship.) **Nowi akama mashi nobo eecha tawa: /mima tapa saka atawak/ wovey ii yapak tawa. /Tapa awak/, komas opoy mima tabo chishiwa.** Our former village custom was as follows: until you were married (you) had to keep well away (from your fiancée). After you had eaten from (your wife's) hand you could walk around with your wife. – *Pastaim kastam bilong ples bilong mipela i olsem: yu no marit yet yu mas i stap longwe long meri. Taim yu marit em bai yu stap wantaim meri.*

mima tapa atar ma (*man em i kisim meri pinis*), man who has formally commenced his (first) marriage

mima ya (abbr. **ya**; alt. **kiitii ya**; *pe bilong meri*), a bridewealth payment; the collection of shell valuables given by a husband and members of his clan to his wife's clan in payment for his wife (**mima**, wife; **ya**, shell valuables. In Kwoma society a man is required to make a marriage payment for his wife. This is made several months or even years after the marriage commences but should always be made before any children are born; until it is made any children belong jurally to the wife's

clan. The shell valuables that make up a marriage payment are displayed in front of the bride's parent's house suspended from, or 'tied to', **kiitii**, a horizontal beam supported at each end by a short post. Kwoma count each valuable as the equivalent of 'one shilling', twenty valuables representing 'one pound'. A typical bridewealth payment consists of forty to sixty shell valuables. Today some cash might be added, but the bulk of a payment still consists of traditional valuables. Few Kwoma have access to cash in any quantity and in the 1970s members of the different Kwoma tribes reached an agreement that bridewealth payments should consist wholly or predominantly of traditional valuables. For further data on marriage payments see Bowden 1983a; 1983b; 1988.)

mima yaka (*bikpela meri*), the oldest and most highly respected women in a village

mima yak tawa ma, betrothed man (lit. a man about to take a wife)

mima ya shiki (abbr. **ya shiki**; *hangimapim pe*), make a bridewealth payment

mima ya tagwa (*redim pe*), begin accumulating shell valuables for a woman's bridewealth payment. (As soon as a marriage takes place the husband with the assistance of his clansmen is required to begin accumulating shell valuables to make the bridewealth payment. The wealth collected is stored in a special net bag until it is ready to be given to the wife's family at a bridewealth payment.)

mima yatar ma (*man em i kisim meri pinis*), married man (lit. a man who has acquired a wife)

mima yikapwa (abbr. **yikapkwa**; *pikinini meri*), daughter; female child

misobo¹ (alt. **ma**²; *fran*), front (of something)

misobo² (*nem garamut*), 1. clan call-sign on a slit-drum. 2. personal call-sign on a slit-drum. (Each clan and person has a call-sign on the slit-drum. A call-sign is composed of a variety of short and long beats. A person's call-sign has two parts: the first consists of the call-sign for his or her father's clan; the second the call-sign of his or her mother's clan. With the exception of full-siblings, who have the same two parents, all people ideally should have different call-signs. Kwoma acknowledge that this can only be achieved if the male members of each clan obtain their wives from different clans. The requirement for the male members of any one clan to obtain their wives from a wide variety of clans gives rise to what the French anthropologist Claude Levi-Strauss calls an 'Omaha' marriage system. Men who have the same call-signs, such as two full brothers, can be distinguished on the slit-drums if they are married and their wives derive from different clans by appending their wives' call-signs to theirs. The following are examples of clan call-signs. Dashes represent long beats, dots short beats. The obliques mark the beginning and end of each sequence of beats. **Awonow** clan: /---...-- -- pause -- pause -- pause ---...--/. **Giley** clan: /---...--...--.../.

misoma (*pes*), 1. face (of person, animal). **An saka hechawak mi apoko ri /misoma/**. I don't know what your father looks like. 2. front (e.g. of house). 3. appearance; look (of an entity, e.g. person, dog, building). **Kata aka /misoma/ keena**. That house has a distinctive appearance.

misoma eyepii (abbr. **eyepii**; *luk pes, luk kros*), look angry or sullen; give an angry look. **Rii /misoma eyepiichi/ wochi rii heechi ir**. He gave an angry

look and left. – *Em i luk pes na em i lusim i go. Si yeerek icharek nobok diita akama ma ye sinya hechiniga /eyepii siitiir/ wochi heechichi ichar*. When we were walking along the road yesterday everyone looked at us angrily and walked away. – *Asde mitupela wokabaut long rot long dispela ples ol man i lukim mitupela ol i luk pes long mitupela na ol i go*.

misomak (*long ai*), in public; in full view of one or more persons; publicly. **Ye ma mima yechi /misomak/ batar**. They all spoke publicly.

misomak siitii (*sanap long ai*), stand before someone

misoma yepa (alt. **wopu yepa, wopu yokwa; pes**), front end (of something)

miyi¹ (var. **mili**; *ai*; see also **bachi**²), eye. **Anapa saka hekiitawak. Een /miyi/ kapasek**. I can't see. My eyes are bad.

miyi² (see **tapa miyi gur, yatii miyi gur**)

miyi bachi (*wasim ai*), 1. wipe one's eyes. 2. (fig.) sever a kinship or other social relationship. (In Kwoma society people have duties towards particular categories of relatives. For instance a man and his wife are required to 'look after' the man's married sister(s) by periodically visiting her to make sure she is being well-treated by her husband, and taking her substantial gifts of food. If a man fails to take care of his married sister in these ways the woman is entitled to 'wipe her eyes' and sever her relationship with him and turn to another clan 'brother', or even a member of another clan, for support. If this happens the payments of shell valuables that the woman and her husband periodically make to the woman's brother in exchange for these gifts of food and other services are directed by the woman to the man who is now 'looking after' her, a man she

will now refer to as her 'true brother' regardless of the genealogical relationship between them.)

miyibak meyi maka he (*lukluk long ai tasol*), exchange glances; (of two or more people) make eye contact

miyi bojii nebii (alt. **miyi bojii**; **miyi nebii**; *gras bilong ai*), 1. eyelash. 2. eyebrow.

miyi dumu (abbr. **dumu**; *pasim ai*), shut eyes; close eyes. An /**dumuchi**/ **yichar eeji apoko riina hewa**. I was sitting with my eyes shut and imagined I saw my father.

miyi dumu tawa ma (*ai pas man*), blind person

miyi gwunyi (*ai i raun*), faint; swoon

miyi ha (alt. **miyika ha**; *ai i lait, ai i lait moa, ai i lait wantaim*), be dazzled or ravished visually (by the beauty or splendour of something). An **gabarugween she hewey een /miyi/ eeta /ha/ siitiwa**. When I caught sight of the **gabarugween** flower I was ravished (by its beauty). – *Taim mi lukim gabarugween plaua, ai bilong mi i lait nogut tru*. Een /**miyika hawa**/. I was dazzled (by its beauty). – *Ai bilong mi lait olgeta*.

miyi he (abbr. **he**; *inap lukim*), able to see; see. 'Mii dii /**miyi hecho**/?' 'An **hecho**.' 'Are you able to see this?' (or, 'Can you see this?') 'I can see (it).' (Note: it is not idiomatic to respond to the question in this example by saying **An miyi hecho**.)

miyika ha (see **miyi ha**)

miyi kiitii (*ai pas*), 1. blind. 2. (fig.) unseeing. Kwota /**miyi**/ **eeta /kiitiir/**. How blind you people are. (In this sentence **kiitii siitiir** would be an idiomatic alternative to **kiitiir**.)

miyi kiitii ma (see **miyi kiitii tar ma**)

miyi kiitii tar ma (abbr. **miyi kiitii ma**; *ai pas man*), blind person

miyi meeji (*ai i hevi*), become drowsy and fall asleep; nod off; be unable to keep one's eyes open

miyi nebii (see **miyi bojii nebii**)

miyi noku pipi, white of the eye

miyi noku sobo, pupil of eye

miyi sapi (abbr. **miyi**), eyelid. /**Miyi**/ **een kiitiwa**. My eyelids are stuck together. (It is not idiomatic to say **Miyi sapi een kiitiwa**.)

miyi siik, eyeball

mo (*pukpuk*), crocodile. **Eyey ma mima ye eeta /mon/ awa**. Everyone ate a share of the crocodile.

mogi apoyap (*bikpela karuka*), type of giant pandanus tree with huge buttress roots

mogisa majii (abbr. **mogisa**; *tulip*), 1. one of several trees classified as **majii** [probably the *Gnetum gnemon*] the bark of which is used for making twine; the paired leaves of the **mogisa** tree are also edible. 2. twine made from the bark of the **mogisa** tree.

mogo (*wanpela liklik hap, pipia*), 1. fragment; scrap (e.g. of food); small section (e.g. of a story). 2. speck; particle (e.g. of dust, dirt).

moku (*wara, melek, wel*), semen

mokugwey (*gwimi bilong pispis, balun bilong holim pispis*), bladder

moku sobo (*pispsis*), urine

moku sobo pii (*pispsis*), urinate; pass water

mokwoy (var. **mokwol**; *mak*), 1. decorative keloid or raised scar cut on a woman's body (alt. **maba mokwoy, mima mokwoy**. Women have decorative keloids covering the greater

part of their stomachs cut symmetrically around their navels. The designs are cut at puberty before a woman's first pregnancy, and commonly depict grammatically female totemic entities such as leaves. The elaborateness of the design depends on how much pain the woman is prepared to tolerate when it is being cut. Some women refuse to be scarified. The designs are cut by accomplished male artists. Men have decorative concentric circles cut around their nipples, as well as semi-abstract designs immediately below the nipple on one side of their chest, usually the right, and often on their backs. See **mukushi**.) 2. incised design cut on a shield (alt. **wor mokwoy**).

mokwoy hi (abbr. **hi**; alt. **maba mokwoy hi**; *katim mak*), cut a decorative keloid (on a person's body; see also **hi**⁴)

monya (alt. **boşiiga**; *malomaloim*, *mekim malomaloim*, *wiliwilim*), to mash (e.g. boiled vegetables in a pot with a stick); crush into pieces. **Diita papa eeta ma hek sakaney eeta riina /monyanak/, nowosapega siikiita**. If this boulder fell on someone it would crush him into a pulp.

moro, 1. peaceable; quiet-living (*gutpela*). 2. live; alive; living (*laip i stap*).

moro tawa ma (*gutpela man*), peaceable man; man who lives quietly in a village minding his own business and not causing conflict

mo sapi bagii wor (abbr. **mo wor**; *skin pukpuk, sel*), crocodile skin shield

mo wor (see **mo sapi bagii wor**)

mowoy, term of reference (and address) used by a male speaker for: (i) sister (*susa*); (ii) all other same-generation female members of own clan, e.g. **FBD** (*susa*); (iii) any other female child of an **apoko** ('F') or **nokwapa** ('M'), e.g.

MZD, **MBDD** (*susa*); (iv) husbands of the above, e.g. **ZH**, **FBDH**, **MZDH**, **MBDDH** (*tambu*)

mowu¹ (alt. **yowu yowu yi**; *bikpela hip*), pile up; accumulate (in a heap). **Aka suku tiimiiri yaya yaya yapakawey diika /mowu/**. (They) cut sago palm branches for thatch and kept bringing them in and throwing them down until a huge heap had formed. – *Katim morota bilong pasim haus ol i bringim i kam putim bikpela hip*. (In this Kwoma sentence **diika yowu yowu yiwa** would be an idiomatic alternative to **diika mowu**.)

mowu² (*antap*), up; upper

mowu³ (*kapiak*), alternative name for breadfruit tree and fruit (**wachii**)

mowu⁴ (see **mowu he**)

mowucha (*marita*), pandanus tree and fruit (of which several named varieties are distinguished. Kwoma use pandanus fruit as the basis of a soup to which greens and other vegetables are added.)

mowu he (abbr. **mowu**⁴; *lukluk i go antap*). Note: the abbreviation **mowu**⁴ also functions as an independent verb, look up. **Na ya /mowu he/!** Come and look up (at that)! (In this sentence **mowu**⁴ would be an idiomatic alternative to **mowu he**.) **Rii neeren /mowu her/**. He looked up at the sky.

mowu maka he (*lukluk nabaut antap*), look up and cast the eyes around; look around in an upwards direction

mowu pi (*goapim*), (of male bird) copulate

mowu pu, upper teeth; teeth in upper jaw

moyi (*pis nil*), type of spiny fish prized as a food

mu¹ (*as*), 1. foundation; base; bottom (e.g. of hill, tree). **kwow /muk/ tawa** to be at the base of a hill. **/mu/ noku** the

bottom (or base) of a sago palm. (The expression **noku mu** has the same meaning.). 2. stem (of plant). 3. the ground; the earth (alt. **nowosap**). 4. origin; cause (e.g. of an illness). 5. meaning (alt. **maji mu**). **maji mu** the meaning of an expression. **Yatiikapa suku maji meejichi eecha wor**, 'Suku upurus /mu/ podat'. **Yatiikapa** listened to an account of the dreams and said, 'The two dreams have the same meaning'. 6. basis; justification (e.g. for something said).

mu² (*baksait*), rear (e.g. of a canoe). **Rii mak siitiwak, sii /muk/ yiwa, eeta iwa**. He stood in the front (of the canoe), she sat down in the back, and (they) set off.

mu³ (*han kes*), (song) left (side)

mu⁴ (*hip*), heap; pile. **An noko yaya duwuwa; /mu/ por diita yichu**. I have collected (them) together into a heap; the heap is there.

mu⁵ (see **mamu**)

muka sii (*stap strong*), (of group of people) united; solidary (e.g. politically). **Akamak pochi sii ma saniga saniga siiney iipa saka /muka siikiitawak/**. If a tribe divides into distinct groups residentially it will cease to be united politically.

mu kaw (see **mamu**)

muk seechi (alt. **nowosapek seechi**; *putim long graun*), put on the ground; set down on the ground

muk sii (alt. **muk ta**), 1. at the bottom or base (of something, e.g. a hill; *stap long as*). 2. be down low; be lower than (*stap daubilo*), 3. short; be shorter than (*sotpela*).

muk ta (see **muk sii**)

muku (*susu*), breast (e.g. of woman); mammary gland

muku a (*kaikai susu*), suckle; breastfeed

mukuchi (*soim*), show; reveal; demonstrate. **An /mukuchinak/ hek!** Show it to me! – *Soim na mi lukim!* **Ya pochin ana na /mukuchi!** Show me a shell valuable!

muku chi (alt. **muku hava, muku heechi**; *givim susu*), 1. give the breast (to a child); breastfeed or suckle (a child). 2. raise (a child) from infancy. **/Mukun/ na /chi!** Give (the child) the breast! – *Givim susu!* **ada /muku chir/ yikapwa** a child I have breastfed, or my own child. (This expression can be used by a man or woman. A man who raises a child from infancy with his wife's assistance by regularly feeding it is said to have 'breastfed' or 'given the breast' to the child. A child raised from infancy by adoptive parents belongs to its father's clan and is thought to have the same biological or 'blood' relationship to its adoptive parents as a natural child. An animal raised to maturity, such as a pet dog or pig, is also said to have the same biological or 'blood' relationship to its owner as that person's child. For this reason a person never eats an animal he or she has raised. If the animal is killed it is given to others to eat just as a man gives his daughter to an unrelated man to marry.)

muku hava (*givim susu*), breastfeed or suckle (a child). **/Mukun/ na /hava!** Give (the child) the breast! – *Givim susu!*

muku heechi (*givim susu*), breastfeed or suckle (a child). **/Mukun/ na /heechi!** Give (the child) the breast! – *Givim susu!*

mukun toko (*baim susu*), make compensation payment to a woman who has breastfed a child (lit. buy the breast; **muku**, breast + **-n**, obj.mar.; **toko**, buy. This expression refers to the practice of a couple who adopt a child that is

several months old making a payment of shell valuables to the child's birth mother in return for the 'hard work', *yo*, the latter engaged in breastfeeding the child while it was in her possession.)

muku pi (*susu, blut bilong susu*), breast milk; milk

mukushe gwonya (*smel bilong yangpela meri*), characteristic smell or aroma of a pubescent girl, especially the smell emanating from the armpit and genitals which men find highly attractive sexually

mukushi (*mak bilong man*), decorative keloid or raised scar on a man's body. (This design is cut on a man's body at puberty. See also *mokwoy*.)

mukushi piitii (*katim mak bilong man*), cut a decorative scar on a man's body

mukuyaya (var. *mukuyala, mukwiyaya, mukwiyala*; alt. *omu reekii mukuyaya*; *basket*), 1. large basketry storage container (made of open-work split liana) suspended above a kitchen fire in which meat and fish are smoke-dried and stored. 2. basketry mask worn by men during the *Nawa* ceremony. (These masks covered the whole body except for the lower part of the legs.)

munyi (*sem*), obscene term for a woman's private parts

mupugu (*taur*), trumpet (wooden, bamboo or conch shell. Wooden trumpets and conch shells are side-blown; bamboo trumpets are end-blown.)

mushi (*kona, sait*), 1. corner (e.g. of a room or a net bag). 2. sharply-angled corner or edge (of something; see also *pa mushi*).

mushi yepa yepa (alt. *yepa yepa mushi; tupela kona, sait sait*), corners on two sides (of something). *kwow /yepa yepa*

mushi/ the two lower corners of a net bag.

muwutii (*singaut*), (of insect) to buzz. **Giyobii riita /muwutiito/**. The winged insect is buzzing.

mu yepa (*baksait*), rear end or back (of something, e.g. a canoe); rear location.

Rii veyi /mu yepak/ eeka watar. He was sleeping in the back of the canoe.

N

-n¹ (var. **-na, -nya**), (suffix; **-en** following a consonant) object marker. (According to Kooyers 1974:31 the allomorphs **-n** and **-en** are used with all except pronouns. The former is used following vowels, the latter following consonants. The allomorphs **-n, -na, and -nya** are used on pronouns.) **/Riin/ apak piwa**. He was hit today. **Mii yo /kepin/ otiikiita**. You will do good work. – *Bai yu wokim gutpela wok. Ada meeji /taweyen/ eena an kwona sawok*. I want to tell you what I know. – *Dispela we mi save long en mi laik tokim yupela*. **Ma upurus Abudi /icharen/ yar**. The two men who went to Ambunti came back. **Ma ye eeta eyey noku ir. /Iren/ noku yiicharek sakarek pochar**. All the men went to chop sago. Those who went cut the sago and when it fell down they chopped it (Kooyers and Kooyers 1964c:2).

-n² (see **-no**)

na¹, first and second person imperative marker (Kooyers 1974:52-3). **Miiti sun /na/ kwoyava!** Take off your shoes! (In this sentence *sun* consists of Tok Pisin *su*, shoe, footwear + **-n**, obj.mar.) **Hi /na/ tuku!** Light the fire! (The sentence *Na hi tuku!* has the same meaning.) **/Na/ towuchi! /Na/ i mii na kak!** Make way! You get over there! – *Yu klia! Yu klia yu go! /Na/ a, miita!* You eat (it)! **Mii /na/ yak i yi!** You go and sit in the

sun! /Na/ hawa katak ichi. Come on, let's go over there. Eeta aboboy riin eeta sayar abo riin yichir eecha wor, 'Diiban /napa/ atan!' After preparing him some food and setting it down in front of him he said, 'You can only eat this!' /Na/ ninya i! You can go! – *Yu kan i go!*

na² (*wokim*), weave; to net (e.g. a string bag). **Kwow an saka /na/ hechawak.** I don't know how to weave (or make) a net bag.

na³ (*paitim*), to thump; make dull pounding sound (e.g. by striking hollow log with a piece of wood; see also **buwu**⁷, **buwu buwu na**)

-na (var. **-nya**; *bai*), (suffix; **-ena** following a consonant) future marker in embedded sentences (Kooyers 1974:66; 1975:12-13). **Miita /otiina/ yon miina wokiita.** You will be told what work to do. **Kwota komas /bana/ maji yepa saka meejikiitawak.** They won't listen to what you say. – *Toktok we bai yupela toktok ol i no inap harim. Na /bana/ meejik.* (You) talk and (I) will listen. **/Otiina/ boboyen rii heechi yawa.** That which (he) was to work on he left (Kooyers 1974:66).

naba (*raunwara*), 1. lagoon; swamp; lake. (This term refers to an area of standing water; lagoons through which rivers flow are classified as **pa**, rivers. In the Ambunti area lakes often contain large quantities of floating swamp grass and trees growing on permanent mud banks.) 2. pond. 3. waterway; canal (e.g. connecting two rivers or a river and a lagoon; *baret*).

naba apo (*pisin bilong raunwara*), swamp bird. (In songs this expression often contrasts with **kwow apo**, mountain bird.)

naba geenyi (*ples klia long raunwara*), exposed area of a swamp or lagoon

where there are no trees under which people can shelter from the sun

Nabagey, (song) one of several Kwoma names for the Sepik. (This name derives from the Mayo language; it is the name speakers of the Maio-Yesan dialect of Mayo at Yesan and Maio villages give the Sepik. See also **wshuwara**.)

nabi nobo (see **nabi sii nobo**)

nabi sii (see **nabi sii nedii**)

nabi sii nedii (abbr. **nabi sii**; alt. **nabi siitawa nedii**, **uku kiipa nedii**; *taitim bilong drai wara*), low water season; dry season; the season when water levels in rivers and lakes drop. (In the Sepik the dry season runs from roughly May to October; the dry season is at its height during August and September.) **/Nabi siik/ otiito.** The dry season is starting.

nabi sii nobo (abbr. **nabi nobo**; *rot bilong drai wara*), walking track (e.g. through a swamp) used during the dry season but which becomes impassable during the wet season when it is inundated. (In songs this expression is often contrasted with **uku niy nobo**.)

nabi siitawa nedii (see **nabi sii nedii**)

nabi sokwa (*stat bilong drai wara*), beginning of the dry season; dry season begins

nagiilaya, (song) plain water; cold water. (The prose equivalent is **uku sobo**.)

nago, hesitation word, e.g. 'uh', 'er' (Kooyers 1974:11)

nagwa¹ (alt. **nagwa he**, **yaya**; *taitim [banara]*), draw (bow) and take aim

nagwa² (*stret*), definite; accurate; precise. **An i nediikasakech. Rii saka /nagwa/ an wochawak.** I don't have a departure day yet. He hasn't specified one precisely. – *Mi no gat taim bilong i go. Em i no makim stret de yet long mi.*

nagwa he (abbr. **nagwa**¹; *taitim* [*banara*]), draw (bow) and take aim

nagwa nagwa (*stret, stretpela*), 1. straight (e.g. a line; contrasts with **kurii**). **Riiti nobon na /nagwa nagwa/ seechi ta**. Make his track straight. 2. correct. **Miita ana awasen /nagwa nagwa/ baney ada miinapa ana hisiir man wokiita**. If you reply correctly I will tell you who chose me.

nagwa nagwa hehar (*mekim stret*), act correctly, properly or rightly

nagwa nagwa hiki (*tingim stret, tingting stret*), right-thinking. **/nagwa nagwa hiki/ tawa ma** right-thinking people

na he (*save long wokim*), know how to weave (e.g. a net bag, fishing net). **An /na hechawa/ ya sava**. I know how to weave the string base for a shell valuable.

naji (*tok strong long kisim moa*), value highly; place high value on; set high price on (a person or object; see also **ya najitar**). **No akama ma hatawey kepichiwey no /najito/, kepi sa harapa ottiichi ha**. In our community when a man dies and a death payment is being made we (the people who will receive the payment) set a high price (on the deceased), and a very large death payment must be made. – *Man em i dai mipela save wokim pe tasol mipela save tok strong long kisim moa pe, i mas wokim bikipela na givim*.

-nak (var. **-nyak**), (suffix; **-enak** following a consonant) antecedent future tense marker, e.g. when, if (Kooyers 1975:14). The suffix becomes a negative future marker when preceded by **saka**, not. (Kooyers 1974:70 notes that when **-nak** is used in conjunction with **wayan** it has a different meaning; see **wayan** for examples.) **Mii napa diita maji een ye i riin /wochinak/ sapa i; won!** You take this message of mine and tell him

that he must go; tell (him)! – *Yu kisim tok bilong mi i go, tokim em na em mas i go; tokim!* **Ada ik /ottiinak/ apa miina wokiich**. When I am about to go I'll tell you. **An apa /itanak/ apa yakiita**. I am going now but will come back today. (In this sentence **ichu** would be an idiomatic alternative to **itanak**.) **Eeji yikapwa sii saka /hatanak/, eena anapa nijaka ik**. My child will not give (them) to you, that's why I'll go with you (Kooyers 1974:50).

Nakari (= Nageri, Nagri; Laycock 1973:108), name of a Kwoma-speaking village and tribe, Nukuma dialect. (**Nakari** is located at the confluence of the **Nakari** and **Yageba** rivers. The village takes its name from the **Nakari**, a western branch of the **Me Neeji Pa** River; see Map.)

-nakech (var. **-nyakech**; *no kan; nogut*), (suffix; **-enakech** following a consonant) adversative future marker, e.g. should not, must not (Kooyers 1974:67, 74; 1975:11). For emphasis **-nakech** may be preceded by **opoche**. **Piiriita meejiney /maji banakech/**. If the two hear (what I have said, they) shouldn't complain. – *Tupela harim, nogut tupela i toktok o kros. Yo /ottiitanakech/*. (You) mustn't work. – *Yu no kan wok. Siita /hanakech/ ye siina harapa apo Wewak ye ir*. They took her in the plane to Wewak so that she wouldn't die.

-nak tanak (var. **-nyak tanak**), (suffix; **-enak tanak** following a consonant) unfulfilled obligation sentence marker; indicates that an action should have happened but did not, e.g. should have (-**nak**, fut.; **ta**, be + **-nak**, fut; Kooyers 1974:69). The suffix **-nak** followed by **tanak** becomes a negative unfulfilled obligation sentence marker, e.g. should not have, when preceded by **saka**, not. (See also **wayan** for sentences in which this phrase has a different meaning.)

Yeerek yecha yechi kow /kiiviichinak tanak/. They should have planted their yams yesterday. **Rii /otiinak tanak/**. He should have done it (Kooyers 1974:69). **Waniyo rii /wonyak tanak/**, 'Buriya rii yakiita'. Wanio should have said, 'Buria will come' (Kooyers 1974:69).

nali (see **nayim siik**)

nama (*husat*), who. **Mii /nama/?** Who are you? – *Yu husat?* **Anapa kapo /namaka/ iyik ikiita?** Who will I go with tomorrow? **/Nama/ miina wochi tawa?** Who told you? – *Husat i tokim yu?*

namey (*bilong husat*), whose (possessive form of **nama**)

-nan (var. **-nyan**), (suffix; **-enan** following a consonant) antecedent negative anticipatory marker; indicates negation, negative desire or disapproval (Kooyers 1974:73). **An /anan/ yuyawa**. I don't want to eat. **Rii /hanan/ akiiwa**. He was afraid to give, or He was afraid to die (Kooyers 1974:63).

-nan...-ney (*sapos...no*), (suffixes; **-enan...-ney** following consonants) the anticipatory negative marker **-nan** followed by the antecedent conditional present and future tense marker **-ney** is translatable as, e.g., if...is not, if...does not (Kooyers 1974:60-61; 1975:9, 14). **Opoy neepii /tanan henyey/ opoche siikiir tanakech**. If it is not yet ripe don't pick it. – *Sapos i no mau yet yu no kan kisim*. **Abudi ma ye nona /kiyatayinan siiney/ no apak hamakasakech**. If the Ambunti men won't help us, we won't finish it today (Kooyers 1974:61).

-nan...-yega (*sapos...no*), (suffixes; **-enan...-eyega** following consonants) the anticipatory negative marker **-nan** followed the conditional past marker **-yega** is translatable as, e.g., if...had not, if...was not (Kooyers 1974:60, 73).

Abudi heechi /yanan siiyega/ nowaga diita boboyen saka waga rabowak. If we had not left Ambunti we would not have had to throw these things away.

Napu Naba (abbr. **Napu**), name of the large swamp immediately to the north of **Kwayagiir** (Washkuk) Lagoon. (Washuk village is located on the north side of this swamp.)

nareboy (*pren, poroman*), 1. term of reference (and address) for: (i) (m.s.) a formal friend, i.e. a man to whom the speaker has given, or from whom he has received a friendship net bag (**ma kwow**); (ii) (m.s.) the wife of (i); (iii) (m.s.) a man with whom the speaker underwent the **Hadiipiya** male initiation ceremony; (iv) (m.s.) age-mate; a man of roughly the same age as the speaker; a man born at roughly the same time; (v) (f.s.) man to whom the speaker's husband has given, or from whom he has received, a friendship net bag, and that man's wife. 2. (f.s.) co-wife (in a polygynous household). 3. illicit lover or sexual partner (of man or woman).

nareboyeka tawa (*gat pren*), have a lover (**nareboy**, lover + **-ka**, assoc.mar.; **tawa**, be)

naremi, term of reference (and address) for: (i) son's wife (*tambu, tambu meri*); (ii) the wife of any other 'son' (**yikapwa**), e.g. (m.s.) BSW; (f.s.) FZSW (*tambu, tambu meri*); (iii) the wife of any **ruwoy**, e.g. (m.s.) ZSW, FZSW; (f.s.) HZSW, HFZSW (*tumbuna, tumbuna meri*)

nasowoy (*lusim, no kan harim, sensim*), reject; repudiate; deny; dismiss (e.g. something said as false). **Ma mima ye diita boboyen /nasowoyekasakech/ wowak kwo na eshar ta!** No one denies this fact so be quiet! – *No gat man meri we bai i sensim olsem na yupela i stap isi!*

nawaba (abbr. **ba**; *namel*), 1. stem (of plant; *stik*). 2. trunk (e.g. of tree). 3. carcass (of animal, e.g. a bird after it has been skinned). 4. navel. 5. neck of a slit-drum (i.e. the area of solid wood between the sound chamber and the carved finial).

nawiya (*kam*; *yu kam*), an order to someone to come (addressed to one or more persons; this expression occurs principally in songs; the prose equivalent is **Na ya!**, Come!). **Kawiya, atoko, an nobo /nawiya/ muku!** **Kawiya**, father-in-law, come and show me the way! (This sentence is from a **Nokwi** ceremony song; it makes a humorous pun on the similarity in sound between the name of the man being addressed and the word **nawiya**.)

nawiya meyi (*yupela yu kam lukluk*), an order to someone to come and look at something. (This expression occurs principally in songs; the prose equivalent is **Na ya he!**, You come and look!)

naya ha (*slek*), 1. to be limp. **Diita ma ri maba eeta /naya hawa/**. This man's body is limp. – *Skin bilong man hia em i slek pinis*. 2. soft. 3. (mod.) flat; deflated (e.g. a half-inflated car tyre). **Een kar taia /naya hawa/**. The tyre on my car is almost flat.

Nayi¹ (var. **Nali**; alt. **Nayi wa, Nali wa**), name of a defunct age-grade ceremony. **Nayi wa** to enter in ritual seclusion during the **Nayi** ceremony – *go insait long haus boi*. **Nayi sukwiya** the **Nayi** ceremony – *singsing Nayi*. (Little reliable information is available on the **Nayi** ceremony; members of the **Hogwama** tribe have not performed it since the Second World War. During **Nayi** a large number of men underwent a period of seclusion in a screened-off ceremonial house during which they observed food and sexual taboos and

consumed various magical substances to enhance their capacity to carry out distinctively masculine activities, such as hunting large game, fighting in warfare, attracting women as wives or lovers, and fathering children. The rite formed part of a larger set of age-grade ceremonies of which there were at least three that went under the general name **Nayi**; see also **Hadiipiya**.)

nayi² (see **nayim siik**)

nayim (see **nayim siik**)

nayim siik (abbr. **nayim**; **nayi²**; var. **nalim, nali**; *ret, retpela*), red colour. **Piiriiti /nayi/ karakada yokotapa yokotapa gayetek siina har.** (They) gave her their ten small red beads (Kooyers 1974:25).

nayim siik now (abbr. **nayim siik**; **nayi**; *retpela pen*), 1. red pigment. 2. red paint made from either the red seeds of the *Bixa orellana* tree or earth pigments.

nayim siik pi (*retpela blut*), 1. bright red blood. 2. healthy or good (**kepi**) blood (in contrast to 'black' or bad blood).

Nayi sukwiya (see **Nayi¹**)

Nayi wa (see **Nayi¹**)

Nayiwori, name of a Mayo-speaking village, Maio-Yesan dialect. (This village is located on the western side of the Yesan Hills and in government censuses is usually conflated with Yesan; see Map and Introduction.)

nebi (*gras*), 1. hair (human or animal); fur; bristle. 2. feather (see also **apo nebi**).

nebiigiisa (see **wuriipiya**)

nedii¹, 1. time (*taim*); period of time (*namel*). **Eeta /i nedii/ sowak**. It was almost time to go. – *Klos tu em i laik go nau*. **Hogo sii nedii ye kapo boyewak akamak siikiita?** Why will they remain in the village in the afternoon? (Kooyers

1974:56). **Nota tawa /nedii/ eeta hamarek nota yenya heechi nobok ir.** When our time was up we left them and set off. 2. weather (*taim*). **ya pi nedii** hot weather *hotpela taim*.

nedii² (*namel*), 1. centre; middle; area between two (or more) things; midst. **Wayipanali korobo akama /nediik/ siitiito.** The men's house **Wayipanali** stands in the centre of the village. 2. middle-order (e.g. a person who is neither the oldest, **yaka**, the second oldest, **kumwoy**, nor the youngest, **kumwoy bor** or **komas nobo**, in a set of siblings). 3. stem (e.g. of vine). 4. torso; trunk (e.g. of animal, minus the limbs and head). 5. trunk (of tree). **me /nedii/** a tree trunk

nedii bii (see **bii**)

nedii hapa, biceps

nediik neekii (alt. **nediik nobojii**; *brukim namel*), to break; break into two; break in half; tear in two (e.g. a leaf)

nediik nobojii (see **nediik neekii**)

nedii kwatii (*bikpela pos bilong haus*), the two central or inner posts of the set of four that supports the ridgepole in a large men's house

nedii kwow (*ailan*), 1. island (e.g. in a large lagoon). 2. isolated steeply-sided hill or mountain (such as those on which Bangwis, Yelogu and Kawaka villages are located). **Bakabaka Kowaka napa he.** /**Nedii kwowek/ tawa.** First, look at Kawaka. It is on a mountain (Kooyers and Kooyers 1964a:2).

nedii yikapwa (*namel pikinini*), middle-order child in a sibling set (i.e. a child who is neither the oldest, the second oldest, nor the youngest)

neeji¹ (var. **nyeeji**; *rop, lek*), 1. root (of tree or other plant, but not vine; see also **neeny**). 2. ligament (of the human body). Kwoma identify ligaments as the cords

that hold the body together). 3. tendril (of plant, e.g. the kind that twines around adjacent objects to support itself).

neeji² (var. **nyeeji**; *bagarap, no gutpela*), 1. lame; crippled. 2. (of plant, but not person) sick; sickly; doing poorly (see also **meeji pu**). **Siiva eer /neejiney/ eena yeechi rabo.** If the coconut sprouts are sickly throw the coconuts away.

neeji³ (var. **nyeeji**), 1. shrivelled; dry (e.g. leaves). 2. (of person's skin) wrinkled; withered; loose (*slek*). **maba /neeji/** a wrinkled skin – *skin i slek*. **Mashi ma yi maba /neejito/**, **mashi ma.** Very old people have wrinkled skin. – *Man bilong bipo skin bilong ol i slek pinis.* (Kwoma say that it is the **maba**, body, not the **sapi**, skin, that is wrinkled.)

neeji hapa reekii (alt. **neeji hapa ya**; *brukim bun na rop*), (fig.) commence a story by singing an introductory song (lit. to break the bones and ligaments)

neeji hapa ya (see **neeji hapa reekii**)

neeki¹ (*holim*), 1. hold; grasp. **An /neekiwa/.** I am holding (it). **Kubu opoche /neeki/ ichanakech.** Do not go carrying a stick. **Kwota yari eekika kubuka eeche /neeki neeki/ yari ii hiyiya tawa man yaken yaniga kwo eeche yar.** You people came carrying daggers and sticks as if you were about to apprehend a thief. 2. clasp in arms. 3. place hand on (see also **tapak howu neeki**). **Rii Tuwudimi riina tiimiinan /neekichi/ cheyer.** He put his hand on **Tuwudimi's** shoulder and woke him up. 4. touch (with hand). **Een maba nama /neekitu/?** Who is touching me? – *Husat i holim skin bilong mi?* 5. to pat (e.g. a dog).

neeki² (*putim, rabim*), apply; put on (e.g. ointment on a sore). **Yatii romo na**

kwarek /neeki/. Put some **kwar** tree sap on the sore on (your) leg.

neeki³ (*holim*), to own; possess; have in one's possession. **An sagey por /neekitu/**. I own a (ceremonial) flute.

neeki⁴ (*pulim*), pull (Kooyers 1974:48); drag. **No veyi /neeki/ tari /neeki/ i i i /neeki/ siitii wochi siitii hapaka tar**. When we are dragging a (newly-made) canoe (out of the forest) we pull it along for a while then stand and rest. – *Taim mipela pulim kanu pulim i go sanap malolo*.

neeki⁵, be; become; form. **Wayi /neekitu/**. Rain clouds are forming, or The sky is getting dark (with rain clouds). – *Ren i blak nau*.

neeki⁶ (see *apiyaba neeki*)

neekibiira (*stopim, stopim narapela na stopim narapela*), to separate; pull apart (e.g. two children fighting); stop (two people fighting by pulling them away from each other). **Piir kata anapichu; na /neekibiira/!** Two (men) are fighting; stop them! – *Tupela man i pait; stopim tupela!*

neeki bosiiga (see *neeki monya*)

neeki chepii (*tudak*), get dark; become dark; (of night) to fall. **Eeta /neeki chepiito/**. It is getting dark. – *Klos tu em i laik tudak nau*.

neekichi (*wet liklik, holim liklik*), wait a short while; wait a moment. **Na /neekichi/!** Wait a moment!, or Hold on (for a moment)! – *Wet liklik!, or Holim liklik!*

neeki dagiir (alt. **neeki dagiir poy; holim na daunim**), hold down; hold and press down on. **Mii na /neeki dagiir/!** You hold (it) down!

neeki gwunyi (*raunim*), hold and swing (something) around (e.g. a rope around the head). **Kata yikapwa rii poko**

/neeki gwunyito/. That child is swinging a vine (around its head).

neeki he (alt. **he neeki, tapak he neeki, tapak neeki he, tapak he neeki he; traim holim long han, traim holim, holim traim, traim tasim**), 1. try to get hold of; try to grab; try to touch. **Eyey ma mima yecha riiti maban /neeki her/**. Every man and woman tried to touch him. 2. feel around (for something) with the hand. 3. touch (*putim han*). **An /neeki hewa/**. I touched (it). **Opoko tapa /neeki hechakech/; ii kapasek**. You must not touch it; it's not good.

neeki howu (*holim antap*), hold up high (e.g. something off the ground). **Ma ye riina yeechi yesokwa /neeki howuk/ kiyaniga ye yowu ir**. The men took hold of him, lifted him up and carried him up (into the house).

neekii¹ (alt. **nobojii; bruk**), to break; tear (something). **Kwo riin maji opoche eyanawa batakech. Kwopa riin maji baniga yepa yepa kiyi ya yaya nediik /neekiikiita/**. You can't be too critical of him. If you keep criticising him and pull him from side to side (verbally) you will tear him in two. – *Yupela no kan toktok planti long en. Yupela laik taitim i go i kam yupela laik brukim em namel*. (In this sentence **nobojiikiita** would be an idiomatic alternative to **neekiikiita**.) **Nokwapa nokwapa harapa tari maya sii /neekiikasakech/**. Although there many very large (fish) in it the hand-net did not tear.

neekii² (see *now neekii*)

neeki i (*pulim i go*), pull along; pull. **Na kwota kiyinak, eetayo, na /neeki ik/!** Tighten the rope, all right, now pull (it)!

neeki ichawa ma, 1. man who pulls (something) along. 2. teacher; instructor.

neekii nakii (*bruk bruk liklik, bruk liklik nabaut*), to fragment; disintegrate; break

into pieces. **Majii eeta /neekii nakiwa/**. The bark string has disintegrated. – *Rop i bruk bruk nabaut*.

neekiiriii¹, 'blue, green, yellow' (Kooyers 1974:11); yellow-green. (Kwoma have four main colour categories: black, white, yellow and red. These terms primarily denote the four main earth pigments used in painting. Colours that do not correspond closely to these pigments are classified hesitantly and inconsistently; **neekiiriii** is one of several terms people use for lighter blues, greens and yellows. For further comments on Kwoma colour classification see **now¹**.)

neekiiriii² (alt. **neekiirriiya**; *kol*), cold (Kooyers 1974:43); coldness. **Siiti /neekiiriii/ an yawa**. She has made me cold, or She has caused me to become cold (lit. I have acquired her coldness). **uku /neekiiriii/** cold water

neekiirriiya (*kamap kol, mekim kol*), 1. cold; grow or become cold (**neekiiriii**, cold; **ya**, come; Kooyers 1974:43). **Ukarumpa tawa uku sii /neekiirriiyawa/**. Ukarumpa's water is cold (Kooyers 1974:43). 2. be in pain as the result of experiencing extreme cold. **Ada kata neekiirriiya uku aney pu een apa /neekiirriiyakiita/**. If I drink that cold water my teeth will hurt terribly. – *Sapos mi dringim dispela kol wara, tit bilong mi bai i kol nogut tru*.

neekiirriiya nedii (*taim bilong kol*), cold spell; period or time when it is cold

neeki jabor¹ (*wasim*), wash; asperse with water. **Siik na hehar /neeki jabor/!** Wash the fruit well!

neeki jabor² (*tanim tanim wantaim*), mix together. **Rii sogwiyen piichi nowosapeka /neeki jaborochi/ eeta ma riiti miyik neekir**. He spat some saliva, mixed it with earth then rubbed it on the man's eyes.

neeki monya (alt. **neeki bosiiga**; *wiliwilim, mekim i kamap sup*), to mash (e.g. vegetables in a pot with a stick; **neeki**, hold; **monya**, to mash)

neeki neeki sokwa (*stat long wokabaut*), (of infant) try to walk; attempt to walk. **Yikapwa /neeki neeki sokwato/ wochi i i sakato**. When an infant is starting to walk it goes a short distance and then falls over. – *Pikinini stat long wokabaut, go liklik em i save pundaun*.

neeki pi (see **maba hehar**)

neeki rosii (see **neeki siigegi**)

neeki rutii i (*pulim i go*), drag along ground

neeki siigegi (alt. **neeki rosii**; *rabim long han*), rub with, or in, hand (e.g. a sore elbow; **neeki**, hold; **siigegi**, rub)

neeki siitii (*lukautim, bosim*), dominate (politically); exercise control over (e.g. a leading big man the other members of his community)

neeki ya (*pulim, pulim i kam*), pull along; drag along (**neeki**, hold; **ya**, come). **Nokwapa nokwapa ye hisaw men /neeki yato/**. A large group of men are pulling a huge log (e.g. into a village).

neeki yesokwa, 1. lead politically; exercise political control over (e.g. a big man the other members of his village). 2. (of a political leader) leading; prominent.

neeki yesokwa ma (alt. **neeki yesokwa tawa ma**; *bikpela man bilong ples*), politically-prominent man; village leader

neeny¹ (*yam*), yam (see also **kow**)

neeny² (var. **nyeeny**; *rop*), 1. root (of vine or aquatic plant). 2. stem (e.g. of flower).

neeny masek (*het bilong yam*), top or sprouting end of a yam tuber. (This part

of the tuber is fibrous and is cut off before cooking.)

neepii (*mau, mau pinis*), 1. ripe; mature. **siiva /neepii/** a dry (mature) coconut. 2. ripen. **Pawpaw /neepiito/**. The pawpaw is ripening. 3. overripe. 4. to rot (*sting*). 5. (of infected swelling) ready to burst.

neer (*skai*), sky (gramm. male)

neer hako (*go long klaut antap*), (of bird) fly high; reach the uppermost limits of the sky (lit. brush against the sky). **Ada her aponumay rii kata /neer hakok/ haga ichar**. I saw an eagle flying high up in the sky. – *Mi lukim wanpela tarangau em i flai i go long klaut*.

neer hopo (*lait i kirap long skai*), lightning flashes in clouds. (Kwoma conventionally identify lightning as a snake, **hopo**.)

neer keyi (*blakpela klaut*), sky with small black clouds

negarabo (*kirap nogut*), startled; surprised (Kooyers 1975:12). **Jey yeechi yayaba yopowu yichiniga hehar meejitarek siiva saka ya waia neekiichi aka wok veenyi iyareri ma ye /negarabochi/ sokwa siitiir**. Having finished getting and bringing the books too and assembling and sitting down, (they) were listening intently when a coconut fell down and came and broke the wire screen, and as it arrived inside the house without being seen the men were surprised and stood up (Kooyers 1975:12).

neja (var. **nyeja; tumbuna**), 1. term of reference (and address) for: (i) the child of any **yikapwa** ('C'), e.g. SS, SD, DS, DD; (ii) the child of a **ruwoy**, e.g. (m.s.) ZSS, ZSD; (f.s.) HZSS, HZSD, HFZSS, HFZSD; (iii) the husbands of female **ruwoy**, e.g. (m.s.) ZDH, FZDH; (f.s.) HZDH. 2. descendant. **No eyey Kamadu riiti /neja/ diita nota**. We (members of **Nowiy Teeki** clan) are

descendants of (the ancestor) **Kamadu**. **Masada Nediikawek ye Cheyipoko Magwiyow riiti yimana, riiti /nejana/, eeta yecha**. **Masada Nediikawek** (clansmen) are the descendants of (the ancestor) **Cheyipoko Magwiyow**. – *Ol Masada Nediikawek ol i tumbuna bilong Cheyipoko Magwiyow, em ol*.

nejana (see **yimana**)

neja'oko, term of reference (and address) for the husband of any female **yikapwa** ('D'), e.g. DH, (m.s.) FBSDH. (In practice this term is usually restricted to the husbands of first descending generation female members of a male speaker's own clan, or a female speaker's husband's clan. Bangwis informants gave no one Tok Pisin equivalent of this Kwoma category; the majority suggested *tambu*, others *tumbuna*, and one even *pikinini*.)

neja sobo (*tumbuna*), term of reference (and address) for: (i) the child of any **neja**, e.g. SSS, SSD, SDS, SDD, ZSSD, ZSSS, FZSSS, FZSSD; (ii) spouses of any **neja**, e.g. SSW, SDH, ZDSW, ZDDH

nenedii (*nek*), back of neck

nenyaw (var. **nyenyaw; guria**), earthquake

nenyaw ya (*guria i kam*), earthquake occurs (**ya**, occur, come)

-ney (var. **-nyey; sapos**), (suffix; **-eney** following a consonant) conditional present and future tense marker, e.g. *if*, when (Kooyers 1974:73; 1975:10); may also function as a conditional past tense marker equivalent to **-yega**. (Kooyers also spells this suffix **-ne**; Kooyers 1974:60, 73; 1975:10.) **Ma eecha /otiiney/ diita aka yepa saka yapakakiita**. If the men act in this way these houses will collapse. **Anapa pikiich asa niyek /yataney/**. I will hit the dog if (it) comes during the night.

Riita miina boy majin /wonyey/ ii napa sumowu oti! ta! If he tells you to do something, do it!

neyi (var. **neli**; *tambu*), term of reference (and address) for: (i) (f.s.) brothers' patrilineal descendants, e.g. BS, BD, BSS, BSD, BSSS, BSSD; (ii) (m.s.) wife's brother's patrilineal descendants, e.g. WBS, WBD, WBSS, WBSD; (iii) wives of male **neyi**, e.g. (f.s.) BSW, BSSW; (m.s.) WBSW, WBSSW

ni (see **nija**, **niji**)

nibeyi (alt. **nibeli**; *tambu*), term of reference (and address) for (i) wife's brother; (ii) any other 'B' (**medaya**) of wife, e.g. WFBS

nicha (see **nija**)

-niga (var. **-nyiga**), (suffix; **-eniga** following a consonant) continuative marker, e.g. after, on, while (doing something), having (done something) (Kooyers 1974:9; 1975:8). Kooyers (1975:8) states that this marker 'indicates that the action which it subordinates is on-going or parallel to the action of the following link. The suffix cluster **-chi-niga** indicates the completion of an on-going type of action, yet it can also imply an interval of time before the action of the following link begins'. **Komas anapa /ichiniga/ yakiita**. Later I will go and then come back. **Komas an Abudi /iniga/ tokochi yayanak miinapa hakiita**. Later I will go to Ambunti, buy (tobacco), bring it and give it to you. **Tuwudimi riipa /yaniga/ diika yikiita**. **Tuwudimi** will come and sit down here.

niigiiniigii (alt. **nubunubu**; *seksek, guria guria*), tremble (e.g. with fear); shake. **Kwo opoche akiitakech, opoche nubunubu /niigiiniigiitakech/**. **Napa eyey siitiin!** You people mustn't be afraid, mustn't shake and tremble. Stand

firm! – *Yupela no kan pret, no kan guria guria, no kan seksek. Sanap strong!*

niigiirii (alt. **kiyi niigiirii**; *pulim daun*), pull down (e.g. a vine out of a tree)

niigiiriibagiir (alt. **yeva ya; tromoi nabaut**), throw around; throw in all directions; scatter. **Piiriita harapa uwachi piiriiti rikin kwoyava yeechiniga /niigiiriibagiir/ rabor tarek eeta piiriita yeva yaniga nowosap yeechi howuk rabo tar**. The two let out a great cry, stripped off their clothes and threw these in all directions, then picked up dirt and threw it into the air.

niika (*laus*), 1. flea; 2. louse (Kooyers et al. 1971:38).

niiniivar (*liklik blakpela lang i stap long bus*), small black forest fly

niiwiika (*mun*), 1. moon (gramm.fem.). 2. month

niiwiika chepii (*samting olsem tu wik*), part of a month; a week or two. **Uku reekii sowak iniga now eeka otiito. Mashi i now diigiwa. Now diigiichi eeka ye me yiiwa. Ye kowuwak, /niiwiika chepii/ sowak eeka ye now hayiwa**. When the dry season began (they) went and made a garden. First (they) cleared the garden site (of small trees and undergrowth). After clearing the garden site they cut down the (large) trees. They then waited and after a week or two had passed they fired the (dry debris in the) garden.

niiwiika he (*lukim mun*), have a menstrual period; experience menstrual flow

niiwiika pi (*mun i lait*), moon shines

niiwiika yeyi (*mun i hait*), moon wanes

nija (var. **nyija**, **nicha**; abbr. **ni**, **nyi**; *yu*), you (second person singular female pronoun, subjective form; Kooyers 1974:14). **Eeji yikapwa sii saka hatanak, eena anapa /nijaka/ ik**. My

child will not give (them) to you, that's why I'll go with you (Kooyers 1974:50).

niji (var. **nyiji**; abbr. **ni**, **nyi**; *bilang yu*), your (possessive form of **nija**, second person singular female pronoun; Kooyers 1974:14)

ninya (*long yu, yu*), objective form of second person singular female pronoun, **nija** (**ni**, you.SF + **-nya**, obj.mar.)

ninyawa (var. **ninawa**), 1. variant of **nija** (second person female singular pronoun) used to catch the attention of the female person being addressed. Equivalent to Hey you!, Woman! /**Ninyawa**/, **niji maba tawa sik eeta hamawa**. Woman, your illness is over. – *Meri, sik bilang yu i pinis*. (A Bangwis man gave this sentence, which incorporates the Tok Pisin term for illness, *sik*, as a more idiomatic form of the Kooyers' biblical sentence: **Ninyawa, hak otii tawa boboy nichaka tawey, eeta ninya heechiwa**. Woman, you are set free from your infirmity [Luke 13:12]. In the opinion of the Bangwis informant the Kooyers' use of the word **boboy**, thing, in the expression **hak otii tawa boboy**, 'infirmity', is not idiomatic. See also **masek meeji**.)

niy (var. **nyiy**; **nil**; **nyil**; *tudak, nait*), night. **Irek**, /**niy**/ **pochi siir**. After going there, (he) stayed one night.

niyega (*moning taim, hap nait*), morning; the first half of the day; the period from daybreak to the time when the sun reaches its zenith. '**Mii** /**niyega**/ **siitak ichar?**' '**An noku pochar yawa.**' 'Where did you go this morning?' 'I went (into the forest) to chop sago, and then came back.' – '*Nau moning taim yu go we?*' '*Mi bin sikirapim saksak na kam bek.*' **Rii** /**niyega**/ **nediik rii awaba eemek ir**. He went to the market place in the morning.

niyega hubu (*sikis klok*), early morning; daybreak. **Eeta** /**niyega hubuk**/. It was very early in the morning.

niyegak sokwa tawa winyumay (*sta yu lukim long moning taim*), morning star (lit. the star that rises in the morning)

niyega yadii (*moning taim*), early morning. /**Niyega yadiik**/ **yecha riina kwatiik ji siitiichir**. Early in the morning they lashed him to a post.

niyiki yi, 1. dark; darkness; the dark (*tudak, tudak pinis*). **Ma** /**niyiki yik**/ **chishitaney rii i eemen hekasakech**. If a person walks around in the dark he won't know where he is going. 2. become dark (*kamap tudak*).

niyiki yichawa eem (*ples we em i tudak olgeta*), dark place

niy nedii (*bik nait*), middle of the night; midnight. **Sawo i i i** /**niy nedii**/ **siir**. (He) kept talking until late at night.

niy sii (*tudak, tudak pinis*), become dark; (of night) to fall. /**Niy siito**/. It is getting dark, or Night is falling. – *Tudak nau*.

niy sukwiya (*em i no slip tru na driman giaman tasol*), lie down with the eyes closed but still be awake. **Rii** /**niy sukwiyanto**/. He is lying down with his eyes closed but is awake.

no (see **nota**)

-no (abbr. **-n**), (suffix; **-eno** following a consonant) imperative vocative marker (Kooyers 1974:74; 1975:11). If understood from the context this marker may be omitted. **Veyi na /yayano!** **Eyi na /yayano!** Bring over a canoe! Bring over a paddle! **Na bi yeechi /an!** Peel the skin off then eat (it)! – *Tekewe skin na kaikai!* **Mii na asa /pin!** You, hit the dog! **Rii sa /yin!** He must sit down! **Na won!** Tell (me)! – *Yu tok!*, or *Yu tokim!* (In this last Kwoma sentence **wo** would be acceptable alternative to **won**.)

nobo (*rot*), 1. path; track; way; (mod.) road. **kepi tawa /nobo/** a good track. **Miita eeji /nobon/ otiichir.** You opened the way for me, or You made it possible for me (to go somewhere). 2. custom; customary practice. 3. means (by which something is done). 4. illegitimate; born out of wedlock (see also **nobo yikapwa**).

nobo anamesheroko (*pilai*), engage in sex outside marriage; commit adultery; act promiscuously (lit. play on a [forest] track)

nobo bogo (*maus rot*), place where two or more tracks meet; junction in a (forest) track; start of a track; (mod.) intersection in road

nobo chegii, commonly-used forest track; track which many people use

nobo hikisha (alt. **nobo somoye**; *go paul long rot*), become lost; become disoriented when walking in the forest; lose one's way. **Rii i /nobo hikishar/.** **Apa no hewa.** He became lost. Now we have found (him).

nobojii (alt. **neekii**; *brukim*), to break; to tear

nobon mukuchi (*soim rot*), show the way

nobo somoye (see **nobo hikisha**)

nobo tak (*katim rot*), clear a track (**tak**, to clear; **nobo**, track)

nobo tak seechi, clear a track and lay a surface on it (e.g. logs placed transversely to form a corduroy track along which a canoe can be pulled; **seechi**, lay)

nobo tawa abo (*rot, pasin, kastam*), custom; practice; convention. **No Kwoma akama suwutawey no saka ma masek yatawak. No piwa man eena kenyiwa wochi ye ichu. Nowi /nobo tawa abo/.** When we Kwoma burn down (enemy) villages we don't take trophy heads. We (only) count

those we have killed and take back (this record). This is our custom. – *Taim mipela Kwoma save kukim ples mipela no save kisim het bilong man i go. Mipela save kauntim man we mipela bin sutim na kisim naba tasol. Em pasin bilong mipela.*

noboyeer, 1. day before yesterday (*hap asde*). **Noboyeer mii siitak tar?** Where were you the day before yesterday? 2. recent past; recently; some time ago. (This term refers to any time from the day before yesterday up to several months ago; alt. **noboyeer heyi**; *pastaim, asde bipo, longpela taim, long taim liklik*). **Nowi akama yikapwa por /noboyeer/ mok yar. Nowi naba eeta mo eechaba tawa.** Recently one of our village's children was taken by a crocodile. Our lagoons are full of crocodiles.

noboyeer heyi (see **noboyeer**)

nobo yikapwa (alt. **nobok ya yikapwa**; *pikinini bilong rot*), illegitimate child; child born to an unmarried mother (lit. child found on a forest track)

nogwa (alt. **nogwa kow**; *mami*), type of 'small' yam of the variety termed **kow**. (According to one Bangwis informant this is also the Mayo language word for 'small yam' and is thus the equivalent of Kwoma **kow**.)

noko (*kisim*), pick up (off ground); collect (e.g. coconuts that have fallen to the ground). **Na /noko/!** Pick (it) up! **Siiva sakanak, nokochiniga, kapasek taney kaw eena na heechi.** When the coconuts fall and you pick them up, if there are any bad ones, leave them.

noku (*saksak*), 1. sago palm (of which numerous named varieties are distinguished). 2. edible starch extracted from the sago palm trunk (alt. **noku sobo**). The different varieties of sago palm vary greatly in terms of the amount

of starch they yield. Myths describe how people determined which varieties yielded the greatest amount by trial and error.) 3. sago pith (from which sago starch is extracted; alt. **noku rupu**). **Rii /noku/ pochawa**. He was pulverising sago pith.

noku a kiya, meat eaten as an accompaniment to a meal of sago. (Kwoma believe that eating sago on its own at a meal causes a person to become ill. The preferred accompaniment is meat; in the absence of meat a common relish is grated coconut.)

noku biika (*lip bilong karamapim saksak*), generic term for several types of large green leaves used to wrap servings of sago jelly

nokugworo (*hat wara*), sago jelly; sago cooked by mixing starch with boiling water in a clay pot (**noku**, sago; **gworo**, long; see also **awo huwu**.)

nokugworo kwopa (*olpela saksak*), cold sago jelly (This term refers to sago jelly that was cooked a day or two earlier. Kwoma prefer to eat sago jelly as soon as it is prepared and is still warm.)

noku gwsii (*limbum saksak*), parcel of several portions of sago jelly where the spathe of the **gwsii** palm is used as the wrapper. (Such parcels of sago are served to individual guests at feasts.)

noku haba (alt. **ow haba**; *bumbum bilong saksak*), torch made from a length of sago palm branch the fronds of which have been bound to the stem

noku hapa siiga (abbr. **noku hapa**; *pipia saksak, meme bilong saksak*), pulverised sago pith from which the starch has been leached and then discarded; spent sago pith

noku haya (see **noku taya haya**)

noku i (*go long saksak*), go or set off (into the forest) to process sago. ‘**Tuwudimi, Kayimaka sii siitak iwa?**’ ‘**Sii /noku iwa/.**’ ‘**Tuwudimi, where has Kayimaka gone?**’ ‘She has gone out to process sago.’ **Kayimaka sii yeerek yiir /nokun/ eena /iwa/.** **Kayimaka** she gone out to process the sago palm she cut down yesterday. – **Kayimaka em bin i go sikirapim saksak we asde em i katim.**

noku nedii (see **noku rupu**)

nokunow, 1. white (*waitpela, yalo*). 2. white earth pigment (*waitpela graun*). 3. white paint (*waitpela pen*).

noku omu (see **noku rupu**)

noku pipoy, Adam’s apple

noku pok i (abbr. **pok i**; *go long paitim saksak*), go into the forest to pulverise or chop sago pith. ‘**Kayimaka, Tuwudimi rii siitak iwa?**’ ‘**Rii noku pok iwa.**’ ‘**Kayimaka, where has Tuwudimi gone?**’ ‘He has gone out to chop sago.’

nokuriiba (*ston ain, ston akis*), 1. adze with rounded stone blade used for felling a sago palm. 2. stone blade of a sago-felling adze.

noku rupu (abbr. **noku**; alt. **noku omu, noku nedii**; *bel bilong saksak, namel bilong saksak, saksak*), fibrous core or pith of the sago palm trunk

noku sava (*laplap bilong kokonas*), bast of the coconut palm used both as a sieve and wrapper in sago processing (**sava**, bast. A sieve of coconut bast is placed inside the lower and narrower end of the trough in which starch is leached out of the pulverised pith to strain fragments of pith out of the starch-bearing water as it drains down the trough into the settling tub. The bast is held in place by pegs. The same material is used for wrapping lumps of wet starch when these are

carried back to the village from the work site in net bags.)

noku sava ya (*rausim laplap bilong kokonas*), peel or strip the coconut bast wrapper off a lump of sago starch before the sago is stored in a large clay pot, or cooked

nokusha, (a) feast; lavish meal (**noku**, sago + **sha**, put; *kaikai, bikpela kaikai*). At feasts Kwoma serve the same foods that people consume on a daily basis but in greater quantities and variety. Individual families provide feasts for the members of working-bees who provide them with assistance with such activities as roofing a new house or clearing a garden site, projects that individual families could undertake on their own but would take much longer to complete. The feast is provided at the end of the day's work in the middle of the afternoon. A feast typically consists of several courses beginning with a soup, followed by sago accompanied by fish, pork and often cassowary meat, and ending with betel nut and tobacco). **Nowi nobo eecha tawa: ma yo otiiwak /nokusha/ havato**. Our custom is as follows: when men work (we) give (them) a feast. – *Kastam bilong mipela em i olsem: man em i wok mipela save givim kaikai*. 2. serve a sumptuous meal; serve food at a feast (*bringim ol kaikai i kam, putim kaikai, putim saksak, lainim saksak*). At a feast the traditional practice was to place a parcel of sago jelly and other foods wrapped in a spathe of the **gwsii** palm in front of each of the seated guests. When each guest had received a parcel of food everyone began eating).

nokusha a (*kaikai*), participate in a feast; eat feast food; to feast. **Na ya! /Nokusha ak/**. Come! It's time to feast. – *Yu kam! Taim bilong kaikai nau*. **Yecha /nokusha eechi/ hokwa chichar**. After feasting they sang songs.

nokusha aboboy (*kaikai bilong kaikaim*), feast food; comestibles served at a feast (including tobacco and betel nut). **Eeji nokusha aboboy eeta apa /sayar/ hamawa**. The food for my feast is all ready. – *Ol kaikai bilong mi bilong kaikaim redim pinis*.

nokusha a nedii (*taim bilong kaikaim kaikai*), the time for a feast; feast time

nokusha hava (*givim kaikai*), give a feast

nokusha otii a (*kaikaim kaikai*), eat the food at a feast; to feast. **Na yaya! /Nokusha otii ak/**. Bring (the food)! It's time to eat.

noku shepii (*banisim saksak*), build a screen of sago palm branches around a felled sago palm for use as a pig trap. (Pigs feed inside or on one side of the screen enabling the hunter, if he is lucky, to approach unseen close enough to be able to throw a spear.)

noku siiga (see **siiga**²)

noku siik¹ (*kiau, pipia*), hard granules occasionally found in sago starch that prevent the sago jelly from setting properly when it is mixed in a pot with hot water

noku siik² (*pikinini bilong saksak*), seeds of the sago palm. (Children eat these seeds when they are immature; the mature seeds are too hard to eat.)

noku siivii (abbr. **siivii**; *wasim saksak*), leach or wash sago starch out of pulverised sago palm pith by pouring water over the pith and kneading it (**noku**, sago; **siivii**, dip up [water]). The water poured over pulverised pith is dipped up by means of a long-handled ladle from an adjacent water source, such as a water-hole or stream. A sago processing apparatus is always constructed next to a suitable water source. Married couples work as units in sago processing, the husband and wife

taking it in turns to pulverise the pith and leach out the flour. Men, however, are tabooed from eating sago leached by their wives, and they or some third party must leach the sago they eat. Kaungaspeakers at Yelogu village, who now form part of the **Hogwama** tribe, do not have this taboo.) 'Nyi siitak ichar?' 'An /noku siiviik/ ichar.' 'Where did you go?' 'I went out to wash sago.' **An niyegak /noku siiviitar/**. I was washing sago early this morning. **Kayimaka, sii /noku/ mashi /siiviir/**. **Kayimaka** was washing sago earlier. **Ma rii /siivito/**. **Mima sii noku pocho**. The man leaches out the starch. The woman pulverises the sago.

noku siivii eem (*ples bilong wasim saksak*), place where sago processing is done

noku siivii geyim (see also **heebiya geyim**), wooden handle, approx. a metre and a half long and two centimetres in diameter, of long-handled dipper used in sago processing

noku siivii gwsii (*limbum bilong wasim saksak*), bark tub (made from the flexible spathe of the **gwsii** palm) into which starch-bearing water drains during sago processing (see also **noku siivii**)

noku siivii pa (*wara bilong wasim saksak*), stream or channel of flowing water beside which a person leaches starch out of pulverised sago pith

noku siivii wakebi (*hul bilong kisim wara bilong wasim saksak*), water-hole or well dug in the floor of a swamp from which water is obtained during sago processing (**noku siivii**, sago-leaching; **wakebi**, hole; Kwoma dig such holes if there is no other source of water close to the sago-processing site)

noku sobo (abbr. **noku**; *saksak*), sago starch. (Uncooked sago starch is stored

in large clay pots; the pots are either made locally or imported via intermediaries on the Sepik from the Chambri Lakes, a major pottery-making centre. Sago starch can be stored for several weeks before spoiling.)

noku somu (*hap saksak i stap long as bilong sospen*), scraps of sago left in the bottom of a cooking pot

noku sor rabo (abbr. **sor rabo**; *tanim hat wara*), stir sago starch and boiling water together in a pot to make sago jelly

nokusu woyi (*ston ain*), large, heavy-duty stone-bladed adze (used for felling trees, fighting in intratribal disputes, etc.)

noku tapa, branchlets that radiate off the flower stem at the top of a mature sago palm (**noku**, sago; **tapa**, branch)

noku taya (*banis saksak*), felled sago palm broken open to attract pigs so that they can be speared, or (today) shot. (Pigs readily feed on the exposed pith of a felled sago palm. Boars also break open felled palms with their tusks to get at the pith.) 'Dii boy /noku taya/?' 'Biish, /noku tayakasakech/.' 'Is this a pig trap?' 'No, it's not a pig trap.' – 'Dispela em banis saksak?' 'No gat, em i no banis saksak.'

noku taya gwoyi (alt. **noku haya gwoyi**; *wokim banis, banisim saksak*), construct a screen from poles and sago palm branches around a felled sago palm to be used as a pig trap (**noku taya**, pig trap; **gwoyi**, construct)

noku taya haya (abbr. **noku haya**; *haya; banis saksak*), screen constructed from poles and sago palm branches around a sago palm that has been felled and broken open to attract pigs; the screen enables a hunter to approach unseen (see also Whiting 1970:189-90). **Dii boy /noku taya haya/?** Is this a screen for a pig trap?

noku taya i (*go long banis saksak*), go out to hunt pigs at a site where a sago palm has been felled and broken open to attract pigs. /**Noku taya ik otiwey/ harapa bakasakech**. When setting off to spear pigs at a pig trap (one) does not talk loudly. **An /noku taya ichu/**. I'm going out to the pig trap (to hunt). – *Mi go was long banis saksak*.

noku tiip (see **tiip**)

noku tobo (*as bilong saksak*), stump of felled sago palm

noku tuku (abbr. **noku**), felled sago palm

noku tukuchi, place layer of leaves on the ground on one side of a felled sago palm to serve as a bed on which a section of the bark, when levered off the trunk, can be laid. (When pulverising sago pith a person sits at right-angles to the trunk on the section of bark that has been levered off to expose the pith to be pulverised.)

noku tumu (*plaua bilong saksak*), flowering top of the sago palm. /**Noku tumuka/ tawa**. The sago palm is in flower.

noku tumu sokwa (*plaua bilong saksak i bruk*), sago palm flowers; flowers arise at top of the sago palm

noku uku, starch-bearing water that drains down a trough into a storage tub when starch is being leached out of pulverised pith (lit. sago water. The starch sinks to the bottom of the storage tub to form a thick sediment; at the end of the day's work the clear water at the top of the tub is tipped off and the starch scooped out, wrapped in coconut bast and then carried home in a net bag.)

noku veyi (*bun bilong saksak*), hard outer bark or shell of the sago palm trunk. (When the pith has been chopped out of a felled palm for processing the bark forms a hollow, canoe-like shell. This

bark has various uses today, including as a flooring material in domestic dwellings.)

noku veyi bi ya (*tekewe bun bilong saksak*), lever or prise a section of bark off a felled sago trunk. (To expose the soft core of a felled sago palm trunk so that the pith can be pulverised two semi-circular cuts are made on one side of the trunk about two metres apart, a cut is made along the back of the trunk to connect them, and the bark between them prised off with pointed sticks or adzes. Great care must be taken when prising the bark off to ensure that the soft core of the trunk is not broken up and rendered useless for pulverising.)

noku woy (*saksak tru*), name of the type of sago palm that yields the greatest quantity of edible starch

noku woyi awo (*sospen bilong pulimapim saksak*), sago storage pot

noku ya kwow (*bilum bilong kisim saksak*), net bag used for carrying wet sago starch from a work site in the forest back to a village

noku yo ya (*stap long wok saksak*), engage in work relating to sago processing

nokwa (*kurnai*), sword grass [*Imperata* sp.], of which Kwoma distinguish several varieties. (This grows in pockets of grassland scattered throughout the Washkuk Hills and adjacent low-lying country.) **Mashi Apalataka ma heyi /nokwabak/ tar**. Formerly the people of Ablatak village lived far away in the grasslands. – *Pastaim ol man bilong Ablatak ol i stap longwe long kunai*.

nokwapa¹ (var. **nokapa**; *mama*), 1. term of reference (address: **awi**) for: (i) mother; (ii) all other natal female members of mother's patrilineal clan of mother's generation and below, e.g. MZ, MBD, MBSD, MBSSD; (iii) the wife of

any **apoko** ('F'), e.g. FBW, FFBSW; (iv) mother's co-wives in a polygynous union (*was mama*). **Siiti /nokwapa/, eeta apokosaba mima, sii otii ato**. Her mother, the old woman, is cooking food. 2. (fig.) one's mother's clan; the clan from which one's mother derives.

nokwapa² (*planti*), several; many; a lot; much. **An maji /nokwapakasakech/**. I don't have much to say (to you). – *Mi no gat planti toktok (wantaim yu)*.

nokwapa akar (*narapela mama*), term of reference (address: **awi**) for mother's brother's daughter (MBD) when the mother is still alive. (When a person's mother dies, their mother's brother's daughter inherits patrilineally from the mother a duty to behave in a generally 'motherly' way towards them; the MBD, like the mother before her, refers to the person in question as **yikapwa**, 'child'. Following the mother's death the person refers to their MBD exclusively as 'mother', rather than 'another mother', but now refers to their MBD, who stands to inherit the same duties patrilineally from the MBD in this cross-generational interclan relationship when the MBD dies, as **nokwapa akar**, and so on. See also **magwapa akar**.)

nokwapa nokwapa (*planti moa*), numerous; many; very many; great number (Kooyers 1974:13). **Kata /nokwapa nokwapa/ siiva ii Tuwudimi riiti**. Those many coconut palms over there are Tuwudimi's.

Nokwi, name of (i) one of the three yam harvest ceremonies, (ii) the sculptures displayed in the **Nokwi** ceremony, (iii) the spirits depicted by the sculptures displayed in the **Nokwi** ceremony, and (iv) the men entitled to participate in the **Nokwi** ceremony (see also **Nokwi ma, Nokwi mima, Nokwi sikiyawas, Nokwi sukwiya**)

Nokwi ma (*man bilong Nokwi*), the senior men in a community who stage and participate in the **Nokwi** ceremony (lit. **Nokwi** men. Formerly only men who had killed members of enemy tribes in warfare were entitled to participate in the **Nokwi** ceremony; today a man gains admission after he has participated for several years in performances of either the **Yena** or **Mija** ceremony. See also **Nokwi**.)

Nokwi mima (*tumbuan Nokwi, diwai Nokwi, meri Nokwi*), sculpture or other object (e.g. a water drum) that depicts or is otherwise identified with a female spirit associated with the **Nokwi** ceremony (lit. **Nokwi** woman. See also **Nokwi**.)

Nokwi sikiyawas (*tumbuan Nokwi, meri Nokwi*), spirit associated with the **Nokwi** ceremony, including the spirits depicted by the sculptures displayed in that ceremony (**sikiyawas**, spirit. **Nokwi** spirits are classified as female, **mima**. See also **Nokwi**.)

Nokwi sukwiya (*singsing Nokwi*), the **Nokwi** ceremony (**sukwiya**, ceremony. For an account of this ceremony see Bowden 1983b. See also **Nokwi**.)

noma¹ (alt. **maji**; *stori*), story; prose narrative. **Ada bak tawa maji an Hamikwa eeji /noma/ eena bak**. The story that I am going to tell belongs to my totemic division, **Hamikwa**. – *Dispela stori mi laik tokim, mi Hamikwa, em stori bilong mi*.

noma² (*strongpela soa tru*), yaws ulcer

noma pi (*soa i kamap*), afflicted with a yaws ulcer (**noma**, ulcer, **pi**, strike)

noma sawo (alt. **maji sawo**; *stori*), 1. tell a story; narrate a story in prose. '**Ki boy maji bak?**' '**Sicha /noma sawok/.**' 'What do you two have to talk about?' 'We want to tell a story.' – '*Yutupela laik mekim wanem kain tok?*' '*Mitupela*

laik stori. 2. recount (an event); talk about (something that has happened). /Noma sawo/ **poyin piwak**; **Sasakwi yatii nuku tosiwa**. A much talked about pig has been speared; **Sasakwi** tapped his toes (with pleasure at the news). (These are lines from a humorous **Nokwi** ceremony song.)

nomo (*hevi*), 1. weight (of object). 2. a worry; a psychological problem. **Ada diita mima siiti /nomon/ kiyatayikiita**. I will help this woman with her problem.

nomoya (abbr. **nomo**; *hevi, hevipela*; see also **maba nomoya**¹ and **maba nomoya**²), 1. heavy (Kooyers 1974:21). 2. weigh down. **Ada harapa aney een bii apa /nomoyakiita/**. If I eat a large amount my stomach will be weighed down (by the food). – *Sapos mi kaikai bikpela, bel bilong mi bai i hevi moa. Eyi /nomoyato/*. The paddle is heavy.

nomoya tawa boboy (*hevipela samting*), heavy object; physical burden

non (see **nona**)

nona (abbr. **non**; *mipela, long mipela*), objective form of first person plural pronoun **nota** (we, three or more persons; Kooyers 1974:14)

nota (abbr. **no**; alt. **nowaga**; *mipela*), we plural (three or more persons, subjective form; Kooyers 1974:14). **Na ya, /no/ ik**. Come on, we're going.

noti (alt. **nowi**; *bilong mipela*), our (possessive form of **nota**, we plural; Kooyers 1974:14)

now¹ (*kala*), 1. paint (Kooyers 1974:17). 2. earth pigment (of kind used to make paint; see also **nowosap now**). 3. colour. (See also **keyihapa now**, **nokunow**, **bodiwa now**, **siikiinow**.)

now² (*gaden*), 1. swidden; garden (Kooyers 1974:21, 39). **An /now/ eem me reekiik**. I am going to cut the

branches off a tree growing at the (new) garden site. **Kata kow kwow /now/ eejiba**. That yam garden on the mountain is exclusively mine. 2. garden site; site cleared, or to be cleared, for a garden.

now³ (see **now aka**, **nowosap**)

nowaga (see **nota**)

now aka (*haus*), mosquito-proof garden house (**now**, garden; **aka**, house. This term refers to a particular style of mosquito-proof bush house which Kwoma, now that they have mosquito nets, no longer make. The houses were constructed in the forest adjacent to gardens. They were raised on piles and had floors of tightly-fitting planks of sago palm or other bark, and walls and a domed roof of tightly-woven sago leaf. Kwoma traditionally did not make or use the large mosquito-proof sleeping bags which could accommodate an entire family that were widely used in river villages. The bags were made at Chambri village and imported by Manambu speakers through Iatmul intermediaries; for some reason the Manambu never passed them on, in exchange for other goods, to their Kwoma neighbours.)

now apoko ma (abbr. **now ma**; *papa bilong gaden*), man who owns a garden; male owner of a garden

nowariya (*olpela gaden*), 1. garden from which the bulk of the crops have been harvested; garden that is no longer actively maintained (e.g. by weeding) and is reverting to forest. 2. old or disused garden.

nowayaka (a contraction of **nokwapa yaka**; var. **nowalaka**; *bikpela mama*), term of reference (address: **awi**) for: (i) any female **yaka** ('eZ') of a **nokwapa** ('M'), e.g. MeZ; (ii) the wife of any **apoyaka** ('FeB'), e.g. FeBW, FFeBSW

now biyi (*brukim graun long gaden*), dig ground (with digging stick) in a garden

now hapa (*retpela ston*), type of soft red stone which is ground up to make a red pigment for painting

now hayi (*kukim gaden, laitim gaden*), fire a new garden site (When an area of forest is felled to make a garden or swidden, the trees and other debris that have been felled are left to dry for several weeks and then burnt.)

now hayik i (*go kukim gaden*), go into the forest to fire the felled timber and other debris at a new garden site

nowi (see **noti**)

Nowiy Teeki (var. **Nowil Teeki**), name of a Bangwis village clan (**magwiy**; see also Introduction)

now keyihapa (see **keyihapa now**)

now kinyi (alt. **now mu**; *as bilong gaden*), bottom or downhill section of a garden (**kinyi**, tail. Most Kwoma gardens are located on the sides of hills.)

now kuru ya (*kamautim gras long gaden*), weed a garden; pull up weeds in a garden

now masek (*het bilong gaden*), uphill section or top of a garden (**masek**, head)

now mu (see **now kinyi**)

now nedii (*namel bilong gaden*), middle or central section of a garden (i.e. the section midway between the uphill and downhill ends)

now neekii (*rabim blakpela graun*), apply black undercoat (to bark or wood to be painted. When Kwoma paint on bark or wood they first apply an undercoat of black clay. The three other colours used in painting: white, red and yellow, are painted over this; see also **keyihapa**). **Ye riiti kiki /now neekiichi/ heechi iwa**. They applied the black undercoat for him and then left.

nowosap (abbr. **now**; *graun*), 1. ground; land; soil. **An /nowosap/ dopoto**. I am short of land. **Eeta now riiti hi Amachey**. The name of the land is **Amachey**. 2. region; area. **No diita /nowosap/ tawa ma nopa eyey sokwa hamakiita**. Everyone of us living in this area will get up (and leave). – *Mipela i stap long dispela graun olgeta bai mipela kirap*.

nowosap aka, earth floor of traditional house

nowosap apoko ma (*papa bilong graun*), owner of an area of land (lit. father of the land)

nowosapek seechi (alt. **muk seechi**; *putim long graun*), put on ground; set down on ground

nowosapek tawa omu apo, animals that live on land; land-dwelling animals

nowosapek wa (*slip long graun*), lie on ground

nowosap now (abbr. **now**; *graun*), generic term for earth pigments used as paints

nowosap sokwawa boboy (*olgeta samting i kamap nating long graun*), wild plants; plants that spontaneously spring up (e.g. in gardens)

now otii (*wokim gaden*), 1. to work in a garden (e.g. by weeding). 2. make a garden; clear forest for a garden.

now saba yaba (see **now tam**)

now saga (*olgeta samting bilong gaden*), 1. garden produce; cultivated plants. 2. household items associated with gardening (e.g. gardening implements).

now sagan yeechi otii ma (*man bilong wokim gaden*), male gardener; man who is an energetic harvester of garden crops

now saga otii (*planim kaikai long gaden, wokim gaden*), plant crops in a newly-prepared garden; cultivate garden

now saga otii tawa ma (*man bilong wokim gaden*), male gardener; an energetic planter of garden crops; gardener

now suwu (see *suwu*²)

now tam (alt. **now saba yaba**; *arere bilong gaden*), outer section or periphery of a garden (**now**, garden; **tam**, edge, perimeter. Kwoma plant yams in the central area of a garden and other crops around them. Kwoma do not normally fence gardens; people say that the effort required to fence a garden outweighs the small amount of damage wild pigs do.)

now tam chi (*brusim bus*), clear the perimeter or outer area of a site for a new garden of trees and undergrowth

now tayim ya (*katim diwai long gaden*), fell large trees at the site for a new garden site

now ya (*brusim gaden, brusim bus, katim gaden*), clear a new garden site by cutting down undergrowth and trees. **Nota harapa kwashik now /yeechi/, nota akar now kesinek tar eemen /yar/**. We make gardens in the forest, and in sandy places (e.g. on river banks) (Buria et al. 1976:9). (This statement was made, in idiomatic Kwoma, by a man from a Sepik River village; unlike Kwoma, river people make gardens on the banks of the Sepik. The crops must be harvested before the Sepik rises annually at the start of the wet season and inundates the gardens.)

now yo otii tar ma (*man bilong wokim gaden*), gardener; man who is an energetic gardener

nubereja (*dua*), doorway; entrance (to house); (mod.) door (gramm.fem. Kwoma houses traditionally did not have hinged doors; doorways were closed by blocking them off with planks and branches.). **aka nubereja** the doorway to a house

nubu (*mekim nais*), shake (something).

Na in neeki /nubu/ wonyak kiipiika saka! Go and shake the leaves off (the tree)!

nubunubu (alt. **payipayi**; *seksek, guria guria*), shake; tremble (e.g. in fear)

nubu pakachi, shake (something) vigorously

nubu saka (alt. **wutiikiir saka**; *bruk na pundaun*), fall off (e.g. fruit or leaves off a tree). **Kiipiika /nubu sakato/**. The leaves (have matured) and are falling off (the tree).

nuku (*het, antap*), 1. top; upper section (of tree, river, etc.). **Nakari eeta pa /nukuk/ tawa akama**. **Nakari** village is at the top of the river. 2. (song) mountain-dwelling; upland; hill (*antap*). **/nuku/ poyi** a mountain pig

Nukuma (*man bilong hetwara*), name Kwoma give to (i) speakers of the Nukuma dialect of Kwoma, (ii) members of other language groups located to the north and north-west of the Washkuk Hills along northern tributaries of the Sepik (i.e. people who live further inland from the Sepik than the Kwoma. Kwoma-speaking Nukuma also use this name for themselves.)

-nya (see *-n*¹)

-nyan (see *-nan*)

Nyawura (see *Yabunay*)

nyeegii nyeegii hapaka (*mekim nois*), to rattle; shake and make noise. **Na neeki /nyeegii nyeegii hapakachi/; uku woka taney, opoy na piitii**. Shake the coconut; if it has water inside, plant it (Kooyers and Kooyers 1965c:2). (Kwoma traditionally believed that shaking a coconut before planting it stimulated it to grow. They now realise that this was incorrect.)

nyeeji (see *neeji*¹ to *neeji*³)

nyey, crescent shaped mother-of-pearl chest ornament. (These shell ornaments, obtained through trade with neighbouring peoples on the Sepik, are used to decorate ceremonial sculptures; homicides also wear them as neck pendants during ceremonies as an insignia of their status.)

nyi (see **nija**)

O

oboroku (*paitim*), to stub (e.g. a toe).
tapama /oboroku/ to stub a toe.
yatiima /oboroku/ to stub a finger

ogol (alt. **kurii²**; *krungut*), (song) crooked; bent

okorama (*swet*), sweat; perspiration

okorama ya (*swet*), to sweat; perspire.
An maba /okorama yato/. I am sweating profusely.

okoree, 1. (of fire) alight; burning (*lait*).
Hi /okoreeto/. The fire is alight. – *Paia i lait nau*. 2. (of light) shine; illuminate; light up (alt. **buya**; *lait i stap*). **Riita neeki tar haba diita nowosapek /okoreetar/**. His burning torch lit up the ground. (In this sentence **buyatar** would be an idiomatic alternative to **okoreetar**.) **Haba harapa /okoreetari/, ada heri**. I saw the bright light shining. – *Lait em i lait na mi lukim em*.

okoreetar haba (*bumbum i lait*), 1. burning torch; shining light. 2. erect penis. (This expression is obscene.) **riiti /okoreetar haba/** his erect penis (or, his burning torch. The Kooyers use this expression in their translation of Rev. 18:1, apparently unaware that it is obscene.)

okowama (*rop*), snare (used for trapping pigs in the forest; formerly these were made from vines; today they are made of wire). **Poyi /okowama/ seechitu kwashik poko seechitu**. (We) set snares

in the forest to trap pigs. – *Putim rop bilong pik long bus*.

omahaya (var. **omahala**; *grili pis*), type of scaly fish valued as food

omokiir woyi hobu (abbr. **hobu**; *limbum bilong pulimapim pis*), bark fish container

omo kiirii (*sikirapim het*), scratch head; scratch eyebrow

omore amore (*kis*), greet someone by rubbing one's mouth on the side of their face (this is not the same as European kissing)

omosakech (alt. **ameda kada**; *liklik tumas*), small; tiny

omu¹, 1. generic term for all game animals (e.g. pigs, cassowaries, cuscus; alt. **kiyapaka**; *abus*). 2. generic term for small ground-dwelling, and arboreal, forest mammals (e.g. tree kangaroos, cuscus, but not the flying fox; *rat, mumut*). 3. meat; flesh (of bird, other animal or person; *abus*). **Ow anapichawa harapa ma yechi /omun/ na a!** Eat the flesh of the leading fighting men!

omu², 1. fruit of a tree. **Eye me /omu/ wanan siiney, iipa ye yiichi hik rabokiita**. The trees that do not bear fruit will be cut down and burnt (*abus*). 2. seed (*pikinini, sit*). 3. edible part of a plant (*kaikai*).

omu apo (*wel abus*), generic term for all forest animals, including birds, that are hunted for food

omuchey (abbr. **omu**; *kapul*), cuscus (of which several named varieties are distinguished)

omuchey bam (*yalopela kapul*), type of yellowy-brown cuscus

omu gaba (*debil*), alternative term for ghost (see also **gaba**)

omu nedii siitii (*sanap longwe*), stand at a distance. /**Omu nedii siitiiniga/ uwar**. Standing at a distance (they) called out.

omunyego (see **omunyego mima**)

omunyego mima (*yangpela meri*), 1. unmarried, pubescent girl; a girl in her early teens (see also **hadiyey yikapwa**). 2. sexually-inexperienced girl; virgin.

omu reekii mukuyaya (see **mukuyaya**)

omu riki (*skin kapul*), strip of dried cuscus pelt (skin and fur) worn as decorative headband by homicides

omutiik (alt. **siikiin**; *tru*), correct; true. **Eeta maji /omutiik/**. What was said was true.

omutiik siikiin (*tru*), more emphatic form of **omutiik**, true

omu wa (see **siik wa**)

omu wosii (*haus bilong mumut, haus bilong rat*), generic term for the nests of several kinds of small ground-dwelling forest mammals (**wosii**, nest)

opoche (abbr. **opoch**; alt. **opok, opoko**; *no kan, maski*), not good (Kooyers 1974:67; Kooyers indicates that **opoche** is usually followed by the adversative future marker **-nakech**, or the adversative present marker **-kech**). **Mii geenyipoko /opoche/ iyaretakech**. You musn't go outside. – *Yu no kan go ausait*. **Na mii na TV na he. /Opoch/ miyi dumutakech**. Watch the T.V. Don't shut your eyes.

opok (see **opoche**)

opoko (see **opoche**)

opoy (var. **opwoy**), 1. still; yet (*yet, isi*). **Mii boy /opoy/ wabato?** Are you still lying down? – *Yu slip yet?* **Kayimaka sii noku /opoy/ siiviito**. **Kayimaka** is still washing sago. 2. then; later (*taim, bihain, bihain nau*). **An komas /opoy/**

ikiita. I will go later, or I will go then. – *Mi bai mi go bihain*.

opwoy (see **opoy**)

oreta (*ol yet*), all; everyone. **Ye /oreta/ tadiichi yiwa**. They all squatted down and waited. – *Ol i sambai i stap*.

ot (see **otii¹**)

otii¹ (abbr. **ot**), 1. do; act (*mekim*). **Mii boy /otiito/?** What are you doing? – *Yu mekim wanem?*, or *Mekim wanem?* **Ada kwona /otiichirega/ kwo napa eechaba otii ta**. You people must do (it) in the same way as I have done it for you. **Mii saka eecha /otiiwak/; mii kapasek /otiiwa/**. You don't do it that way; you have done (it) badly. 2. happen; occur (*kamap, wokim*). **Diita boboy piiriichar /otiir/**. This happened three times. 3. make (e.g. a garden; *mekim, wokim*). **Jon rii eena hehar /otiitawak/ komas sii opoche kapasek otiitanakech**. She shouldn't destroy it after John has done well on making it (Kooyers 1974:67). 4. to use.

otii² (*mekim, mekim save*), engage in sexual intercourse. (This is an impolite expression.)

otii³ (*paitim*), beat (a resonant object such as a hollow tree, e.g. for the purpose of sending a message). **me /otii/** to beat a hollow log – *paitim garamut*

otii a (abbr. **otii**; *kuk kaikai*), 1. cook; prepare food (**otii**, do; **a**, eat; Kooyers 1974:28, 47). **Sa, na /otiiwa a/ Akamak ma yawa. Na /otiiwa a/!** Hey (wife), cook some food! A visitor has arrived. (You) cook! (Traditionally if a visitor arrived from another tribe and had been travelling for several hours the Kwoma practice was to provide the person with a meal and to enquire about the purpose of the visit later.) **Eeji aboboy na /otii/!** Prepare my food! 2. cook and eat. **An /otiiwa ato/**. I am cooking and eating. (In this sentence **otii**

ato would be an idiomatic alternative to **otiiwa ato**.) **No way /otiiwa ak/**. We will cook and eat now. – *Baimbai yumi kuk na kaikai*, or *Yumi kuk na kaikai nau*. 3. eat (Kooyers 1974:28, 47). **An /otii awa/**. I have finished eating. – *Mi kaikai pinis. /Otii achi/ yanak bakiita*. When (you) are through eating and (you) come, (we'll) talk (Kooyers 1975:10). 4. cook for someone (Kooyers 1974:47). **/Otii achibatak/ yar**. (She) came to do some cooking for (him) too (Kooyers 1975:9. According to Kooyers, **achibatak** in this sentence is composed of: **a**, eat + **-chi**, ben. + **-ba**, incl. + **-ta**, cont. + **-k**, antic.). **Rii sokwa eeka yiwak wochawak mima sii eeta /otiiwa awa/**. He got up and after (going over and) sitting down instructed his wife to prepare some food.

otii a boboy (*kaikai, samting bilong kuk na kaikai*), food; provisions. **Ye woher, 'Nopa sawo boyenepa akiita?' Worek rii eecha wor, 'Yaho! /Otii a boboyekasakech/.**' They asked, 'What will we eat?' He said, 'Nothing! There's no food (here).'

otii a nedii (*taim bilong kaikai*), meal-time

otii atawa mayi (*taim bilong kaikai*), meal-time at the middle of the day. (This term refers to the time of day when the sun is directly overhead and a person's shadow, **mayi**, has been reduced almost to nothing; traditionally this was a sign that it was time to take a break from work and have something to eat.)

otiiichi¹ (alt. **diigiichi**; *wokim*), bring about; enable or cause (something) to happen. **Miita eeji nobon /otiichirek/, an yar**. You made it possible for me to come. **Na /otiichinyak/, ada miiti wakasa ma siikiita**. Make me one of your assistants. – *Yu wokim, mi bai mi kamap olsem wokman bilong yu*.

otiiichi² (alt. **kiyatayi**; *helpim*), help; assist. **An yari diita yo miina /otiichik/ eena yar**. I have come to help you with this work. (In this sentence **kiyatayik** would be an idiomatic alternative to **otiichik**.)

otiiichi yaya (*kukim na kisim i kam*), provide food; prepare and bring food; provision

otii ha (*mekim i dai olgeta*), put out (e.g. a fire; **otii**, make; **ha**, die). **Lam pochi sii hak otiiney riipa saka /otii hakiitawak/**. If a (kerosene) lamp is flickering he won't put it out.

otii hama (abbr. **hama**), 1. finish or complete doing (something; *pinisim*). 2. bring to an end; resolve; settle (*stretim*). **Diita maji eeta kwoti maji, eena eeta ow maji na kwota /otiiniga hama/**. You people must end this argument in which you are involved. – *Dispela hevi bilong yupela, yupela mas stretim*. 3. (of food for a meal) ready; prepared (*redim*). **'Ii boy aboboy /otii hamawa/? 'Ayo, eeta /hamawa/.**' 'Is the food ready yet?' 'Yes, it is ready.'

otii he¹ (*save wokim, save long wokim*), know how to do (something). **Radio an /otii hecho/**. I know how to operate the radio. **An saka /otii hechawak/**. I don't know how to do it. **An /otii hecho/ kari**. I know how to make curry. **Mii boy kapo saka /otii hechawak/**. I doubt that you know how to do (it). – *Ating yu no save long wokim*.

otii he² (*traim*), 1. try; try out. **An tobo /otii hek/ otiito; kapo apa kepi siikiita**. I'll try it out; I wonder if it will be all right. – *Mi traim; ating bai i gutpela*. (This statement might be made by someone who has attempted to repair the outboard motor on a canoe and is not sure whether it will start.) **Yecha riina yeechiniga pokok jiken /otii her/**. They seized him and tried to tie him up. – *Ol i laik traim kalabusim em*. 2. test (see also

chey he). **tobon /otii he/** to test the depth (of water, e.g. with stick). 3. put to the test (see also **otii otii he**).

otii hechar ma (*save man*), man of great learning (e.g. a man who has mastered many ritual songs); man of great knowledge; man who is knowledgeable about his community's traditional lore (after the fashion of outstanding village leaders)

otii heechi (*mekim i lusim*), cause to leave (somewhere)

otii hikisha (alt. **otii somoye**; *no save long wokim, longlong long wokim, traim traim tasol yu no mekim kamap gut*), do or act unskillfully, clumsily or imperfectly (e.g. out of ignorance of how to do something). **An /otii hikishato/.** **Kapo sakapa kepi siikiitawak. Biish otii hecho.** I am doing (it) clumsily. I don't think it will work out very well. (I) am merely giving it a try. – *Mi no save long wokim. Ating bai i gupela o no gat. Mi traim wokim tasol.* (This statement might be made by someone who is untrained at bark painting but is trying to paint a picture.)

otii hipu (*wokim no gat*), attempt and fail to do (something)

otii kapasek sii (see, **otii kapa sii; otii keyiha**)

otii kapa sii (alt. **otii kapasek sii; bagarapim**), to ruin; destroy; spoil

otiiken gegiya (*laik mekim*), want to do (something)

otii kepi sii, 1. make well; heal (*mekim gupela, helpim*), 2. set right; fix (*stretim*).

otii keyiha (alt. **otii kapasek sii; mekim doti**), to soil; make dirty

otiik tawa nedii (*taim bilong mekim wanpela wok*), the time to do (something); the time to act. **Ada eena**

/otiik tawa nedii/ saka yatawak. My time to act has not yet arrived.

otii kwopa sii (*bagarapim na em i sting pinis*), cause to rot; cause to spoil (e.g. food)

otii otii he (*traim traim*), 1. try repeatedly to do (something). **Rii kiap riina heken eena /otii otii hechar/.** He tried repeatedly to see the patrol officer. 2. act tryingly. 3. put to the test repeatedly. **Opoche miiti apoko riina /otii otii hechanakech/.** Don't keep putting your father to the test.

otii otii hipu (alt. **roko roko hipu; traim traim i no inap**), try repeatedly to do (something) and fail

otii par (*rausim, sekim*), shove away; aggressively push away (e.g. one child another when they are competing for the same food). **Aposhebu yi riin kaka /otii paretar/.** The cassowary child aggressively pushed him away.

otii paya (*subim*), push (something) across. **Pol, miita boboy een /otii paya/.** Paul, push my thing across (to me). – *Pol, yu subim samting bilong mi i kam.*

otii poy¹ (*daunim*), push down; shove down (e.g. something into a container)

otii poy² (*rausim, daunim, winim*), dominate; control; exercise authority over. **Maji pokii wakasa ma ye mapo neeki ichawa ma riin /otii poyechi/ ye howuk siikasakech.** Pupils cannot adopt a position of authority over the teacher.

otii poy paka (*rausim, rausim na ol i go nabaut*), disperse; clear away (e.g. logs blocking the flow of water in a forest stream)

otiiir boboy (*samting i wokim*), something done; thing done. **Yarek yecha Pol riina yecha /otiiir boboyen/ sawor.**

When (they) returned they told Paul about what they had done.

otii saka, 1. overturn (e.g. an object or an agreement; *bagarapim*). **Rii chey /otiichirek sakar/**. He overturned the table. 2. drop (something) on to ground; cause to fall down; throw down (*mekim em i pundaun*). **Gaba eeta riina ma mima yechi nediik /otiichirek/ rii /sakar/**. The ghost caused the man to fall to the ground in front of the men and women.

otii saniya (*mekim laip i kam bek nau*), revive (e.g. an unconscious person); bring back to consciousness

otii seechi (*redim na i stap*), make ready and set aside (for future use)

otii somoye (see **otii hikisha**)

otii tawa abo (alt. **otii tawa tobo**; *pasin*), custom; practice; usual way of acting. **nota /otii tawa abo/** our customary practice. (To be idiomatic the Kwoma sentence requires the use of the subjective rather than possessive form of the pronoun.) **Ada hecho kwota /otii tawa abo/**. I know how you people usually behave. **Ada nokwapa nokwapa maji nota /otii tawa abon/ miina bak otiito**. I have much to tell you about our customs. **Dii eeta riina /otii tar abo/**. This was his normal way of behaving.

otii tawabaga, as is usually done; in the same way as is usually done

otii tawaga (*wokim olsem*), as; as is done (or, as was done, as would be done; **otii**, do; **tawa**, be + **-ga**, like). **Ye riina poyi poren /otii tawaga/ yeechi ye i akar eemek sowakwoken ye ichu**. They are taking him away as they would a pig to kill him.

otii tawa tobo (alt. **otii tawa abo**; *pasin*), custom; customary practice; usual way of acting; usual way or method of doing

(something). **Miita /otii tawa tobon/ an eena hek**. I want to see how you do it, or I want to see what you do.

otii tobo sii (*sotim*), shorten; make shorter (e.g. a rope)

otiiwa aboboy (alt. **otiiwa a tawa boboy**), food items; things to be consumed at a meal

otiiwa a hirika (*man i kuk na smok bilong paia i kamap*), smoke of cooking fire

otiiwa a tawa boboy (see **otiiwa aboboy**)

otii ye i (*mekim nabaut*), be done in different places simultaneously. (This expression could refer to what people are doing in different villages at roughly the same time.)

otii ye i tawa boboy (*olgeta kain pasin mipela save wokim nabaut*), 1. things done by different people around a region; the ways of a people (e.g. those living in the Washkuk Hills). **Nota diita nowosap /otii ye i tawa boboy/ yo kapasek, maji kapasek; nota otii ye i tawey kepikasakech, eeta kapasekeba**. The way we do things in this region are bad ways of acting, bad ways of speaking; our ways are not good, only bad. – *Mipela save wokim pasin nogut long dispela graun, wok i nogut, toktok i nogut; olgeta pasin mipela wokim i nogut, nogut tasol*. (This statement was made by a Christian convert who is strongly opposed to his community's traditional practices.) **Sagey piita tawa boboy, hokwa yapo yatawa boboy, eyey eecha /otii ye i tawa boboyen/ kawka meejikasakech**. The playing of flutes, the singing of songs and myths along with every other thing that people do will never be heard again.

ow¹, 1. military enemy; enemy war party (*pait, birua*). **E! Jabwi, Jabwi /ow/ yawa**. Hey! Kwoma, a Kwoma war

party has arrived. (This statement derives from a history of warfare between the Kwoma and the **Gaya**; the latter are the people the Kwoma expelled from the Washkuk Hills in the nineteenth century. **Jabwi** was the **Gaya** name for the Kwoma and this remark is said to have been shouted by a **Gaya** man when he suddenly spotted a Kwoma war party outside his fortified village.) **/Ow/ yato**. An enemy war party is approaching. **Ow /biyi rabor/ diita akamak**. An enemy war party has arrived here at the village. 2. warfare; strife; conflict (*pait*).

ow², 1. physical strength (e.g. of an especially strong man); fighting ability; strength of men in general in contrast to women (who lack men's strength and are 'cold', **neekiiriiya**; *strong*). **Kata ma /oweka/ tawa**. That man has great strength. 2. power (of spirits; *paua*, *pait*). 3. ability to cause injury (*paua*, *pait*; the ability to cause injury is a characteristic of all entities that possess 'power', including spirits whose power is thought to be far greater than that of humans). **Biyakanaw siiti hisaw /ow/**. The great power of (the female spirit named) **Biyakanaw**. 4. aggressiveness of disposition; readiness to avenge injuries and insults (*kros*, *pait*). Aggressiveness of disposition is attributed to all spirits since they are thought to inflict injury on people who treat them in ritually unregulated or disrespectful ways. An aggressive disposition is also greatly admired, and feared, in outstanding village leaders and warriors, men who are proverbially sensitive to slights and will spring to their own, and their clan's, defence without regard for their personal safety.) 5. anger (*kros*). 6. sharpness (of a cutting implement, i.e. the feature of the object that can cause injury; *sap*). **Woyi**

/oweka tawa/. The adze blade is sharp. 7. danger.

ow³ (*gat pait*), bitter taste (of something)

ow⁴ (*binatang*), generic term for insect larvae that live in woody vines and the branches and trunks of trees (e.g. the large edible larvae of the Capricorn beetle which is found in the trunks of rotting sago palms)

ow⁵ (*saksak*), (song) alternative term for the sago palm (**noku**)

ow a (alt. **hokwa tosii**; *bel hat na samsam i go i kam, hatim kros*), prance around in a rage; express anger by prancing back and forth usually with some object (e.g. a spear, or a digging stick in the case of a woman) held in a raised hand; angry

owaga¹ (var. **waga**; *wan kain*), similarity word (Kooyers 1974:36; see also **waga³**)

owaga² (var. **waga**; see also **waga²**), would; would have (Kooyers 1974:61, 62; 1975:10). **Rii yeerek riiti yon otiiyega, no /owaga/ iwa**. If he had done his work yesterday, we would have gone (Kooyers 1974:61). **Riiti nokwapa sii riina yimowunan siiyega, /owaga/ kepi siir**. It would have been good if his mother had not borne him (Kooyers 1974:62).

ow anapi (abbr. **anapi**; *pait*), 1. to fight; exchange blows. **/Opok/ ow anapichanakech**. You shouldn't fight. – *Maski, no kan pait*. **/Ow anapicharek/ rii piiriina neekibiirachi anacheker**. He separated the two men and stopped them fighting. **Mashi piir /ow anapichar/**. Formerly the two fought. 2. fighting; a fight. **Kwopa /ow anapi/ hokwa takwan bana bana meejikiita**. You will hear the sound of fighting very close by. 3. engage in warfare.

ow anapichar ma (see **ow anapi ma**)

ow anapichar maji (*toktok long pait*), aggressive talk; fighting words

ow anapichawa boboy (*samting bilong pait*), fighting equipment (e.g. spears, bows and arrows); things used in fighting

ow anapichawa ma (see **ow anapi ma**)

ow anapi ma (alt. **ow anapichar ma**; **ow anapichawa ma**; *man bilong kros, man bilong pait*), warrior; fighter; fighting man. /**Ow anapichar ma/ ye eeta maji meejichi otiitar**. The fighting men listened to what was said then did it.

ow asa ma (*man bilong kros*), man of few words who is hard and unyielding in interpersonal negotiations and is likely to explode with anger if he becomes irritated. (Such men are compared to sleeping dogs that suddenly turn on and bite people who disturb them; lit. angry-dog man.)

ow ba (*tok kros*), plan aggressive action (e.g. the launching of an attack against an enemy village)

ow batawa maji (*tok kros*), a warning delivered sternly or aggressively; aggressive remark that serves as a warning

ow buwu (*katim*), incise penis and tongue with bamboo knife to let blood

oweka sowa (see **oweka tawa**)

oweka tawa (alt. **oweka sowa**; *gat paua*), 1. powerful; have power (**ow**, power; **-eka**, assoc.mar.; **tawa**, be). 2. capable of inflicting serious injury; dangerous. (This term would apply to such diverse objects as an armed warrior or a nail with a very sharp point.) 3. (of person, animal or spirit) of aggressive disposition. **Buwu'ap sii /oweka tawa/ sikiyawas, /oweka tawa/ mima**. **Buwu'ap** is a very aggressive spirit, very aggressive woman. (**Buwu'ap** is a female spirit associated with the **Nokwi**

ceremony.) 4. sharp (*gat sap, sap tumas*).

oweka tawa boboy (*samting i gat pait*), aggressive, potentially dangerous entity (such as a spirit, or a savage dog)

ow giichi (*sambai na em i stap, redi long kirap long pait*), squat down and wait before launching an attack. (Traditionally when when a war party undertook a raid on an enemy village the warriors would noiselessly creep up to the edge of the village before dawn then squat down and wait for it to get light. At a signal from the group's leader the men would suddenly leap to their feet and rush into the village to kill as many people as possible and escape before the local fighting men could organise themselves and return the attack.) /**Ow giichichiniga/ eeta ye sokwar**. After crouching down they sprang up (and attacked).

ow haba (see **noku haba**)

ow hiki (alt. **pyigow**), snarl; growl (e.g. a dog)

ow i (*go long pait*), go into battle; attack

owich (alt. **ayo**; *yes*), yes. /**Owich/ an meejywa**. Yes, I can hear.

ow keyapo (*paua, pait*), generic term for magical substances rubbed on or otherwise applied to entities in ritual contexts, including persons and sculptures, to impart to them aggressiveness of disposition (**keyapo**, magical substance; **ow**, power)

ow keyapo hava (*givim paua, givim pait*), impart (lit. feed, **hava**) magical power to an object by rubbing special substances (**ow keyapo**) on it

ow maji awasen awasen ba (*tok strong*), argue vigorously; debate aggressively; dispute energetically

ow maji ba (*tok strong*), 1. speak aggressively or threateningly. 2. warn forcefully. 3. criticise; complain.

ow maji harapa ba (*tok strong*), speak very angrily or aggressively

ow maji kuja (*kros, maus i sap*), sharp-tongued; acerbic; cutting (verbally)

ow neekiiriya (*pait i kol*), 1. (of man) lose strength; be sapped of strength. (A man's strength is correlated in part with the heat of his blood. A man becomes progressively colder through mundane contact with 'cold' entities such as very cold water, and through sexual contact with women. As his body heat diminishes a man loses his ability to carry out specifically masculine tasks such as the performance of magic, the carving of sculptures for ritual display, the cultivating of yams, and formerly, the ability to fight. To counteract this gradual loss of strength men (formerly, but no longer) bled themselves periodically to rid their bodies of their 'cold' blood; they replaced this with 'hot' blood by eating specially prepared hot foods.) 2. cease to be angry (*bel kol*); calm down.

ow otii (*pait*), 1. act aggressively; behave in an aggressive or hostile manner. 2. squabble; fight (e.g. two women over the distribution of game). **poyi /ow otii/** to fight over pig meat

ow otii maji ba (alt. **maji ana pi**; *toktok long kros*), threaten; threaten physical violence; speak threateningly. **Kata ma rii /ow otii maji bato/**. That man is speaking threateningly. – *Man hia i toktok long kros*, or *Man hia em i laik pait*.

ow poy sii (*lukaut, lukaut gut*), be on guard; be careful; be on the lookout for trouble. **Mii na /ow poy sii/ ta!** Look out for yourself! – *Lukaut long yu yet!* **Mii na kar /ow poy sii/ ta!** Be careful in

the car!, or Be careful when you are driving! – *Taim yu draiv yu mas lukaut*.

ow sa (*brukim binatang*), dig edible larvae out of the trunk of a rotting sago palm. (Sago grubs are a popular food. The grubs grow to 10 cm in length and a centimetre or more in width and are baked wrapped in leaves. They have a nutty taste and are similar in size and appearance to the Australian witchetty grub.)

ow siipaya (var. **ow siipala**; *brukim binatang*), (of animals) dig larvae out of thick woody vines, such as the vine named **bwiy**. (This expression refers to way a pig or the striped glider possum named **yirimagu** breaks open woody vines to extract grubs to eat.)

ow tadiichi yi (see **ow tiipiichi yi**)

ow tiipiichi yi (alt. **ow tadiichi yi**, **ow giichi**; abbr. **ow yi**; *redi pinis long kros*), squat down and wait preparatory to leaping up and launching an attack (e.g. against an enemy village)

owusago geech (*raunim na banisim, banisim*), surround; encircle (e.g. an enemy village to prevent people escaping when the village comes under attack)

owusha (*hariap*), quick. **/Owusha/ na pi!** Spear (it) quickly! **/Owusha/ ameya ya!** Come quickly!

ow yatii sobo (*nupela lek bilong birua*), fresh footprints of enemy warriors (e.g. those seen when a war party has just attacked a village and made good its escape)

ow yesokwa (var. **owen yesokwa**; *kirapim kros*), incite physical violence; start a fight (e.g. by speaking in an inflammatory manner)

ow yesokwa abo (*redi pinis long kros*), be ready to fight; be in mood to fight; to

have worked oneself up into a fighting mood

ow yesokwa maji ba (*kirapim pait*), speak in an inflammatory way; speak in way that incites violence

ow yi (see **ow tiipiichi yi**)

oy (var. **ol**; *bihainim lek*), to track; follow a track. **No poyi pichawey akamak no iniga yatii /oyito/ pika eecha /oy/ i hewa poyi ha wato**. When we shoot a pig in our home area we follow both its footprints and the trail of blood and (eventually) find it lying dead. – *Mipela man bilong ples save sutim pik mipela bihainim lek na blut wantaim yu go lukim pik i dai pinis*.

P

pa¹ (var. **pwa**; *wara*), 1. river; medium-sized river (see also **harapa pa** and **karakada pa**). 2. stream; flowing water. 3. channel for carrying water (e.g. a drain around a house; see also **pa tobwoy**).

pa² (*planim*), 1. push into ground; thrust into ground (e.g. a stake when building a fence). **Eeka na /pachi/!** Push it in next to (it)! – *Planim klos tu!* 2. to plant (various categories of cultivated plants that are grown from cuttings; the cuttings are thrust into the ground after the manner of a stake, e.g. the type of sugar cane termed **heja**, *pitpit*, the fruit of which is eaten).

pa³ (alt. **paya**, var. **pala**; *karim*), (of various plants, but not trees) to flower. **Noku /par/**. The sago palm has flowered. **Sokwawak eeta she /payawa/**. When (the plant) grew it flowered.

pa⁴ (see **uku pa**)

-pa (*bai*), (suffix; **-epa** following a consonant) future marker, e.g. will (Kooyers 1974:36. Kooyers' translations

indicate that if **-pa** combines with the associative marker **-ka** to form the suffix cluster **-kapa**, **-ka** precedes **-pa**; see also **-kapa**). **'/Miipa/ an kiyatayik?'** **'/Anapa/ miin kiyatayikiita.'** 'Will you help me?' 'I will help you.' **/Anapa/ /sechapa/ otiikiita?** What will I do now? **/Napa/ ana sawo!** Tell me (about it)! – *Tokim mi!*

pa baw (alt. **kwow baw**; *ples daun*), valley floor (especially one that has a stream running through it)

pabiy (see **mabiy**)

pa bogo (*maus wara*), 1. mouth of a river. 2. confluence of two rivers; point where two rivers join. **Wayawus /pa bogo/ heechi Beekalam akama wakiita**. After leaving the river confluence where Weiwawos village is located one comes and sleeps at Beglam.

padii, 1. bake (food) wrapped in leaves (e.g. sago grubs; *kukim*). 2. wrap in leaves (e.g. food to be carried on a journey; *karamapim long lip*, *pasim long lip*).

pa giireba (*arere bilong wara*), bank or side of a river. **Amaki eeta /pa giirebak/ tawa**. Amaki village is beside a river.

pa he (*antap bilong wara*), surface of flowing water (e.g. of river)

paka¹ (alt. **abo³**, **hama¹**; *pinis*), 1. complete or finish (an action). **Chi i i i yokwa riin chi /pakawa/**. (They) thatched up and up and up one side (of the roof) until it was finished. 2. term indicating that an action takes place in a horizontal, or roughly horizontal, direction. 3. term indicating that an action takes place in a downwards direction.

paka² (*slip antap long*), 1. drape over; hang over (e.g. a towel over a clothes

line). 2. be suspended on; come to rest on (e.g. the trunk of one tree in a fork in another when it is felled).

pak diima poy (see **pak dagiir poy**)

pak tawa boboy (*samting bilong wara*), aquatic entity

pak tawa ma (alt. **pa nobo ma**; *man bilong wara*), river-dwellers; river people. (Kwoma use this term for speakers of Manambu, Iatmul and other languages who live along the Sepik.)

pak dagiir poy (alt. **pak diima poy**; *subim i go daun long wara*), push under water; push or force (something) down into a stream; submerge

pa mayi (abbr. **mayi**; *debil*), reflection in stream; (mod.) reflection in mirror. /**Pa mayi/ hewa niiwiika kata neerek wato**. (I) saw a reflection in the stream of the moon up in the sky. *Mi lukim long wara debil bilong mun i stap long klaut*.

pamenaba (*mekim nating toktok, toktok nating*), speak without forethought; speak carelessly. **Rii diita maji wori rii saka hehar hikichi barek, /pamenabar/**. When he said this he was speaking without thinking, speaking carelessly.

pamu (*kru*), sprout of plant

pa mushi (*pasis*), 1. outer side of a sharp bend in a river where promontories or rocks break the force of the current and the water flows in large eddies. (Debris characteristically collects in these eddies.) 2. sheltered section of a river out of the main current (where canoes can be safely landed).

panebiya (alt. **panebiya poy**; *tromoi*), throw away; jettison; get rid of (e.g. food scraps by brushing them off a plate). **Aboboy mogo na ye i pak /panebiya poy/**. Take the food scraps and throw them into the river. – *Kisim pipia kaikai go tromoi long wara*.

panebut paka (*klinim, rausim*), wipe off (dirt); clean by wiping; clean off. **Akak iyarek otiiney na yatii cher napa /panebut paka/ wochi komas iyar**. If you are entering a house wipe the dirt off your feet first then go inside. – *Taim yu laik go insait long haus yu mas rausim graun long lek bilong yu bihain go insait*.

pa nobo ma (see **pak tawa ma**)

pa nuku (*hed bilong wara*), headwaters of river; upper section of a river

papa (*ston*), 1. stone; rock; boulder. **Yechi nowosap /papabaka/ tar**. Their land is stony (Kooyers and Kooyers 1964b:2). 2. hearthstone. (Kwoma domestic hearths are constructed on the earth floors of kitchens. A hearth consists of three large stones arranged in a triangle on which a pot sits. Pieces of firewood are poked into the fire between the stones. Kitchen fires smoulder rather than blaze, the conical bottom of a pot resting immediately above the point where the pieces of firewood meet, and where the heat is most intense. As a piece of firewood burns down it is pushed further into the fire.)

papa he (*antap bilong ston*), surface of a rock or stone

papaka tawa nowosap (*graun i gat planti ston*), stony ground; ground covered with stones

papak rabo pi (*tromoi ston*), throw stone and strike (something); hit with a stone

papak rabo sowakwo (*paitim long ston, tromoi ston na kilim*), injure or kill by throwing stone (at something)

papa sobo (*ston*), smooth waterworn stone or rock (e.g. of kind found in streams)

papa supu (*hul long ston*), hole in a stone; crevice in boulder

papa woyi (abbr. **woyi**, *ain*, *ston bilong ain*), stone blade of adze

par¹, 1. to tie; fasten; secure (e.g. the end of a rope to a tree; *hukim, pasim*). 2. get stuck; jam (on something; *pas pinis*).

par² (see **dasiipii par**, **durii par**, **otii par**, **rabo par**, **tarekwoy par**)

parachi (*litimapim*), raise; lift up

pa reekiichi (*kalapim wara*), cross or ford a stream by wading through it. /**Pa reekichi/ i yowu** cross a stream and climb up the far bank. – *kalapim wara i go long hapsait*.

pa sikiyawas (*debil bilong wara*), river spirit; water spirit. (Kwoma give this term to the many named spirits they believe inhabit lakes and streams in and around the Washkuk Hills, spirits that men commonly depict in paintings in ceremonial houses. See also **sikiyawas**.)

pa tapa (see **karakada pa**)

patii (*wokim haus*), (of bird) build or make nest. **Sokwa mek siir. Mek siirek, apo yari ye wosii eeka /patiir/**. (The sapling) grows into a tree. When it has become a tree, birds come and build nests in it. (This example is taken from the Kooyers' translation of Luke 13:19.)

pa tobwoy (abbr. **pa**; *baret*), waterway; channel

pa waw (*wara i dip*), deep water; deep section of a stream

paya (see **pa**³, **heedii par paya**, **rabo ya paya**)

payi¹, 1. the larger of the two longitudinal side beams that support each side of the roof of a major men's house (alt. **korobo payi**; see also **jiraba**, **towu** and **yiir**. For information about the structure of Kwoma ceremonial houses see Bowden 1983b). 2. top plate of a wall in a dwelling house (alt. **aka payi**).

payi² (*bun bilong nus*), nose ornament consisting of a length of bamboo, bone or other material approximately 10-15 cm long which homicides wear stuck through their pierced nasal septums as an insignia of their status. (For illustration see Whiting and Reed, 1938-39, Plate 4a.)

payi³ (*baret*), channel or drain (e.g. around a house to drain off rain water). /**payi/ iivii** to dig a drainage channel – *dikim baret*

payi⁴ (alt. **maba payi**; *guria*), to shiver (e.g. during a malarial attack. Kwoma treat people suffering from a fever by washing them with hot water and by rubbing their bodies with stinging nettles.) **Een maba /payitu/**. I am shivering (lit. my skin or body is shivering).

payipayi (see **nubunubu**)

payitu (alt. **rukusii**; *laikim tru*), like greatly; admire; be immensely fond of; love (e.g. a person or a type of food)

payitu tawa boboy (alt. **rukusii tawa boboy**), something greatly loved, liked or admired; an admirable thing

peja (see **piitii peja**)

peshar (see **eshar eshar**)

peyuneechi (alt. **peyuneechi ya sokwa**; *flot antap, flot i kam antap*), bob up (e.g. a ball or piece of polystyrene that has been pushed under water and then released)

pi¹ (*blut*), 1. blood (of person, animal). 2. sap (of tree; alt. **me pi**). 3. milk (of breast; alt. **muku pi**).

pi², 1. hit; strike (*paitim*). 'Miita /pir/ apo boy?' 'Ada /piri/ eepey.' 'What kind of bird did you hit (with the arrow)?' 'I hit a hornbill.' **Na ba! Nama miina /piwa/?** Speak! Who hit you? **Kata ma rii an yabuk /pik/ rabor wori an eecha hikir riipa saka an**

/pikiitawak/, **worek an gay iri, rii an /pir/**. When that man raised his spear and threw it at me I felt sure he wouldn't be able to hit me, and I leapt to one side, but he speared me. – *Man hia em i laik sutim mi long spia na em i tromoim na mi ting olsem em bai i no kan sutim mi tasol no gat hia, abrus, em sutim mi pinis*. 2. spear; kill (by spearing; *sutim*). **Akama suwuk ik, suwuk kata man /pik/**. (We are going) to burn down a village, to burn (the village) and kill the people there. **Dii eeji nareboy riina /piri/ mima piir diita uku yato**. The women who killed my friend are the two bathing here. – *Dispela tupela meri sutim pren bilong mi tupela waswas nau*. 3. (mod.) shoot with gun (*sutim*). 4. pin down; pin in position (e.g. a coconut bast sieve in a sago-processing trough with sticks or pegs; *pasim*), 5. stick into; poke into (e.g. a feather into the hair; *sutim*).

pi³, 1. to shine (e.g. the moon; *lait*), 2. (of sun) shine strongly; beat down (*paitim*, *hitim*, *lait strong*). **Ya /pichu/**. The sun is beating down. – *San i hitim. Mosbi akama wayi vakasakech. Eeta yaba /pichu/*. Port Moresby is not a place where much rain falls. It's always sunny. – *Mosbi i no ples bilong ren. Ples bilong san tasol, taim bilong san*.

pi⁴ (see **noma pi, wosii pi**)

pi ha (alt. **pi pi ha**; *sutim i dai, kilim*), spear to death; kill by spearing; kill. **Opoche /pi hatanakech/ yawa. Yeechi supuk na rabo**. Don't spear him and kill him. Get (him) and throw (him) into the pit. **Diita ma riina yecha kapo /pi pi hak/?** Isn't this the man they want to kill?

pi hama (*kilim na pinisim*), attack and destroy (e.g. an enemy village)

pi hama seechi (*kilim na pinism olgeta*), destroy completely; exterminate (e.g. the members of an enemy village)

pi heechi (*paitim na rausim*), attack and drive away; chase away; drive out

pii, 1. expel a substance from the body by means of internal pressure (e.g. urine, gas). 2. defecate (alt. **she pii**; *pekpek*).

piichim (*kalabusim*), grip; hold tightly. **Tapa na hugurukak heechi na /piichim/!** Put your hand in your armpit and grip it tightly (with your arm)!

piika¹, 1. split in two (e.g. piece of wood with axe); chop (wood; *brukim*). 2. split open; break up (*bruk*). **Tubishikay siiti hapa /piikar/ sowkwari apochoko. Tubishikay's** bones broke into pieces and a chicken emerged from them.

piika² (*katim*), incise; make incision (e.g. in skin with knife)

piika³ (*paitim [garamut]*), beat (on slit drum)

piika⁴ (*tingting i kirap, kisim tingting*), (song) have original idea; be inspired by original thought; think of something new

piika yapiika (*katim nabaut*), slash or cut (e.g. the tongue or penis when letting blood)

piika yi (*sindaun nogut*), (song) sit with the legs wide apart. (The prose equivalent of this expression would be **kapasek yi**, to sit incorrectly.)

piina (*winim*), breathe on; blow on

piina poy (*winim*), blow down on; blow in downwards direction. **Mii na yatii /piina poy/!** Blow the dust off your feet!

piipiita, 1. fat; rotund; obese (*patpela*). **Kata poyi hisaw malaka /piipiita piipiita/ siitiito**. These pigs are huge and fat. 2. swell (*solap*). 3. mature by growing in size and filling out (*kamap bikpela*). **Me /piipitar/**. The trees have matured.

piipiita sii (*kamap patpela*), be or become fat, rotund or obese (contrasts with **kapa sii**¹)

piir (see **giisa piir**, **piiriita**)

piira (*bikpela bus tumas*), dense impenetrable forest (of kind found growing around many lagoons)

piira me yii (*katim bikpela bus*), clear an area of dense forest (e.g. on the edge of a lagoon for a house site)

piiriichar (alt. **diipiira kara**; *tripela*), three (Kooyers 1974:11). **Tuwudimi ri aka /piiriichar/ kata siitiito**. **Tuwudimi**'s three houses are standing over there.

piiriika (*rausim, katim*), keep clear; to clear (e.g. grass from around a tree). **Mii na mi siiva kuru na /piiriika/**. You must keep your coconut trees free of weeds. – *Yu mas rausim gras long kokonas bilong yu*.

piiriishii (*brukim*), tear (e.g. paper). **No mashi yopo jey eena /piiriishiitar/ wochi him eeka jichar**. Formerly we used tear off a section of (dry) banana leaf and roll tobacco in it (to make a cigar). – *Bipo mipela save brukim lip banana na smok long dispela*.

piiriita (abbr. **piir**; *tupela*), they two (third person dual pronoun, subjective form; Kooyers 1974:14). **Buriya, Mukuchuwa /piiriita/ piiriiti yon hamari /piir/ yi hapakato**. Since Buria and Mukuchuwa finished their work they are resting today (Kooyers 1974:61).

piiriitana (abbr. **piiriina**, *tupela*), objective form of **piiriita**, they two (**piiriita**, they two + **-na**, obj.mar.)

piiriiti (abbr. **piiri**; *bilong tupela*), their two (possessive form of **piiriita**, they two; Kooyers 1974:14)

piita (*winim*), 1. blow (e.g. on fire). 2. to play (a wind instrument, e.g. flute). **Ada**

/piitak/. I want to play (the conch shell). – *Mi laik winim (taur)*. (Note: it is unidiomatic to say **An pu piitak**, I want to play the conch shell.)

piitii¹ (alt. **yatii piitii**; *krungutim*), 1. step on; set foot on (e.g. the step of a ladder). 2. stand; stand up. **Na sokwa yatii /piitiichi/ siitii**. Get up and stand on your (own) two feet. (The sentence **Na sokwa siitii** has the same meaning.) 3. keep (to a particular area). **Nowosap miitin siikiin na /piitiik/!** Keep to your own land! – *Krungutim graun bilong yu yet!* 4. (fig.) reserve (e.g. a girl as a future wife for a clansman; *makim*). **No mashi mima yak otiitari no iniga yatii /piitiichi/ heechi yatar**. Previously if we wanted to get a wife we would go and reserve one and then return (home). – *Bipo mipela laik kisim meri, mipela go na makim na lusim i kam*. 5. get a grip with the toe (e.g. on the ground). 4. (song) be engaged in a long-term project. 6. (mod.) hold down (a job).

piitii² (*katim*), incise or cicatrise (a decorative design on a man's body)

piitiiboko (*banana*), type of banana (**yopo**) that grows leaning to one side (the result, according to a myth, of a man weighing it down when he climbed up it)

piitiichi gwonya (*krungutim na kamautim*), put the foot on or against (something to hold it) and extract (something from it, e.g. a spear from the body of a person killed during intertribal fighting)

piitii chishi (alt. **yatii piitii chishi**; *krungutim nabaut*), 1. walk around on (something). 2. trample underfoot (alt. **piitii peja**).

piitii dagiir (*putim lek na krungutim*), press down on with the foot; hold down with the foot. **Yatii yepa na bin /piitii dagiir/**. Hold down one side of the sheet

of bark with your foot. – *Yu putim lek long pangal na krungutim.*

piitii peja (alt. **piitii chishi**; *krungutim long lek*), trample; crush under foot; tread on

piitii poy (*krungutim*), tamp down with the feet (e.g. earth on a grave at a second burial)

piitiishey (*step*), 1. scaffolding (e.g. erected at the front or back of a ceremonial house to give access to its roof). 2. ladder (consisting of two long poles with cross-pieces lashed or nailed to them. Kwoma construct ladders for specific uses, such as giving access to the top of a tree, or gaining access to the roof of a ceremonial men's house when the thatch is being repaired. In the latter case the ladder is laid against the sloping roof; a ladder used for this purpose is also termed **aka yayi**.)

pika (*paspas*), 1. plaited arm or leg band (e.g. made of split liana; such bands, usually decorated with shells, are worn as an insignia of their status by homicides and their wives). 2. plaited binding (e.g. used to haft a stone or metal blade to an adze handle). 3. plaited band (used to decorate a utilitarian object, such as the handle of a ladle).

pi kapasek (alt. **kapasek pi**, **kapa pi**; *blut nogut*), 1. (of men) blood that has become **neekiiriiya**, cold, through prolonged domestic contact with 'cold' objects such as sexually-mature women or especially cold water. (Such blood is also termed **pi neekiiriiya**, cold blood, or **pi keyihapa**, black blood). 2. blood of childhood (of which men formerly purged themselves by blood-letting when they reached adulthood). 3. bad blood. (Kwoma use this term among other things for the colourless serum that oozes from of a spear wound after

the flow of red or 'good' blood has ceased.)

pika sii (*wokim paspas*), to plait a band of split liana (such as those which homicides wear on their upper arms; **pika**, plaited band; **sii**, to plait). **Rii eeka /pika siiwa/**. He made the arm bands there.

pi keyihapa (see **pi kapasek**)

pi neekiiriiya (*blut nogut, kolpela blut*), (of men) cold blood; blood that has become cold through mundane contact with sexually-mature women and other 'cold' entities (see also **pi kapasek**)

pinyo (alt. **dareboy**; *tanim*), 1. turn over; flip over; roll over. 2. to flex or twist (e.g. the body). **Ma naba ichar iniga mo pak watar rii eeta yatiik howu piitiir. Eeta mo riiba /pinyo/ rabor ma saka pak yeyir.** A man was wading through a (shallow) lagoon and stepped on a crocodile lying in the water. The crocodile flexed its body and the man fell into the water. – *Man em i wokabaut long raunwara pukpuk i slip long wara man i krungutim antap long pukpuk. Na pukpuk i tanim na man i go daun long wara.*

pipi (see **pipi peepi**)

pi pi ha (see **pi ha**)

pipi peepi (abbr. **pipi**; *wara i doti*), (of river water) dirty; muddy; turbid (see also **a pipi me pipi**). **Nowi pa ri hi Sepik; wowey rii /pipika/ tawa. Rii /pipika/ tawa, wowak non yeekes eena checho.** The name of our (major) river is Sepik; it is brown and muddy. Because it is muddy mosquitoes (breed in it and) bite us. – *Mipela i gat wanpela bikpela wara. Nem bilong dispela wara em i wara Sepik. Tasol em i doti moa, em i no klinpela wara. Olsem na natnat i save kamap planti moa na save kaikaim mipela.*

pi poy (*paitim*), knock down; strike and knock over; strike down

pi podar (*wanpela blut*), one blood (relatives); people related by blood; cognate (**pi**, blood; **podar**, one. A person traces a blood tie to all patrilineal and matrilineal relatives. The amount of blood a person shares with a cognate diminishes with genealogical distance. The closest 'one blood' relatives are full siblings since they inherit identical 'blood' from the same two parents. Marriage to a close 'one blood' relative is prohibited.)

pi seechi (*pasim long rop*), moor or tie up (e.g. canoe). **Kata karakada veyi kada sicha heri yenya pokok /pi pi seechi/ ye itu.** All the small canoes we saw are moored. – *Ol liklik kanu mitupela lukim hia ol i pasim ol long rop na i stap.*

pisheman (*bagarapim*), injure; harm; hurt. **Diika tawa ma por rii miina otii /pishemanekasakech/.** None of the men here will harm you.

pi siik (see *siik*²)

pi sowakwo (alt. **pi sowakwo ha**; *paitim na kilim*), beat to death; kill by bludgeoning with a blunt instrument. **Opoche asa /pi sowakwotakech/.** Don't kill the dog. – *Yu no kan kilim dog i dai.*

pi sowakwo ha (see *pi sowakwo*)

pi sowakwo maji (*tok long kilim*), a plan or plot to kill (someone)

pi sowakwo maji ba (*toktok long kilim*), plan a killing

po (*sikirapim, paitim*), 1. pulverise or chop (sago pith with a blunt-ended pounder). **Ma ye eeta eyey noku ir. Irin, noku yiicharek sakarek /pochar/.** All the men went to chop sago. Those who went cut the sago palm down and when it fell down they chopped it. 2. process sago (including pulverising the

sago palm pith and leaching the starch out of the pith in a trough).

pochi (*wanpela*), one (see also *podar*). **Ri hi /pochi/ Yowujasu, /pochi/ Wakiyapo.** His names are **Yowujasu** and **Wakiyapo**, or His name is **Yowujasu Wakiyapo.** **Ma por mima /pochi/ siin pichiniga eeta rii yar. /Pochi/ siin ma por eeta pichi eeta yar.** One man after hitting one woman took her. After striking one, a man took her (Buria et al. 1976:31).

pochika (*narapela*), another (*pochi*, one + *-ka*, assoc.mar.). **'Apochey, an /pochika/ ha.'** **Worek /pochika/ rabor.** 'Daddy, give me another one!' So (his father) threw (him down) another.

podar (*wanpela*), one. (According to Bangwis informants **pochi**, **por**, **podar**, **podat** and **pojat** are all alternative terms for 'one'. Kooyers [1974:11], gives **podaten** as an additional alternative, but this is the objective form of **podat**.) **/podar/ ayas, /podar/ sumojii, /podar/ maba** one umbilical cord, one nose, one flesh. (A Bangwis village man used this expression to define the long-standing political alliance that exists between Bangwis people and members of the Manambu-speaking village Avatip. This alliance prohibits warfare between the two groups as well as intermarriage. Intermarriage is prohibited, Kwoma say, because groups that intermarry inevitably come into conflict as a result of disputes between affines. Notwithstanding the idioms employed in the above expression, members of Bangwis and Avatip villages do not claim to be related by descent.)

podareba (alt. **podateba**; *wanpela tasol*), one only (**podar**, one + *-eba*, only)

podar podar (alt. **podat podat**; *wanpela wanpela*), 1. from one to another; one after another. **Miita opoche akar aka /podar podar/ ichanakech.** Do not go

from one house to another. 2. one by one. **Ye eena meejirek ye /podar podar/ saya ir.** When they heard this they went outside one by one.

podat (*wanpela*), one (see also **podar**). /**podateba/ eemek yichi** to set down (a number of objects) in only one place. – *putim long wanpela ples tasol. siiva /podateba/* only one coconut – *wanpela kokonas tasol*

podateba (see **podareba**)

podat podat (see **podar podar**)

podii (*karim long het, putim long het*), 1. carry (net bag) slung from the head; 'on head' (Kooyers 1974:47. Kwoma women carry net bags on their backs slung from the tops of their heads. Men carry net bags slung from a shoulder. Only women carry heavy loads in large bags. They routinely carry loads of up to 20-30 kilos but over short distances may carry much heavier loads. Formerly if a man was seriously injured during intertribal fighting far from his village and could not walk home, two or three women might be asked to travel to the place where the injured man was lying, put him into one of their large net bags, and carry him home. The women would take it in turn to do the carrying. When carrying heavy loads women put pads of bark on their heads to prevent the string handles of the bags from cutting into their scalps. Most elderly women have a bald strip across the top of their head where the hair has been worn away by the handles of string bags.) **Ada kiyapowuk na /podii/.** I will lift it while (you) put it on (your) head. (This might be said to a woman who is having difficulty getting the handle of a heavily-laden net bag up on to her head). **Sii hehar otii hamachi eena yeechi woyichi /podii/ chishiniga hehar ye ir.** She did the job well, took it, placed it in her string bag and carried it away

carefully [on her head] (Kooyers 1974:47).

poja (see **pojat**)

pojat (abbr. **poja**; *wanpela*) 1. one (see also **podar**). **Mii mi yaka mi mowoy mi apoko kwo saka /pojaka/ tawa.** You and your elder brother, sister and father do not all live in one place. 2. same. **Adaka Pol riitaka si hi eeta /poja/.** I and Paul have the same name. – *Nem bilong mitupela wanpela. Eeta /poja/.* They are the same (e.g. two names).

pokii (*tokim, lainim*), inform; tell; instruct; teach (Kooyers 1974:10). **Ada miina bawa maji opoche akar ma /pokii/ sawotakech.** You mustn't tell anyone else what I have told you. – *Tok mi tokim yu, yu no kan tokim narapela man.*

poko¹ (*rop*), 1. vine. **An /poko/ diigiik ichu.** I am going off to cut some vines. 2. (mod.) rope.

poko² (see **akaw poko**)

-poko (suffix; **-epoko** following a consonant) object marker (equivalent to **-n¹**). **Kata asa opoche /riitapoko/ neekitakech. Rii oweka tawa asa.** Don't try to pat the dog. It's an aggressive dog. – *Yu no tasim dispela dok. Em dok bilong kros.*

poko heema (*lusim rop*), untie a rope or length of vine

poko jichi heechi (*pasim na lusim*), tie up and leave (e.g. a prisoner captured during warfare)

pokok ji (abbr. **poko ji**; *pasim long rop*), bind or fasten with a vine; tie up

pokok kiitii (*pasim rop long*), tie a vine to (something, e.g. a log so that it can be dragged)

pokok pi (*paitim long kanda*), to whip; hit with a length of vine

poko nawaba (*namel bilong rop*), stem of vine; woody branch of vine

poko pika (alt. *riipiik wapoko; rop*), chain several metres long made from links of split liana that hangs from the end of the ridgepole at the front of a men's house. (Each link in the chain symbolises an adulterous affair conducted successfully, i.e. in secret, by a leading man associated with the men's house, or a wild pig killed by one of the same men.)

poko sapi (*skin bilong rop*), bark of vine

pokoshey (*mak, stik bilong metaim samting, hap tep*), 1. measuring instrument (e.g. length of liana or pole; see also **kubu pokoshey**). 2. measurement (*mak*).

pokoshey ya (*kisim mak, metaim, makim*), to measure; make measurement (**pokoshey**, measurement; **ya**, take). **Korobo /pokoshey/ eeta /yar/**. The measurements for the (new) men's house have been made. (When building a house men determine the length of the timbers required for the ridgepole and longitudinal side beams by measuring with lianas or poles the distances between the post holes after these have been dug. They then take the lianas or poles into the forest where they cut and trim trees to the required size.)

pokotii¹ (*paitim*), hit; strike. **Mii na me heechi; riin apa /pokotiikiita/**. Get rid of that stick; you will hit him. – *Yu lusim stik; bai yu paitim em*. (This might be said to a child who is carelessly swinging a stick near someone.)

pokotii² (*katim*), cut (e.g. grass)

poko yami (*rop nil*), thorn of vine

popoy (var. **popwoy; win**), breath

por¹ (*wanpela*), one (see also **podar**). **Por /doreta/, miita**. You're one of them, or You are one. – *Wanpela, em yu*.

por² (*huk*), 1. fish hook; 2. fishing line.

por rabo (*tromoi huk*), to fish with hook and line. **An emiyep /por raboto/**. I am fishing with a hook and line.

por rabo i (*go tromoi huk*), go fishing with hook and line

potachi (*putim nating, lusim i stap*), lay or set down (e.g. in hole) but leave uncovered; put in hole but not cover with earth. (This term refers to putting an item such as a coconut on the ground, or in a hole, without covering it with earth. Formerly, Kwoma believed that coconuts needed to be covered with earth to sprout and grow; since European contact that have discovered that this is mistaken.)

powu (alt. **yowu; antap**), upwards; up. **diima /powu/** to push up (e.g. something up a hill)

poy (var. **pol**), 1. term indicating that an action has been completed or carried out decisively (*pinis, pinisim*). 2. term indicating that an action is being carried out in a downwards direction.

poye¹ (var. **pole; wokim sup**), make (soup); cook (soup). **Na kow /poye/!** Make a yam (soup)! (In this and similar expressions the term for soup, **poyok**, is conventionally omitted. Kwoma say that sentences such as **Na kow poyok poye**, Make a yam soup, are 'cumbersome' or 'too long' and to be avoided.) **mowucha /poye/** to make a soup of pandanus fruit

poye² (var. **pole; baim**), to purchase; buy (by means of a gift of cooked pork or other valued commodity. See also **poyik poye**.)

poye awo (*bikpela sospen*), large cooking pot (e.g. of the type used to cook pork for a pig sacrifice at a men's house; these pots are also termed **korobo poyok poye awo**, lit. pot for cooking soup in a men's house)

poyi (var. **poli**; *pik*), pig

poyi asa (*pik dok*), generic term for all domesticated animals (contrasts with **omu apo**. The principal Kwoma domesticated animals are dogs and chickens. Unlike many Highland Papua New Guinea societies, but in common with most Sepik peoples, Kwoma are not an especially pig-oriented people; few families keep pigs, and pigs or pig meat are not exchanged between clans at such events as bridewealth and death payments. Some families keep semi-tame pigs which spend the bulk of their time roaming in the forest but return periodically to villages to be fed; people keep semi-tame pigs so that they will have an animal on hand if they suddenly need one for sacrifice in a ceremonial house.)

poyibiji bonyi (*aibika, kumu*), 1. one of several types of cultivated plant with edible leaves, generically termed **bonyi**. 2. leaves of the above.

poyi dogo (*sup bilong pik*), pork stock. (Kwoma commonly use pork stock as the basis for a soup; the stock is made by boiling pork and then removing the meat which is eaten separately. Vegetables are added to the stock and boiled; this makes a 'pork soup'.)

poyi dogo poye (*wokim sup pik*), make soup by boiling vegetables in pork stock

poyi dogo poyok (abbr. **poyi poyok**; *sup pik*), soup made of vegetables boiled in a pork stock; pork-flavoured soup; pork soup

poyigapa, bullroarer. (Men sound bullroarers in secret during performances of the **Mija** ceremony. Uninitiated persons are told that the sound is the voice of a spirit pig.)

poyi gey suwu (*kukim nating saksak long paia*), cook lumps of sago starch in the

coals of a fire for use as a pig food, or emergency human food

poyigow (var. **poligow**; see **ow hiki**)

poyik ha (*givim pik*), give gift of pork to a married sister and her husband, or other member of a wife-taking patriline (e.g. a man's sister's son. Kwoma men are formally obligated to give regular gifts of food to their married sisters and their sisters' adult sons. The recipients pay for these gifts of food with shell valuables.) **Een mowoy Majisawo siin an /poyik har/; eeji mowoy sii haney masek adapa reekiikiita**. I gave my sister **Majisawo** (a gift of) pork; when she dies I will receive her death payment. – *Susa bilong mi Majisawo mi givim wanpela pik long en; taim em i dai, mi bai mi kisim het pe bilong en*.

poyikiya, generic term for several kinds of edible greens used as ingredients in soups. **Poyok /poyikiya/ biish**. There are no greens to make a soup.

poyikoko papa, quartz (stone)

poyik poye¹ (abbr. **poye**; var. **poyi poye**; *kukim pik, wokim sup*), make a pig sacrifice (lit. purchase by means of a pig, **poyi**, pig + **-k**, instr.mar.; **poye**, to purchase. Kwoma make pig sacrifices in ceremonial houses when ritual offences have been committed. A man who commits an offence is required to kill a large pig and bring it to the men's house in the community in which the offence took place; there leading village men butcher the animal and boil the meat in a large pot at the back of the building. When cooked the meat is removed from the pot and distributed among the men present who take it to their individual houses where they share it with their families. The men conducting the sacrifice then boil yams in the pork stock. The cooked yams are mashed and the resulting 'pork soup' is shared by all the men present. All of the male

members of the local tribe are entitled to receive a share of this soup. The soup is explicitly said to be 'given' to the spirits associated with the building but men acknowledge that in practice it is they who actually consume it. For further information about pig sacrifices see Bowden 1983b.) **Ow anapiri korobok eeta /poyik poyewa/; eeta hamawa.** Fighting took place in the men's house and a pig sacrifice has been made; (the dispute) is now settled.

poyik poye² (abbr. **poye**; var. **poyi poye**; *baim*), purchase or buy by means of a gift of pork, shell valuables or other valued commodity. (This expression refers to the purchase of objects such as ceremonial sculptures from other tribes, Kwoma and non-Kwoma, with payments of high-value commodities such as cooked pork, dog meat, or shell valuables. The majority of the ceremonial sculptures at Bangwis village owned by **Nowiy Teeki** clansmen were acquired in this way, either by their present owners or their patrilineal forebears. All ceremonial sculptures depict powerful spirits.)

poyimaka (*bin*), type of wild bean. (This is one of several plants that Kwoma burn to make salt. The bean itself is regarded as a poor-quality food and formerly was only eaten as an act of self-abnegation by participants in the **Hadiipiya** initiation rite.)

poyi pi (*sutim pik*), spear a pig; kill a pig (by spearing)

poyi poye¹ (alt. **poli pole**; *wokim sup pik*), make a pork soup (**poyi**, pig; **poye**, make soup; this term refers to making a soup by boiling vegetables in a pork stock)

poyi poye² (see **poyik poye¹** and **poyik poye²**)

poyi poyok (see **poyi dogo poyok**)

poyi sapi bagii wor (abbr. **poyi wor**; *skin pik, sel*), pig-skin shield

poyi wor (see **poyi sapi bagii wor**)

poyi wosii (*haus bilong pik*), nest of a wild pig (made from grass, branches etc. in the forest)

poyok (var. **polok**; alt. **ukubaka**; *sup*), soup. (Kwoma make soups from various ingredients; a soup usually has a single vegetable as its base, such as banana, taro, yam or fruit pandanus, to which other ingredients are added such as leaves of the **mogisa** tree. On sacrificial occasions soups consist of yams cooked in a pork stock. Soups are served in half coconut shell bowls.) **Eeta yopo sii uwurin sii eeta /kow poyok/ eeta siir.** When the bananas had cooked they had transformed into a yam soup.

poyok poye (var. **polok pole**; *wokim sup*), cook soup; make a soup (**poyok**, soup; **poye**, make soup)

poyok poye awo (*sospen bilong wokim sup*), cooking pot of type used to make soups of various kinds

pu¹ (*tit*), tooth

pu² (*taur*), 1. conch shell. (Kwoma obtain conch shells by means of trade with neighbouring peoples on the Sepik; the latter acquire them from trading partners further downriver.) 2. conch shell trumpet (side-blown through a hole about 2 cm in diameter near the narrow end; such trumpets are used as noise-producing instruments during rituals). 3. wooden trumpet (side-blown; used as a noise-producing instrument during rituals).

pu³ (see **meeji pu**, **pu giiriiga wa giiriiga**)

pu giiriiga wa giiriiga (*kaikaim tit*), clench teeth; grit teeth. **Een maba hik uwutu maba een kapasek meejiwa an eeta /pu giiriiga wa giiriiga/.** When I

burn myself and am in great pain I clench my teeth tightly together. – *Sapos bodi bilong mi i kuk long paia, bodi bilong mi bai i pen, mi kaikaim tit bilong mi strong tru.*

pu hatawa (*tit i saua*), bitter; sour; something that puts the teeth on edge. /**pu hatawa/ me siik** a bitter tree fruit

puk a (*kaikaim*), to bite (**pu**, tooth + **-k**, instr.mar.; **a**, eat)

puka sowa (*gat sap*), sharp (**pu**, tooth + **-ka**, assoc.mar.; **sowa**, be)

punyi, 1. permeate (e.g. an odour a room). 2. fill (e.g. smoke a house). 3. entwine; twine around (e.g. a vine a tree trunk). **Poko yowu eeta mek /punyitu/**. Vines grow up and entwine trees (Kooyers and Kooyers 1964d:1).

pupoy¹ (*liklik win*), 1. disturbance in the air (e.g. caused when one person walks past another); draught (of wind); current of air. 2. gust of wind; breeze. **Kaba /pupoy/ sokwato**. A breeze is gusting across the swamp grass. – *Win bilong gras i kirap.*

pupoy² (*rausim*), scrape off; rub off (e.g. dirt off feet). **Yatii cheren na /pupoy/!** Scrape the dirt off your feet!

putii, 1. to break (*bruk*), 2. fall (*pundaun*; see also **yatii bogok putii**). **Meer tapa /putiwa/**. A branch has fallen off the **meer** tree.

R

-r, (suffix; **-er** following a consonant) past tense marker (Kooyers 1974:74; 1975:11. Kooyers defines **-r** simply as a past marker but Bangwis people indicated that this marker is typically used for events that occurred some time ago, such as the previous day or in the more distant past. Events that have only just occurred, such as earlier the same day, are usually referred to by means of

the past marker **-wa**. Note that **-wa** can also serve as a present tense marker.) **Mii boy Abudi /ichar/?** Have you been to Ambunti? **Miita /pir/ asa**. You hit the dog. **Apo sii sakar**. The bird fell down (Kooyers 1974:46).

rabo¹ (*tromoi*), 1. throw; toss (Kooyers 1974:48). 2. sow (seeds by scattering them in a garden).

rabo² (alt. **yichi; putim**), set down; place down (e.g. something on the ground, such as food in front of a guest)

rabo³ (*kisim, tromoi*), take; lead. **asa /rabo/** to take a dog hunting and foraging

rabo⁴ (*tanim*), stir (e.g. sago jelly with a stick while cooking it)

rabo⁵ (alt. **ye i; kisim i kam, bringim i kam, tromoi**), take, relay or bring (e.g. news of something). **Nama majin /rabokiita/?** Who will relay the news?

rabo⁶ (*katim*), carve

rabo diigii (*pulim i go na brukim*), toss or throw against and break; smash against

rabo paka (*tromoi i go daun*), throw down (e.g. fruit out of a tree)

rabo par (*tromoi, rausim*), throw away

rabo powu (*tromoi i go antap*), throw up (e.g. into the air)

rabo poy (abbr. **rabo; tromoi i go daun**), caste down; throw down. **Na /rabo poy/!** Throw it away! (e.g. said with reference to something unpleasant a child is holding).

rabo ya paya (*tromoi nabaut, tromoi nating nating*), throw around; throw here and there; scatter. **Nowi akama yikapwa ye anamesherokotawey riki yeechiniga eeta /rabo ya payato/ nowosap neeki reekiikiitu**. When our village children play they (often) take a piece of clothing and throw it around and rub it in the dirt. – *Pikinini long ples*

ol i save pilai ol i save kisim laplap bilong narapela kisim na tromoi nabaut kisim na rabim long graun.

reejii (*singaut*), (of pig) grunt; snuffle. **Poyi riita /reejiito/**. The pig is grunting.

reekii¹ (*brukim*), break; break in two; snap (e.g. a stick by treading on it). **Pun /reekiiney/, ii na awasen riiti pun reekiiba**. If (someone) breaks one of your teeth, break one of his in turn.

reekii² (*katim*), to cut (e.g. grass). **An woheja /reekiik/**. I am going to cut the grass.

reekii³ (*brukim*), 1. cross over (a river or lake; *kalapim*). **Nota /reekiichi/ kata yokwa pagiirebak ik**. Let's cross over to the other side of the lake. – *Yumi brukim wara i go long hapsait bilong raunwara*. 2. break through; burst through (e.g. water through a dam wall in a stream).

reekii⁴ (*kisim*), receive

reekii⁵ (*drai*), 1. dry. **Kwow na ye iniga yak howu pakachi wonyak sii /reekii/ sii**. Take the (wet) net bag out and hang it up in the sun so it can dry out. – *Kisim bilum i go putim long san na em bai i drai*. 2. dessicated; shrivelled; dried out; old. 3. (of meat) cured in smoke; smoke-dried. **Seechiniga eeta hi tuku /reekii/ sowak eeta rii yeechiniga mukuyayak eeta rii eeka woyiwa**. After placing (the meat on a rack over the fire he) lit a fire and when (the meat) was dry he took (it) and put (it) into the storage basket.

reekii⁶ (*draipela*), (song) large; huge; big. **/reekii/ yabu** a huge spear

reekiikii (*rabim*), to rub

reekii kiya (*pulim i go i kam*), drag around aggressively (e.g. an opponent who has fallen to the ground during a fight)

reekii sii (*drai*), become dry; wither; shrivel; (of plant) die. **Kata me**

boyewak eeta ameya /reekii sowa/?
Why has that tree suddenly died?

reekii ya (*brukim*), to separate; pull apart (e.g. somebody's legs held tightly together)

regii (*pipia*), dirt; dust; grit. **Miiti miyik tawa /regii/ napa ya!** Take the piece of grit out of your eye!

-rek¹, (suffix; **-erek** following a consonant) antecedent past tense marker (Kooyers 1974:73; 1975:9. According to Bangwis informants this past tense marker, like the sentence-final past marker **-r**, is used for events that happened some time ago, such as the previous day or in the more distant past. Events that have just occurred, such as earlier the same day, are normally referred to by means of the antecedent past maker **-wak**. Note, **-wak** is also an antecedent present tense marker, and when preceded by **saka**, not, a sentence-final negative present tense marker; Kooyers 1974:73, 74). **Piir yesokwa /hipurek/ seechir**. The two tried to lift (it), but were unsuccessful so left (it). **An /yatarek/ nobok hewa**. I encountered (him) on the track while coming (here).

-rek², (suffix; **-erek** following a consonant) past negative tense marker, normally preceded by **saka**, not (Kooyers 1974:22, 50, 74; 1975:11. According to Bangwis informants this negative past marker refers to a period some time in the past, such as the day previously or in the more distant past. If the reference is to a very recent period, such as earlier the same day, the negative past marker **-wak** is normally used). **An saka /meeji herek/**. I didn't smell it. **Abudi ma ye saka Meno ma yechi men saka /yiirek/**. The Ambunti people did not cut the tree belonging to the Meno people (Kooyers 1974:52).

ri (see **riiti**)

-ri, (suffix; **-eri** following a consonant) antecedent consequential past tense marker, e.g. since (Kooyers 1974:73; 1975:9, 11). An *Ostreyla /yari/ an ya /heri/ nokwapa nokwapa boboy nowi akama saka tawak, an ya diika /heri/ nokwapa nokwapa boboy diika tawa*. In coming to Australia I have seen many things that do not exist in our community, but exist here. – *Mi kam long Ostreyla mi kam lukim planti samting i stap, ples bilong mipela i no gat, tasol i gat long hia*. (In this sentence **yikadey** would be an idiomatic alternative to **nokwapa nokwapa**.) **Yeerek yopo /tokorin/ ii kwopa siito**. The bananas which (I) bought yesterday are rotting (Kooyers 1974:72). **Abudi ma ye diika /yari/, eeta me yechi**. That carving belongs to the Ambunti people who came here (Kooyers 1974:72).

ribii (alt. **ribii haba**; *resa mambu*), type of bamboo of the **haba** variety used for making cutting implements (e.g. for butchering pork, shaving)

rii¹ (*singaut*), (of certain animals) vocalise. **Magiyakow riita /riito/**. The black millipede is making a noise.

rii² (see **riita**)

riiba (*stik*), wooden beater (e.g. for playing a slit-drum)

riibaga (*em*), emphatic form of **riita**, he

riibor (*em*), emphatic form of **riita**, he

riiga (*amamas*), 1. happy; joyful; content. **No sukwiya sayawa nedii ma mima eeta eyey /riiganiga/ eeta sukwiya sayato**. On ceremonial occasions men and women are full of joy and sing and dance. – *Taim bilong mipela singsing, mipela olgeta meri man save amamas na singsing. Anapa /riigakiita/*. I will be very happy. **Rii riiti nobok /iri/ riiganiga ir**. He went on his way full of joy. – *Em i amamas na em i go*. 2. proud; bursting with pride (*praut*). **Rii**

kwow wakiir /riiga/ chishitu. He is strutting along proudly with a net bag slung from his shoulder. – *Em karim bilum na amamas wokabaut*.

riiga hiki (*tingting amamas*), self-satisfied; smug; pleased with oneself. **Boyewak ma mima yecha inyakak riiga hikichi somoyeto?** Why are the people so misguidedly self-satisfied.

riima, 1. shift (something) aside; shift to one side; move (something) out of way; swivel around (e.g. a log lying across a track, by picking up one end and swivelling it around so it lies beside rather than across the track; *tanim*). 2. tip (something) over (*kapsaitim*). 3. (song) dig out (e.g. a tree stump; *kamautim*).

riin (see **riitana**)

riina (see **riitana**)

riipiik wapoko (see **poko pika**)

riiriina, scrape against (e.g. a stick against a wall)

riita (abbr. **rii**; *em*), he (third person singular masculine pronoun, subjective form; Kooyers 1974:14). **/Rii/ ka yapak ichu**. He is walking a long way away. **An /riita/ sicha maji bak**. I want to have a conversation with him, or I want to talk to him.

riitana (abbr. **riina**, **riin**; *em*), him (objective form of third person singular masculine pronoun **riita**; Kooyers 1974:15). **Anapa /riina/ mukuchikiita**. I will show him.

riiti (abbr. **ri**; *bilong en*), his (possessive form of third person singular masculine pronoun **riita**; Kooyers 1974:14). **Yirimagu rii /riiti/ nareboy riina hek ir**. **Yirimagu** set off to see his friend.

riivii¹ (*dikim, kamautim*), dig down; burrow down (e.g. around a post when removing it). **Korobo kwatii wa /riiviik/ wochi hono seechi**. Dig a hole

around the men's house post then lift it out and set it aside. – *Dikim as bilong pos na kamautim na putim.*

riivii² (see **ma riivii**)

riivii sii (*marit*), (of woman) married. **Moti sii saka /riivii siitawak/**. **Moti** (a girl) is not (yet) married. – **Moti i no marit yet. Riiti mima yikapwa diipiira kapiira tarek /riivii siikasakech/**. His four daughters were all unmarried.

riivii sii woshepii (*giaman marit*), (of woman) marry under false pretences; marry without being committed long-term to the relationship. (This term is used for a woman who leaves her husband shortly after their marriage takes place, usually to marry a man in another clan. Such a woman is considered to have married the man she left under false pretences since no woman committed long-term to a marriage, people say, would leave her husband without giving the relationship a reasonable chance of success. If the husband has already made the marriage payment, the woman's new husband is required to make a bridewealth payment to him; this is somewhat smaller than a marriage payment for a previously unmarried woman. Each time a woman remarries, following either divorce or the death of a her husband, her new husband is required to make a bridewealth payment for her, either to her previous husband or, if he is no longer alive, his clan.)

riki, 1. skin; detachable outer layer of something (*skin*). 2. guise; external form; appearance (*skin*). This term is used for the different forms or guises that spirits assume, usually to deliberately deceive people. In myths, trickster figures and spirits commonly take off, or put on, false skins to disguise themselves.) 3. (mod.) clothing;

length of cloth (*laplap*). 4. (mod.) woman's dress or skirt (*klos*).

rogwa (*rausim, kamautim*), 1. dislodge; remove (e.g. a rock from a path by rolling it out of the way). **Nowosap nenyaw yarek papa /rogwachi/ sakar**. An earthquake dislodged the boulders and caused them to fall. **Nama diita papa nama /rogwawa/?** Who moved this rock away? – *Husat i bin rausim dispela ston?* 2. dig out (e.g. a tree stump).

rogween (alt. **ow¹**; *birua, narapela man*), enemy; enemy war party. **/Rogween/ ma ow yawa**. Enemies have come to fight. – *Birua i kam long pait.*

roko¹ (*kamautim*), take out; remove (e.g. a fish from a storage basket). **Akak watawak saka aka hako. Hako hamachi eeta hi kawka tukuwa. Emiyep /rokowa/ /Roko/ hamachi eeta hi kawka seechiwa**. Having slept they come down and sweep the house. When this is done the fire is again lit. The fish are taken out [of the smoking basket]. And set again over the fire (Kooyers and Kooyers 1964a:18-19).

roko² (*mekim*), 1. do. 2. make (e.g. a noise).

roko roko (*traim traim*), repeatedly do (something)

roko roko hipu (alt. **otii otii hipu; traim traim no gat**), try repeatedly to do (something) but fail

romo (*strongpela sua*), large sore; ulcer

romo sokwa (*sua i kamap*), sore appears

rosii (*rabim*), rub on (e.g. oil on hair or face)

rukusii (alt. **kwoya he; laikim tru, amamas tru**), 1. admire; be very pleased with (something); enjoy (something) in the immediate process of perceiving (it). 2. be extremely fond of; be proud of (e.g. some object such as a car that has a

very fine stereo radio in it). 3. be strongly attached emotionally to; love (a person, e.g. a parent or a child). **Dii rii eeta eeji ada /rukusii/ tawa yikapwa.** This is my dearly beloved son. 4. admire greatly (e.g. a beautifully decorated ceremonial house). **Nowi korobo Wayipanali no eeta korobo riin no /rukusiitar/; korobo kepi.** We greatly admired our men's house **Wayipanali;** (it was) a fine men's house. – *Mipela man meri mipela laikim tru dispela haus boi Wayipanali; em gutpela haus boi.*

rukusiichi woshi a (amamasim), greet warmly; welcome warmly (e.g. a visitor to one's village)

rumu (daunim, dipim i go daun), 1. submerge; put under surface of water (e.g. oneself while bathing). 2. inundate; flood (see also **uku rumu**). **Uku yaniga bana bana now /rumuwey/ no ameya ameya aboboy iiviiwa.** When the water rises and is about to submerge the gardens we quickly harvest the food. (This Kwoma sentence derives from Buria et al. 1976:10.) **Ka yechi akama uku eeta /rumutu/.** Their village is flooded (Kooyers and Kooyers 1964b:4).

rupu (meme), fibrous core or pith (of sago palm trunk or other plant). **noku /rupu/** the pith in the trunk of a sago palm

rutii (see **neeki rutii i**)

ruwoy (kanderi), term of reference and address for: (i) (m.s.) sister's child (ZC); the children of all other same-generation natal female members of own clan or totemic division, and any other women referred to as **mowoy** ('sister'), e.g. FBDC; FFBSDC; (ii) (m.s.) children of all ascending-generation natal female members of own clan and totemic division, e.g. FZC, FFZC; (iii) (f.s.) husband's **ruwoy**, e.g. HZC, HFZC, HFFZC. (In practice this term is usually

restricted to a man's actual sister's children, and a woman's husband's actual sister's children.)

ruwu¹ (putim), 1. wrap. 2. put on; don (some item of apparel or decoration, e.g. a wig). 3. (mod.) to dress; put on clothes (Kooyers 1974:47). **Mii na riki ya, miiti riki yeechiniga mii na /ruwu/.** Fetch your shirt and put it on. – *Yu kisim siot bilong yu na putim.*

ruwu² (pasim), to thatch (a house) using stitched sago leaf shingles (see also **dopo¹**)

S

sa¹ (mas), third person imperative marker (Kooyers 1974:52-3). **Rii /sa/ i!** He must go! (Kooyers 1974:53). **Eeji akak majin Naniyas riitak na heechinak /sa/ i!** Send Naniyas with word to my house! **Yecha /sa/ meejichi /sa/ heechi i!** They must listen well then go! (Kooyers 1974:53). **Na miita pa sowuchinak uku /sa/ i!** Remove (the dam blocking) the stream so the water can run freely! – *Yu rausim pipia long wara na wara mas i go!* **Ada riina wowa riiti yo sa otii!** I told him that he was supposed to do his work! (Kooyers 1974:60).

sa² (komim), to comb (hair). **Mii na masek /sa/!** Comb your hair! (Kwoma say 'comb the head' not 'comb the hair'.)

sa³ (brukim [binatang], painim [kaikai]), break out or dig out (edible grubs from rotting sago palm trunks). **Na i ow /saniga/ yayanak anapa eena akiita.** Go and collect edible grubs, bring (them) and I will eat (them).

sa⁴, exclamation used to catch someone's attention, e.g. Hey! **Ros /sa/!** Hey, Ross!

saba¹ (*long arere*), 1. beside; next to; adjacent. 2. peripheral; periphery (e.g. of garden).

saba² (alt. **geenyi**¹; *ausait*), 1. outside; out in the open (e.g. in contrast to inside a building). **Na yasaya**, /**sabak**!/ Come outside! – *Kam ausait!* (In this sentence **geenyik** would be an idiomatic alternative to **sabak**.) **Ma mima ye akamak taney ye sapa heechi. Yecha** /**sabak**/ **taney ye opoche akama iyaretanakech**. If there are any people in the village they must leave. If they are outside, they must not go in. 2. outer side; exterior; perimeter. **Miiti kap** /**saba**/ **na uku yeetii!** Wash the outside of your cup!

saba³ (*drai*), 1. dessicated; (of leaves) dead; dry. **noku** /**saba**/ a dry (or dead) sago palm branch. 2. (of leaves used as food) old; tough; unpalatable; dried-out. /**saba**/ **kiipiika** a dried-out leaf

saba⁴ (see **siiva saba**²)

sabak rabo (*tomwe i go ausait*), throw outside

sabak wukuwur (alt. **sabak wukuwur ye i**, **har i**; *raun long arere*, *raun arasait*, *raun ausait*), walk around the perimeter or outer edge (of something)

sabak wukuwur ye i (see **sabak wukuwur**)

saba yaba (alt. **tam**²; *arere arere*), perimeter or outer section (e.g. of a garden)

saba yepa (*long arere*), outer edge; outer side. **Kwiyabu riiti aka** /**saba yepak**/ **tar**. **Kwiyabu**'s house was on the outer edge (of the village).

sabiir (*longpela taim*; *no longpela taim tumas*), long time. **Rii eecha hikitu riipa saka** /**sabiir**/ **siikiitawak**. He is thinking he won't be staying very long.

sabiir sii (*stap longpela taim*), stay a long time. **Anapa saka** /**sabiir siikiitawak**/

kapo sukwiya pochi siichi apa yakiita. I will not be staying very long now but will probably come back in a year's time.

sabo (*pisin*), totem. **Podareba** /**sabo**/, **Nediikawek**. The **Nediikawek** (clans) have a single set of totems. (Each Kwoma clan, **magwiy**, claims several dozen natural entities as totems. Totems are principally varieties of plants and animals. Clans that share the same or similar sets of totems make up named totemic divisions or classes, the members of which regard themselves as 'kin' [**yaka kumwoy**]. Kwoma have no terms for totemic divisions other than their proper names. In the **Hogwama** tribe there are six; their names are **Teeki**, **Wanyi**, **Hamikwa**, **Keyava**, **Giley** and **Wurabachi**. Totemic divisions do not constitute 'groups' in any sense since their members never act corporately for any purpose, nor are they exogamous. The members of totemic divisions, however, are expected to behave towards each other much as would members of the same clan. This includes refraining from practising sorcery against each other. Kwoma believe that the same totemic divisions, even though they might have different names, are found in all Sepik and other PNG societies; when travelling outside the Ambunti area people actively seek out totemic kin to provide them with accommodation and food.)

sabo he (var. **sabwi he**; *traim*), to test; try out (e.g. something that has been repaired)

sabo hi (*pisin*), 1. totemic. 2. entity affiliated totemically with a clan (lit. a totemic name).

sabo howu (*tok promis*, *tok tru antap*), make an undertaking or commitment in public; promise publicly (to do something). **An diita ma nediik an**

/sabo howutu/ anapa saka ninya havakiitawak. I publicly undertake not to give you any food. – *Long pablik mi tok promis mi no inap givim kaikai long yu.* (This statement might be made by a man during a village meeting who is in dispute with his married sister, a person to whom he is normally obligated to give gifts of food on a regular basis. By declaring that he will not provide his sister with food a man is effectively terminating his kinship relationship with the woman.)

sabo howu bokona (*tok promis no gat*), publicly declare opposition to something (e.g. the truth of an accusation); reject or oppose publicly. **Diita an bokonato; an otiikasakech. Diita an /sabo howu bokonato/, ma nediik.** I reject this; I didn't do it. I reject (it) publicly. *Mi tok no gat nau; mi no mekim. Mi tok promis nau, no gat tru.* (This statement might be said by someone during a village meeting who has been accused of practising sorcery.)

sabo howu tawa maji (*tok promis pinis na tok no gat*), commitment or undertaking made in public. **Kwo ma nediik yechi misomak /saba howu tawa maji/ na hiki ta.** You people must think carefully before making a commitment in public. – *Long ai bilong planti man yupela promis, yupela mas tinging gut.*

sabor (alt. **eeta kepi; mobeta**), better. **/Sabor/ diita yo chepii hamanak no yi hapakak.** It would be better for us to finish this section of the work before resting. – *Gutpela yumi pinisim wok pastaim na bihain yumi malolo.*

sabo rabo, distribute or throw totemic entities (e.g. plants around a men's house during the formal opening of the building)

saboy¹ (*stopim*), give comfort; console; give emotional support. **Riiti mima**

harek eena nokwapa nokwapa ma ye ya riiti inyakan /saboyeken/ eena yar. When his wife died many people came to console him.

saboy² (*mekim nois, pulim*), shake; wave from side to side (e.g. bundles of leaves while dancing); agitate. **Kata yikapwa riki neeki /saboyetar/ riita hek.** The child waved a piece of cloth to attract his attention. – *Pikinini hia holim laplap na mekim nois bai em i lukim.*

saboy³ (see **wopun saboy**)

sabo ya (*samsam i kam*), approach holding totemic objects (e.g. after the fashion of women during the construction of a men's house when they approach the building to dance outside at the front holding branches of totemic leaves or net bags stretched flat on loops of cane which they shake or twist from side to side above their heads as they dance)

saboy eshar sii (*mekim gut bel*), pacify; calm down (emotionally). **Keyatari ma mima ye siina /saboy eshar siikasakech/.** She was weeping and the people were unable to calm her down. – *No inap ol manmeri i mekim gut bel bilong en.*

sabwi (*trik, giaman*), deceptive; deliberately misleading

sabwi ya (*trikim na kisim*), get by trickery or deception (e.g. information)

saga, 1. personal effects; household goods (alt. **boboy saga; kago, ol samting, handwok bilong man**). **Marak rii keena harapa ma. Rii keena mimaka yikapwaka boboy /sagaka/ harapa tar.** Marak was a big man. He had many wives, children and possessions. 2. garden produce (alt. **now saga; olgeta kaikai bilong gaden**). **mak otiwa /saga/** garden produce, or cultivated crops – *olgeta samting man i save planim pinis*. 3. dowry (*ol samting*)

bilong painim kaikai na kukim kaikai). (When a girl is betrothed and takes up residence in her fiance's parents' house her parents provide her with all of the household goods she requires to carry out all normal domestic activities undertaken by an adult woman. These goods, collectively termed **saga**, include sago-processing equipment, adzes for chopping firewood, cooking pots and net bags. When a married woman dies all of these goods, or new replacements if they have been lost or destroyed, are returned to her natal clan as part of the death payment her husband and his clansmen make for her. See also Bowden 1988.)

sagan otii (abb. **saga otii**; *wok long gaden*), cultivate food in a garden; work in a garden

saga otii tawa ma (alt. now **saga otii tawa ma**; *man bilong planim kaikai*), gardener; planter of crops

saga sowu (*bagarapim samting*), destroy personal possessions (**saga**, possessions; **sowu**, destroy. This term refers to the practice of destroying personal possessions such as cooking pots or fruit trees as an expression of grief when a close relative or friend dies. The term also refers to the action of a hunter destroying the weapons he used to kill a bird of paradise. Birds of paradise are symbolically identified with women and in myth are said originally to have been women. Not to destroy such weapons, people say, would result in the bird's soul or **mayi** being brought into the village from the forest where it would unsettle the married women living there and cause them to leave their husbands and seek out men in other tribes to marry. Kwoma say that birds of paradise do not roost or nest permanently in any one area but slowly move around a region roosting high up in the forest canopy in different trees each night.

Women similarly are thought to move periodically around Kwoma territory as they enter and leave marriages following a divorce or the death of a husband. Women in this respect differ from men who are permanently associated residentially with particular clan settlements.)

sageyi (var. **sageli**; *mambu*), flute made from the **sageyi** variety of bamboo

sageyi piita (*winim mambu*), play a flute

saka¹ (*pundaun*), 1. fall; fall down; collapse (e.g. a house). **Ma eecha otiiney aka /sakaney/ anapa hakiita**. If the men do that and the house collapses I will be killed. **Arep een kwashik /sakawa/**. **Na i yesha!** My knife fell down somewhere in the forest. Go and look for it! – *Naip bilong mi pundaun long bus. Yu go painim!* **Rii opoche kwow nobok ichakech riipa /sakakiita/**. He shouldn't go along the mountain track for he will fall (and hurt himself). 2. jump down (*kalap i kam daun*). **li boy rii /sakawa/?** Did he jump down? (e.g. a boy off the roof of a house).

saka² (*daun*), down (Kooyers 1974:47). **Rii /saka/ ya ruwuchi heechi akii amaba iwa**. He came down, dressed and ran away frightened (Kooyers 1974:47).

saka³ (*no*), not (Kooyers 1974:13, 50-52). **An /saka/ meejierek miita wor maji**. I did not understand what you said. – *Mi no klia long dispela tok we yu bin tokim*.

saka hiki (*no tingting, no save, no pilim*), not know; be unaware of; not understand

saka i (*go daun*), 1. go down. 2. (of fluid) run down; pour down (e.g. water down a funnel into a tub, or down a hill). **Noku uku kata gwosiik /saka ichu/**. The water bearing the sago starch is running down into the tub.

saka i ye ya (*go nabaut*), scatter; disperse. **Asa ye /saka i ye yakiita/**. The dogs will be scattered.

saka saka otii ya, sink repeatedly into soft ground while walking (e.g. through a swamp)

saka sowakwo (*pundaun*), fall from a height and be seriously injured or killed (as when a person falls from a tree)

saka waga (see **waga**²)

saka ya¹ (alt. **ya saka**; abbr. **saka**; *kam daun*), 1. come down; climb down (e.g. out of a tree); descend. **/saka yatawa/ nobo** a track for coming down (a mountain). (In this phrase **ya** would be an idiomatic alternative to **yatawa**.) 2. come down. **Na /ya saka/!** Come down! **Men na heechi muk /ya saka/!** Come down out of the tree! – *Lusim diwai na kam daun!*

saka ya² (*no kamap*), not occur; not happen (**saka**, not; **ya**, occur, happen). **Dii /saka yatawak/ ada miina wocho**. I am telling you about something that has not yet happened.

sa kayek sii (*maski*), of no concern; no matter; not important. (The Kooyers spell this expression as a single word, usually **siikayekiisii**, Matt. 15:14, but also **sakayekiisii**, Rev. 11:2, **sakayekasii**, John 5:33, and **siikayekesii**, Acts 20:24.) **Ii /sa kayek sii/**. It doesn't matter. – *Maski*, or *Larim i stap*. **Yecha /sa kayek sii/**. They are of no concern, or Don't bother about them. – *Lusim ol i stap*.

saka yeyi (*pundaun*), fall down; drop down. **Rii masek eeta /saka yeyirek/ eeta kiiriidiichir**. His head fell forward and he died.

sakiya (*brukim [paiawut]*), chop (firewood)

sam (*bikpela bus tru*), impenetrable area of swampy forest (such as a flooded sago stand)

sama (*grashopa*), generic term for winged, leaf-dwelling insects that lack stings (e.g. a grasshopper or cricket)

saniga (*em yet, wanpela, wanwan*), 1. individual; separate; discrete; independent; alone. **Eeji yaka kumwoy ye ana heechirek ada /saniga/ yo otiito**. My brothers have left and I alone am working. 2. of own accord. **/Saniga/ shey shey sakawa**. (It) peeled off of its own accord and fell off. (The speaker here was referring to the metallic surface of a portable radio which had peeled off.) **Ye /saniga/ baterek, ye way /saniga/ batar**. The two groups were talking independently of each other. – *Ol i toktok long hap, narapela lain gen ol i toktok long hap*.

saniga heechi (*putim long hap bilong en yet*), set apart; set down on its own

saniga hiki (*tingting bilong yu yet*), think independently; hold an independent or separate view. **Ma upurus /saniga hikikiita/**. **Ma piiriichar ye /saniga hikikiita/**. Two men will hold one opinion. Three men will hold another. **Yikapwa riipa apokon /saniga hikinak/ apoko riipa yikapwan /saniga hikikiita/**. The son will think differently from his father and the father will think differently from the son.

saniga saniga (alt. **keena keena**; *wan wan*), (of several entities) separate; distinct. **Nowi nobo: noku gwosiik rabo tar /saniga saniga/ noku gwosii yaya yichi kikiba atar**. Our practice is to set down a separate parcel of sago (in front of each guest), to bring parcels of sago and set (them) down and then (for everyone) to eat at the same time. – *Lo bilong mipela, bringim olgeta limbum saksak, wanwan limbum saksak bringim i kam putim na kaikai wantaim*. **Amaki**

maka Nakari maka mashi ye podat eemek tar. Ow anapicharek eena /saniga saniga/ siir. The men of Amaki and Nakari used to live in one place. When they fought, they separated (Kooyers and Kooyers 1964b:3). **Piiriita inyaka /saniga saniga/ kwotayechi piir /saniga saniga/ heechi ir.** The two became angry with each other and went their own ways. – *Tupela tingting tupela yet i bel hat, tupela i bruk na go wan wan. Ma kaw ye /saniga saniga/ ba ye ir. Akar ma ye akar maji ba ye ir.* Some men were saying one thing. Some men were saying another thing. – *Sampela man ol yet i toktok wan wan.*

saniga saniga ba ye i (toktok nabaut), (of two or more individuals or groups) speak about different or unrelated things simultaneously; speak at cross-purposes

saniga saniga hikichi otii ye i tawa boboy (wanwan man i save tingting na wokim samting), different and incompatible things done by several people simultaneously

saniga saniga yi hiki ye i (sindaun wan wan na wok long tingting), (several groups of people) sit and discuss (some matter) separately. **Ma mima ye /saniga saniga yi hiki ye itar/.** The various men and women sat down in different groups and separately considered the matter. – *Ol man meri ol i sindaun wan wan na wok long tingting.*

saniga yi (sindaun wanpela dasol), sit separately

saniya (alt. **siimeyi**²; *ol laip i kam bek*), revive (e.g. after fainting); regain consciousness. **Miiti yikapwa sii heechi /saniyeechi/ ya sokwar.** Your child fainted but has regained consciousness and got up.

sapagwa (plai nabaut), fly quickly or dart back and forth (e.g. **gwiyibi** bats when

catching insects on the wing at dawn or dusk)

sapi (skin), 1. skin (e.g. of human body; alt. **maba sapi**). 2. bark (of tree or vine). **me /sapi/ tree bark. poko /sapi/ bark of vine**

sapi diigii rabo (katim skin), (mod.) circumcise. (Kwoma do not practise circumcision, but are aware that Europeans do.)

sapi yii (tekewe skin), to skin (e.g. a bird); cut off skin

sapiyoku (var. **sapiloku; tanim het na lukluk**), turn head and look back; turn around

sar (alt. **piitii sar, yatii piitii sar; krungutum**), press down (with the foot); tamp down (with the foot, e.g. earth around a newly-planted tree)

saraga (skin), peel; skin; surface layer of some object that periodically peels or flakes off (e.g. bark off a tree which is replaced by new bark underneath)

sarebeya (var. **sarebela; alt. yakaraw; klaut i pailap na lait i sut**), 1. lightning bolt; flash of lightning (near at hand). Kwoma believe that when a lightning bolt strikes, a stone is thrown with great force out of the sky which can occasionally be found next to the object the lightning struck; earth tremours are commonly attributed to the force with which these stones hit the ground.) 2. clap of thunder (near at hand).

sarebeya pi (klaut i pailap na lait i sut), 1. lightning strikes or flashes (close at hand). 2. thunder clap sounds (close at hand).

sariin (tulait long san nau), day dawns; dawn breaks; become light. **E! Uhadii abowa, /sariinewa/.** **Na sokwa yo in!** Hey! It's morning already, it's light. Get up and go to work! – *E! Tulait olgeta pinis hia. Yu kirap na go long wok!*

Sasaraman (= Saseriman, Laycock 1973:114), name of a Kwoma-dialect village located on the west side of the Washkuk Hills. (**Sasaraman**, also known as **Meno**, is one of the two villages that make up the **Kowariyasi** tribe. Founded in the 1950s the village is named after a famous ceremonial house located at the single hill-top settlement at which the members of this tribe formerly resided. See also **Kowariyasi**.)

sava (*laplap*), bast (of the coconut palm)

sawo¹ (alt. **boy**), question word. **An /sawo/ yeebiiru ye ichar nowek?** Did I take my axe to the garden? **Nopa /sawo/ boyenepa akiita?** What will we eat?

sawo² (*telimautim, tokim*), 1. tell; speak about; given an account of; to report; recount. **Ada bato, een hi Tiipayiman. Ada diita maji diita /sawoto/.** My name is **Tiipayiman** and I am speaking (or, This is **Tiipayiman** speaking). I am telling this story. **Ada otiwa boboy opoche akar ma yenya /sawotanakech/.** Don't tell the others what I have done. 2. explain. **Wachiigow riita eyey boboy sokwarin eena yenya /sawotar/.** **Wachiigow** told them about everything that had happened.

sawo mukuchi (*telimautim, tokim*), explain; clarify. **Siipa yanak eyey boboyen nona /sawo mukuchikiita/.** When she comes she will explain everything to us.

sawo ye i (*stori nabaut*), spread news; take news around a region

say (*rausim*), (of a man) to divorce (his wife); send away (a wife). **Riita siina yuyaney riipa /say/ heechinak ikiita; siipa akar man siikiita.** If he doesn't like her (his wife) he will divorce her and send her away; she will settle down with another man. – *Em i no laik long en, em bai i rausim em; em kan i go*

painim narapela man long marit. (Kwoma marriage is normally, and normatively, patrilocal. A divorce only occurs when a wife leaves her husband's house, voluntarily and permanently, usually to marry another man. A man cannot force his wife to leave but he can encourage her to do so by acting in ways that she will find highly offensive.)

saya¹ (var. **sala**), 1. begin; start; commence (*kirap, kirapim, bruk*). **sukwiya /saya/** to begin a ceremony. 2. perform (e.g. ceremony or song; *kirapim*). **yapo /saya/** to sing a **yapo** song. 3. rise (e.g. the water level in a well; *kamap*). **No noku pok otiwey, noku siivii eem wakebi yeyitu, wochi noku eeka siiviito, uku siipa eecha /sayatakiita/.** When we pulverise sago and dig a well and dip up water, the water will keep rising up (when water is taken out of the well). – *Mipela laik sikirapim saksak, mipela save dikim hul long graun, mipela save wasim saksak long dispela, wara bai i kamap yet.* 4. emerge; come out (*kirap*). **hopo /sayato/** the snake is emerging (from a hole)

saya² (*ausait*; see also **saya i, yasaya**²), out; outside

saya i (var. **sala i**; *go ausait*), go outside; go out. **Na heechi /saya/ sabak /i/.** Leave and go outside!, or Go outside!

sayapa (*sori, sori tru*), expression of sorrow or commiseration, e.g. Too bad!, Terribly sorry!, How awful! **/Sayapa!/ Een hadabas arep kepi otii sakar. Kapo siitak sakar?** How awful! (I) dropped my wonderful bush knife somewhere. I wonder where it fell? – *Sori! Gutpela naip bilong mi pundaun pinis. Ating pundaun we?*

sayar (*stretim, redim*), 1. prepare (e.g. food). 2. make preparations; get ready. **Kwo na /sayarechi/ na kowo ta.** Get ready and wait. **Eeta boboy na eyey na /sayar/.** Get everything ready (e.g. to go

fishing). 2. ready; prepared. **Na ya a. Aboboy /sayarewa/**. Come and eat. The food is ready.

saya saya (wokim wokim), continue to perform (a ceremony)

secha¹ (alt. **sechaba, sechabaga; wanem**), what (Kooyers 1974:53). **Miipa /secha/ otiikiita?** What will you do? **Dus mima, /sechabaga/ otiik?** (You:) women from the **Dus** men's house community, what will (you) do? (This is a line from a **Nokwi** ceremony song.) **Nopa boy /secha/ otiik wonyak?** What will we do?

secha² (see **boyega secha**)

sechaba (see **secha¹**)

sechabaga (see **secha¹**)

seechi (putim, slipim), put; place; set down; lay

seechi heechi (putim na lusim), place and leave (something somewhere)

seegey (var. **seegel**; see **tapama seegey, yatiima seegey**)

seeki ma (liklik manki), (song) nursing infant; infant still at breast

seerenobo (mak), boundary marker; marker. **Nowi Kwoma nobo kacha tawa: keyi /seerenobo seerenoboka/ tawa. Nowi keyi nowosap /seerenoboka/ eecha eecha tawa.** Our Kwoma custom is as follows: sago stands have boundary markers. Our sago stands and all other areas of land have boundary markers. – *Mipela man long Kwoma pasim bilong mipela olsem: lain saksak i gat mak. Olsem lain saksak, graun bilong mipela i gat mak.*

sen¹ (apinun, moning, gut bai), 1. salutation used as a greeting or farewell. 2. form of polite request (equivalent to 'excuse me', 'please'). **/Sen/, ada ma mima yenya maji bak.** Please, I want to speak to the men and women.

sen², 1. mutual; acting in return; reciprocal; giving and receiving or given and received (*bekim*). **Na /sen/ ba!** Make a reply! – *Bekim tok! Mii napa an hole yikapwa /sen/ napa an ha; an miin mima yikapwa pochi har.* You must give me a male child in return; I gave you a female child. – *Yu mas bekim wanpela pikinini man long mi; mi givim yu pinis wanpela pikinini meri. Miita ba maji /sen/ eeta apa /sen/ bakiita.* Whatever you say will be said to you in turn. – *Toktok bipo yu tokim bai i bekim bek. Miita otiir boboy siiti /sen/ apa otiikiita.* What you did will be reciprocated in kind, or Whatever you have done will be done to you. – *Samting bipo yu wokim bai i bekim bek.* 2. substitute; replacement (*bek*).

sen ba (alt. **maji sen ba; bekim tok**), reply; speak in reply; respond verbally. **Maji /sen/ na /ba!** Say something in reply!, or Reply! **Yecha miina maji ba diima tawey miipa boy saka /sen bakiitawak/?** Aren't you going to respond to their accusations?

sen sen (bekim bek), back and forth

sen sen ha (mi givim long yu yu givim long mi), exchange; reciprocate; give back and forth (e.g. objects or services between two individuals or groups)

sey¹ (ples bung), meeting place; site where people congregate for some common purpose (e.g. a section of river where people bathe; a large tree at the base of which people habitually sit and talk; a site where members of different villages meet to trade)

sey² (spia), 1. arrow (e.g. used for birds and other small forest animals, of which several varieties are distinguished). 2. toy arrow (normally made of wood, e.g. of the kind used by children while playing in the forest). **me /sey/** a toy wooden arrow

sha¹ (*singsing*), sing in the style in which myths classified as **yapo** are performed. **Kata ma ye yapo /shato/**. Those men are singing a **yapo** song. 'Ye boy yapo /shato/?' 'Ye meesi yapo /shato/.' 'What myth are they singing?' 'They are singing the myth of the **meesi** (tree).'

sha² (*putim*), put or set in place (e.g. a totemic marker at a tabooed area; see also **hoku sha**, **tak sha**)

sha³ (*limbum, lip*), spathe of various palms and grasses (The flexible spathe or flower sheath of the **gwsii** palm is used for various purposes including as a plate on which food is served at a feast.)

shagura (*ring*), 1. plaited loop or ring of split liana (held around feet as a grip when climbing trees). 2. plaited band of split liana (see Whiting 1970:184). 2. a ring (of some material); circular hollow object.

shagura va (*wokim ring*), make or plait a climbing ring from split cane

shasha (*hamas*), how many; how much. **Mii /shasha/ suwu hamawa, bi? Por an suwu hamawa**. How many bark paintings have you finished? I have finished one.

she¹ (*plaua*), flower (of tree, grass)

she² (*pekpek*), faeces (of person, animal)

she³ (*sit [bilang paia]*), ash (of fire)

shebo shebo (*no gat tru, nating, nating nating*; see also **sobo sobo**), 1. negative; nothing. 2. infertile (soil). 3. careless. 4. empty (container). 5. empty-handed. **Na keena /shebo shebo/ i**. You can go empty-handed. 6. free (gift). **Kwota boboyen yatawey /shebo shebo/ yato**. What you have received you are getting for nothing. – *Samting yupela i bin kisim, em yupela i kisim nating*. 7. meaningless; without significance; pointless; without purpose. **An /shebo shebo/ poko jiwa**. I was tied up for no

reason. **Boyewak riita diita ukun shebo shebo /gwoitiwa/?** Why did she pour out this fluid for no reason? 8. randomly; not according to any plan. 9. without meaning; non-representational (e.g. an abstract design that does not represent or depict anything). 10. naked (alt. **biish, sobo**). **/shebo shebo/ siitiito** to be standing naked – *sanap nating*. 11. pure; plain. **/shebo shebo/ uku** pure water. 12. of no special status (see also **sobo sobo**).

shebo shebo chi ye i (*planim nabaut, planim nating nating*), plant randomly or not according to any plan (e.g. crops in a garden)

shebo shebo ha (*givim nating*), give as a free gift; to give where there is no obligation on the part of the recipient to make a return. **Yecha nokwapa nokwapa boboyen nona /shebo shebo har/**. They gave us many things for nothing.

shebo shebo ma (*man nating*), man of no special status; man of low social status

shebo shebo nowosap (alt. **nowosap kapasek; graun nogut**), infertile ground; land unsuitable for making gardens

shebo shebo otii (*mekim nating, wokim nating*), do or act carelessly or poorly. **Yirimagu rii otiir korobo rii /shebo shebo otiir/ worek korobo sakar**. The house that **Yirimagu** built was constructed very carelessly and it subsequently fell down. – *Haus boi Yirimagu wokim em i wokim nating na dispela haus boi em i pundaun*.

shebo shebo otii a (*kukim nating na kaikai*), eat without preparing the food properly or carefully

shebo shebo siitii (see **maba biish**)

shebo shebo tawa ma (*man i stap nating, man i no gat wok bilang en, les man*), 1. person who has nothing to do;

unoccupied person. 2. person without specialised knowledge or skills; uneducated person. 3. lazy individual.

she bwiya (var. **she buya**; abbr. **bwiya**, **buya**; *plaua i bruk*), (of tree) to flower; flower opens (**she**, flower; **bwiya**, to open). **Me /she bwiyo/**. The tree is flowering. **Gabarugween poko /she buyato/**. The **gabarugween** vine is flowering.

sheebi (*gras*), body hair that grows at puberty (e.g. beard, pubic hair)

shewiwa hako (var. **shewiwa hakwi**; abbr. **she hako**, **hako**; alt. **she hako ya**; **hako ya**; *pekpek wara*), have diarrhoea. **Maba hi uwutarek /shewiwa hakobatarek/ eena rii watar**. He had a fever and diarrhoea so was lying down. **/she hakwi yato/** to have an attack of diarrhoea – *pekpek wara yet*. (The expression **she hakoto** has the same meaning.)

she hako (see **shewiwa hako**)

sheki a (alt. **uku kiipa**¹; *pulim wara pinis*), (of fluid) dissipate; dry out (by absorption or evaporation). **Nowi akama hisaw ya pichawey uku eeta eyey /sheki a/ hama seechiwa. Uku kiipa hamawa**. In our region when the sun shines fiercely all the water (lying in puddles or shallow channels) is completely dissipated. The water dries up completely. – *Ples bilong mipela taim bikpela san olgeta liklik baret wara i save drai olgeta. Wara i drai olgeta*.

she kwow, faeces net bag (**she**, faeces; **kwow**, net bag). This term is used for a net bag filled with red earth that a man customarily hangs from the rafters of a newly-constructed men's house in a community in which he has a married sister living with one or more children. The red earth symbolises the faeces the man's sister's children deposit carelessly around their house when they are infants

and which his sister, their mother, is required regularly to remove by wrapping them in leaves, placing them in an old net bag and carrying them into the forest for disposal. Hung in a men's house such a bag reminds the woman's husband whenever he enters the building of the 'hard work' his wife engaged in looking after their children, and consequently of his obligation to make regular payments of shell valuables to his wife's brother for having given him his wife in marriage.) 2. woman's net bag decorated with coloured abstract patterns. (Women hold these net bags above their heads and twist them from side to side when they dance outside ceremonial houses during rituals; the bags are stretched flat around a length of liana to display the designs.)

shemonyobo (alt. **she pii eem**; *ples bilong pekpek*), communal village latrine. (Formerly each Kwoma hamlet had a communal latrine. This consisted of a felled tree in the forest fifty or more metres from the nearest house on which people of both sexes and all ages squatted to defecate. It was forbidden to use leaves or any other forest products in the immediate vicinity of a latrine for food or other domestic purposes. Today communal latrines have been replaced by pit toilets which individual households own. For privacy pit toilets have a bush-materials shelter constructed over them.)

shemonyobo nobo (alt. **she pii nobo**; **shemonyobo i nobo**; *rot bilong pekpek*), path or track that leads through the forest to a communal latrine

shepii¹ (*banisim*), 1. build or construct a screen (from poles and sago palm or other leafy branches, e.g. for use as a bird-blind in the forest). **An noku /shepiik/ ichu**. I am going (out into the forest) to build a screen around a (felled) sago palm, or I am going out to

construct a pig trap. (*Mi go banism saksak*). **aka** /*shepii*/ to build a blind. 2. seal off; barricade up (e.g. the door of a house by placing a screen of sago palm branches and sheets of *limbum* bark across it; alt. **aka shepii**). (Traditionally Kwoma houses lacked hinged doors and a house was locked by barricading up the doorway with pieces of timber and tree fronds. Among other things this kept domestic chickens and dogs out of kitchens while the occupants of the house were away.) **Aka** /*shepiichiniga/wochi eeta heechi ir*. After locking the house (he) set off.

shepii² (*hatim [long paia]*), to heat (on a fire); pass over a flame (e.g. a large leaf to be used as a wrapper to get rid of any ants on it). **hik** /*shepii*/ to heat on a fire **Biika na /hik shepii!** Pass the the leaf over the fire! – *Hatim lip long paia!*

she pii (*pekpek*), defecate (*she*, faeces; **pii**, defecate, expel from body). **Hopo** /*she piitawa*/. The snake has just defecated.

she pii eem (see **shemonyobo**)

she pii nobo (see **shemonyobo nobo**)

she piir (*kapup*), break wind; fart

shey shey¹ (*tekewe*), peel off; flake off (e.g. skin that has been burnt). **Radio riiti sapi saniga** /*shey shey/ sakawa*. The (metallic) surface of the radio flaked off of its own accord.

shey shey² (*stret*), level; flat (e.g. ground). /*shey shey/ korobo otii eem* a level place suitable for constructing a men's house

shey shey sii (*stap stret*), become level. **Eyeey harapa kwow karakada kwow otiiniga** /*shey shey siitakiita*/. Every mountain and hill must be levelled off.

shi (*anis*), generic term for ants (of which Kwoma distinguish several named varieties)

shigiya (*rop*), one of several types of forest lianas the woody stem of which is used for making the decorative plaited arm and leg bands that homicides and their wives wear ceremonially

shikapa kiyataka (*gude, gut bai*), 1. salutation used to greet or farwell two people (**ki**, you two). (When addressing a single male person the form of address is **shikapa miyanaka**; a female person is addressed as **shikapa nyiyanaka**, var. **shikapa niyanaka**. Other salutations are **apa**, **apo**, **bishika tadeek**, **sen** and **shimiyeen**.) 2. expression of regret used when two people, unless modified according to context as indicated above, have had an accident; equivalent to Bad luck!, or Too bad! – *Sori!, Sori tru!*

shikapa miyanaka (see **shikapa kiyataka**)

shiki (*hangimap, hangimapim*), 1. suspend; hang. **Kwow kata jishik** /*shikitu*/. The net bag is hanging from that suspension hook. **Eeka na** /*shikichi*! Hang it there! 2. (mod.) to peg (clothes on a line; *pekim*).

shimiyeen (see **shikapa kiyataka**)

shiya (abbr. **shila**; *we*), where. **Een emiyep kwow** /*shiyak/ seechiwa?* Where did (you) put my bag of fish?

shiyi (var. **shili**; *tok bokis*), 1. metaphoric; secret; euphemistic. 2. speak metaphorically, figuratively or euphemistically (alt. **shiyi maji ba**). **An eeta** /*shiyitu*/. I am speaking metaphorically.

shiyi buwu (var. **shili buwu**; alt. **kapasek sii**; *bagarap, ples bagarap, bruk daun pinis*), destroyed (e.g. houses by a major flood)

shiyi maji ba (abbr. **shiyi**; alt. **hokwan ba**; *tok bokis*), speak metaphorically, figuratively or euphemistically

shiyi shiyi (*isi isi*), stealthily; cautiously; unnoticed; secretly. **Magiyakow /shiyi shiyi/ yowuwa**. The black millipede climbed up stealthily. (This is a line from a **Nokwi** ceremony song. The expression 'black millipede' is a euphemism for a party of armed warriors who are climbing a hill stealthily preparatory to attacking the village at the top of it.)

shiyi tawa maji (*tok bokis*), 1. metaphor; cryptic allusion; figure of speech. 2. metaphoric speech; speech that has a concealed or hidden meaning. **Marak rii diita /shiyi tawa majin/ bari ye eeta maji mun hehar meejikasakech**. **Marak** told a metaphorical story but they did not understand its meaning.

shiyi veer (*dai*), (of part of body) stiff; numb; tired. **Een tapa bogo /shiyi veerewa/**. My elbow is stiff, or My arm is stiff. – *Han bilong mi i dai*.

si (see **sicha**, **siiti**, **siichi**)

sicha (abbr. **si**; *mitupela*), we two (first person dual pronoun, subjective form; Kooyers 1974:14). **Miita /sicha/ Abudi apak ik**. We two will go to Ambunti now. **Worek eeta piir eecha wor**, 'Sipa/ siichi asa piiriinapa yayakiita.' So the two said, 'We will bring our two dogs with us'.

sii¹ (var. **so**, Kooyers 1974:45), 1. be. **Yeerek diika /siir/**. It was here yesterday (Kooyers 1974:45). **Eeta /sowa/**. That's it, or It's done well (Kooyers 1974:45). **An him biish /sowak/ tawa**. I am without tobacco, or I am completely out of tobacco. – *Mi no gat smok na mi stap*. **Eeta kepi /siirek/**, **eeta veyin tatar**. It was good that the canoe was carved (Kooyers 1974:68). 2. become; transform. **Mii Kwoma ma harapa ma /siikiita/**. You will later become a Kwoma big man. – *Bihain bai yu kamap bikpela man bilong Kwoma*. **Kaw ukuhopo eeta aponeeji /sowa/**. A

piece of the eel (meat) transformed into a red parrot. **Ada Wabon akamak sokwa harapa /siir/**. I grew up at **Wabon** village. 3. happen. **Dii kapo een akama secha /sowa/?** (I) wonder what has happened at my place? – *Ples bilong mi ating olsem wanem nau?* 4. stay; remain; take up residence (e.g. a woman at her husband's place). **Rii eeka /sowa/**. He settled there. – *Em i stap nau long hap*. **Notaka na /sii!** Stay with us! 5. stop or cease (doing something); come to a stop; become motionless; become still; (of waves) die down (see also **heechi**). **Na /sii!** Stop!, or Be still!

sii² (*wokim*), plait or weave (a woven arm-band or leg-band)

sii³ (see **siita¹**, **siitii**, **tak sii**)

siibeya (*olpela*), old; decrepit; worn out. **aka /siibeya/** an old house – *olpela haus*.

siibiitii, decompose; make compost; fertilise with compost. **Poyi ow eechaba shebo shebo hawak eeta kwopa sowa**. **Eeta boboy /siibiitiito/**. Pigs and insects too when they die decay. This is the material that makes compost (Kooyers and Kooyers 1964d:2).

siichi (abbr. **si**, var. **shi**; *bilong mitupela*), our two (possessive form of first person dual pronoun **sicha**, we two; Kooyers 1974:14)

siiga¹ (*poisin*), sorcery. (**Siiga** is one of several techniques men are alleged to use secretly to make people ill or die. The **siiga** technique involves acquiring some of the victim's leavings, e.g. spittle, blood, or other object with which he or she has been in intimate contact and heating it over a fire in the forest while spells are recited. Heating the object is said to cause the person to become seriously ill; completely incinerating it causes the victim to die. Sorcery materials are heated in small

earthenware pots termed **siiga suwu awo**; see also Whiting and Reed 1938-39:214. Sorcery, like all ritual and magic, is thought of as a 'hot', **hi uwu**, activity and consequently one which only men can perform since they are 'hot' as a category in contrast to women who are 'cold', **neekiirriya**. Although they cannot perform it themselves women have ready access to sorcery since they all have male kinsmen who will perform the magic on their behalf, e.g. against an abusive or neglectful husband. Kwoma do not think of **siiga** or any of the other forms of sorcery as 'magical' techniques in the English sense of this term; they regard them simply as empirically-reliable techniques for harming people secretly or from a distance, in contrast to direct physical assault.)

siiga² (*meme*), chopped pith (of sago palm). **noku /siiga/** chopped sago pith – *meme bilong saksak*

siiga³ (see **magon siiga**; **siigabu**)

siigabu (abbr. **siiga**; *kindam*), freshwater shrimp or crayfish. (Kwoma catch these crustaceans in traps set overnight in streams. They also acquire them through trade with river communities.)

siigabu wor (*liklik wumben*), small woman's hand-net used when fishing in forest streams

siiga ji (alt. **siiga ji seechi**, **siiga wa**; *sik poisin*), 1. be ill from **siiga** sorcery. 2. illness that results from **siiga** sorcery.

siiga ji seechi (see **siiga ji**)

siiga kapa (*poisin*), generic term for sorcery. (This term is composed of those for the two most commonly practised sorcery techniques: **siiga** and **kapa**.) **Nowi akama ma hak otiwak watawey no oti iniga /siiga kapa/ maji ma mima eena bato. No eena saka mu hechawak. Eeta maji ii kapasek. Nowi**

akama wayan /siiga kapa/ tanak tanak. In our home area when a person is seriously ill and lying down we go and sit (with the sick person) and men and women discuss the sorcery (that might have caused the illness). We don't know the real cause (of the illness). The talk is futile. In our region there is a great deal of sorcery.

siiga kapa oti (*wokim posin*), practise sorcery

siiga kapa oti ma (see **siiga kapa oti tawa ma**)

siiga kapa oti tawa ma (abbr. **siiga kapa oti ma**), sorcerer; man who practises the **siiga** and **kapa** sorcery techniques. (Kwoma believe that sorcery techniques are relatively simple and that any man who knows the relevant spells and possesses the appropriate substances can practise it. Men who habitually practise sorcery are said to be recognisable by their blackened hands, a condition that results from repeatedly handling magically-powerful or 'hot' substances. Kwoma say that sorcery is practised only between members of the same tribe, and usually between close relatives, since they are the people who are most likely to come into conflict for one reason or another and are the people who cannot acceptably resort to physical violence to remedy injuries. Formerly sorcery was not practised between members of different tribes; Kwoma correlate this with the fact that serious intertribal disputes traditionally were always resolved through warfare, or the threat of warfare. Warfare between clans belonging to the same tribe was strictly prohibited. People are said to resort to sorcery only as a last resort when they cannot resolve a dispute by other means, such as by discussion or by the making of compensation payments. In the past men who were thought to be habitual sorcerers and the cause of many deaths

in their communities were often summarily killed by members of their own tribe.)

siiga pi (*paitim garamut bilong posin*), play the sorcery signal on a slit-drum. (When a person is thought to be dying from **siiga** sorcery one of his or her close relatives will make repeated appeals on a slit-drum in the local men's house to the sorcerer, suspected or unknown, to desist from practising his magic and allow his victim to recover. The identity of the ill person is indicated by playing his or her personal call-sign on the slit-drum together with the appeal. If the person recovers the appeal is thought to have been successful even if the identity of the sorcerer has not been determined.)

siiga poyok (alt. **uku sobo**; *sup poson*), concoction, infusion or **poyok**, soup, which a man drinks publicly to demonstrate that he is not currently practising sorcery. (Sorcery, like all magic, is thought to be a 'hot' activity and for sorcery to be effective the practitioner must remain in a ritually 'hot' condition while the magic is in operation. A sorcerer maintains his body heat by refraining from coming into contact with especially 'cold' substances and from sexual contact with women. A man who is suffering from a protracted illness, or has a seriously ill relative, might attempt to cure himself, or his relative, by preparing a concoction of cold mountain water and various other substances such as plant materials obtained from dark or 'cold' parts of the forest and challenge all of the men in his own community, one of whom he assumes is the sorcerer responsible for the illness, publicly to drink some of it. If the men take up the challenge and he subsequently recovers the concoction is thought to have successfully nullified the sorcery. If the sick person does not

recover it is assumed that the sorcerer was not among the men who drank the concoction. If a co-villager refuses to drink some of the concoction, e.g. by absenting himself from the village on the day it is offered for consumption, this is regarded as prima facie evidence that he is the sorcerer; intermediaries will later invite him to desist from his magic and strongly hint that if he does not he will become the object of retaliatory sorcery.)

siiga suwu awo (*sospen bilong posin*), small earthenware pot used for heating leavings over a fire during sorcery magic (**siiga**, sorcery; **suwu**, to heat; **awo**, pot; see also **siiga**¹)

siiga tuku (*kukim posin long paia*), burn a sorcery victim's leavings in a fire to cause him or her to die. (This act forms part of the **siiga** sorcery technique.)

siiga wa (see **siiga ji**)

siigegi (alt. **neeki siigegi**; *rabim*), rub (with the hand; see also **majii yee**). **tapak neeki /siigegi/** to rub (something) in the hands – *rabim long han*

siigiir (*katim*), cut (e.g. bamboo). **An yokusha /siigiirek/**. I will cut some **yokusha** bamboo.

siigiiriip (*brukim, katim*), shred; break up (e.g. in hands); cut into small pieces (e.g. edible leaves before putting them into a pot to cook)

siik¹ (*pikinini bilong diwai, sit*), 1. seed. **me /siik/** a tree seed. 2. nut. 3. fruit. **Muwaya siiti nokwapa siitaka Buriya riitaka siitak kata hami /siik/ yayar?** Where did Muwaya's mother and Buriya get the **hami** fruit? (Kooyers 1974:55)

siik² (*buk*), clot (of blood). **pi /siik/** a blood clot

siik³ (alt. **yabu siik**; *sap*), bamboo blade (of spear); point (of spear). **yabu /siik/** bamboo spear blade

siik⁴ (see **miyi siik**, **siikiibor**)

siikiibor (abbr. **siik**; *liklik buk long sem bilong meri*), clitoris

siikiin (*tru*), 1. true; correct. **Kapo maji siikiin**. The statement is probably true. – *Ating i tru*, or *Ating tok tru*. **Ada maji /siikiinen/ bato**. I am speaking the truth. **Ada bawa maji eeta omutiik maji /siikiin/**. What I am saying is absolutely correct. 2. truly. **Rii /siikiin/ har**. He was truly dead. 3. actual. **Nota diita ma riiti akama /siikiinen/ hecho?** Do we know this man's actual village?

siikiinow (*retpela*), 1. red colour (see also **nayim**, **nayim siik now**). 2. red paint (made from the bright red seeds of the *Bixa orellana* tree; alt. **me now**, tree paint). 3. *Bixa orellana* tree, the seeds of which are used to make red paint. (Kwoma cultivate these trees in villages as one source of red paint. Whiting reports that this is an introduced species [1970:187].)

siikiir (*brukim*), pick (e.g. fruit); break off; tear off; pull off (e.g. edible nuts off a plant). **Iri siik /siikiirechiniga/ ana har**. As (we) went along (he) picked some fruit and gave one to me. **Nayim siik henyey, napa /siikiir/**. If it looks red, pick it (Kooyers and Kooyers 1965b:2).

siik rabo (*tromoi sit nabaut*), scatter or broadcast seeds (e.g. in a garden)

siik wa (alt. **omu wa**; *karim kaikai*), bear fruit. **/Siik wato/**. (The tree) is bearing fruit.

siimaka, stay still and pay attention (to something by looking or listening)

siimaka he (abbr. **siimaka**; *sanap na lukluk i go*), 1. stand and look attentively (at something). 2. stand and peer down (at something, e.g. at the bottom of a hill).

siimaka meeji (*sanap na harim*), stand and listen attentively (to something, e.g. a strange sound)

siimasiima a (*pulim long maus*), suck up (e.g. water); ingest by sucking and swallowing

siimeyi¹ (*tanim i go long hap sait*), 1. swivel head to one side to look at, or listen to, something (at the side or rear). 2. look over one's shoulder; look back; turn head around. **Mii boyak kacha /siimeyitu/?** Why are you looking over your shoulder?, or Why did you turn around? – *Bilong wanem yu tanim i go long hap sait?*

siimeyi² (alt. **saniya**; *tanim bek*), revive; regain consciousness. **Miiti yikapwa sii ha /siimeyichi/ ya sokwar**. Your child fainted but regained consciousness and got up. – *Em i dai pinis tasol ol laip i kam bek*.

siimeyi he (*sanap na lukluk, sanap na lukluk i go daun*), stand and look down (at something, e.g. in the distance at the bottom of a hill; see also **siimaka he**, **siimowu he**)

siimeyi siimaka (see **siitii meyi maka he**)

siimiimii (*brukim liklik liklik*), shred; tear up (e.g. leaves in the hand)

siimowu he (*lukluk i go antap*), stand and look up (at something)

siin (see **siitana**)

siina (see **siitana**)

siinaba (*pipia*), remains; refuse; debris (e.g. leaves dropped on the floor of a men's house during a ceremony which are swept up when the ceremony is over)

siip (alt. **wawiyam**; *snel*), snail (e.g. small aquatic snails found in forest streams, or garden snails)

siipaya (var. **siipala**; *brukim brukim*), break open (woody vines to extract the

edible larvae inside). **Nowi akama bwiy ow poyi /siipayaniga/ ato.** In our area pigs break open (fallen) **bwiy** vines and eat the grubs.

siipiikwina (abbr. **siipiikwi**), paint brush. (Artists' brushes are made from bundles of chewed fibres of betel nut husks tied to short sticks.)

siipiisapii (alt. **korakora**; *boil*), (of fluid) to bubble; churn; boil (e.g. a turbulent section of a river, or boiling water in a pot)

sii siikiin (*no gat tru*), certainly not; absolutely not. **Eeta /sii siikiin/.** Certainly not, or Not under any circumstances. – *Nogat tru.*

sii sii mashi (*stap long taim liklik*), after some time; after a while

siisiwey (*hul*), hole (e.g. in a wall); peep hole (e.g. in a bird blind)

siita¹ (abbr. **sii**; *em*), she (third person singular female pronoun, subjective form; Kooyers 1974:14). **Kayimaka /sii/ noku yik iwa.** **Kayimaka** has gone to cut down a sago palm.

siita² (*we*), where. (Kooyers 1974:55 gives the form of this word as **siitak**, but the final **-k** is the locative marker.) **Diita boboy /siitak/ tar?** Where did this thing come from? – *Dispela samting i stap we?* **Jon rii /siitak/ iwa?** Where did John go? (Kooyers 1974:55)

siita ha (alt. **siitak tawa**; *we, stap we*), where is. **'/Siita ha/?' 'Pen eeji kata ha.'** 'Where is (it)?' 'My pen is over there.' – *'Stap we?'* **'Pen i stap long hap.'** **Miita ba diima tawa maji, maji mu /siita ha/? Mii woshepiika eecha bato.** What is the basis of the accusation you are making? You are telling lies. – *Toktok we yu toktok as bilong tok we? Yu giaman tasol.*

siitakay (*wanem*), which. **Mii /siitakay/ eemek tawa?** Which place do you come

from?, or Where do you live? – *Yu stap long wanem hap?*

siitana (abbr. **siin, siina**; *em*), her (objective form of third person singular female pronoun, **siita**; Kooyers 1974:14). **Waniyo rii riiti yeebiiru Muwaya /siina/ har.** Wanio gave his axe to Muwaya (Kooyers 1974:37).

siitanedii, 1. when (*wanem taim*). **'Mii Ostreyla /siitanediik/ ir?'** **'An sukwiya saya niwiikak eeka ir.'** 'When did you go to Australia?' 'I went at Christmas time.' 2. which (*wanem*). **Mii /siitanedii/ eemek tawa?** At which place do you live?, or Where do you live? – *Yu stap long wanem hap?* **'Mii /siitanedii/ ma?'** **'An Nowiy Teeki.'** 'To which clan do you belong?' 'I belong to **Nowiy Teeki** clan'. – *'Yu bilong wanem man?'* **'Mi bilong Nowiy Teeki.'**

siitayek nedii (*wanem taim*), when. **Kapo siitayek nediiik eecha otiir?** When did he start acting like this? – *Ating wanem taim em i mekim olsem?*

siiti (abbr. **si**; *bilong en*), hers (possessive form of third person singular female pronoun, **siita**; Kooyers 1974:14). **Siita siiti karakada asan siiti /nareboyen/ yeerek har.** She gave her small dog to her friend yesterday (Kooyers 1974:38).

siitii¹ (abbr. **sii**; *sanap*), stand; stand erect; stand on feet. **Mii na opoche /siitiitakech/.** You can't stand there, or You can't stand here. **An /siitii/ tawa.** I am standing up. **Tuwudimi ri aka upurus kata /siitiito/.** **Tuwudimi's** two houses are over there. **'Mi aka siitak tawa?'** **'Diita /siitiito/.'** 'Where is your house?' 'This is it.' – *'Haus i stap we?'* **'Em i sanap.'** **Eer mi mega /siitii/.** Your erect penis is as hard as a piece of wood. – *Kok bilong yu i tait olsem hap diwai.*

siitii² (*stap*), auxiliary verb (lit. stand; Kooyers 1974:63) indicating that an

action or state is continuing, or will continue. **An kwatii woyi /siitiichiwa/**. I have stood the post up (in a hole). – *Mi sanapim pos pinis*. **Riiti maba eeta kiikiita /siitiichir/**. His body became completely rigid. **Kubu riin yesokwa pa giirebak pa /siitiichir/**. (He) picked up the stick and stuck it into the bank of the stream. – *Kisim stik i kam na planim antap long arere bilong wara*.

siitii hapaka (*malolo, sanap na malolo*), stand still and rest; rest while standing (see also **yi hapaka**)

siitii he (*sanap na lukluk*), stand and observe. **Ye yapak /siitii her/**. They stood at a distance and watched.

siitii hi war (*sanap na hatim skin*), stand and warm oneself by a fire (see also **hi war**)

siitii kowu (abbr. **siitii**; *sanap wet*), 1. wait; stand and wait; wait. **Diika na /siitii kowu/!** You wait here!, or Stand here and wait! (In this sentence the imperative marker **na** is optional.) **Na /siitii/ ta!** You stand and wait here! 2. watch over; stand guard; mind (e.g. someone's possessions while they are away).

siitii meyi maka he (alt. **siimeyi siimaka**; *lukim narapela sait lukim narapela sait*), stand and look one way then another (e.g. before crossing a road). **No nobok ichawey nobo bogo pochik iwey no /siitii meyi maka hechi/ komas eeta iwa**. When we are walking along the road and come to an intersection we stand and look one way then the other and then proceed. – *Taim mipela i go kamap long wanpela maus rot mipela go sanap lukluk pastaim bihain mipela i go*.

siitii siitii i (*yu go isi isi*), go or proceed cautiously

siitii siitii sii (*tingting planti*), hesitate. **An Mosbi irek akatoko an yatii piitiik**

otiiri an /siitii siitii sii/ wochi komas an howu piitii wochi eeta an yowu ir. When I went to Port Moresby and was about to step on to an escalator (for the first time) I hesitated but then stepped up on to it and rode up. – *Taim mi go long Mosbi mi laik putim lek long dispela step mi sanap tingting planti bihain mi putim lek mi go antap*.

siitii siitii ya (alt. **kwayi kwayi ya**; *samsam i go i kam sanap singsing samsam i go i kam sanap singsing, samsam amamas*), 1. stride back and forth (e.g. during a ceremony) stopping periodically (to sing loudly); dance back and forth. 2. (of bird of paradise) dance back and forth (along a branch).

siitii veenyi yowu (abbr. **sii veenyi**; *yu go isi isi*), climb a hill undercover; proceed uphill stealthily (through the forest, as warriors do when approaching an enemy village at the top of a hill preparatory to attacking it)

siitii wukuwur (alt. **wukuwur siitii**; *raun raun*), walk around (something). This term could be used for a person walking slowly around an object, such as a house, while stopping periodically to inspect it.)

siitiiyeejika (abbr. **siiyeeji, siitiiyeeji**; *wanem taim*), when. **/Siitiiyeejikak/ apa ikiita**. When will I be going? – *Wanem taim bai mi go? Abudi Akademi yo /siitiiyeejikak/ tasiir?* When did work begin at the Ambunti Academy?

siiva (*kokonas*), coconut palm and fruit

siiva beya (alt. **siiva yu**; *sikirapim kokonas*), scrape or grate flesh out of a mature coconut

siiva biira (*kulau*), green coconut

siiva eepi, sacrifice or sacrificial offering addressed to a spirit in which leaves of the **kowukiya** plant are tied to a green coconut (**siiva**) and the water of the

coconut poured on to the ground. (A sacrifice of this kind might be made to a forest spirit to enlist its aid in locating something that has been lost, such as a ceremonial wood sculpture or clay figure that was buried in the forest for safekeeping during intertribal warfare the exact location of which has been forgotten.)

siiva eer (*kru bilong kokonas*), coconut sprout

siiva gogor (*liklik kokonas i no pat*), small immature coconut

siiva gwaya (see **gwaya**, **siiva kwotii gwaya**)

siiva heebiya, coconut-shell ladle (used for dipping up water when processing sago; this consists of a half-coconut shell bowl fixed to a long handle)

siiva kwotii gwaya (abbr. **siiva gwaya**; alt. **siiva viy gwaya**; *mambu bilong sutim kokonas*), bamboo pole several metres long used by a person standing on the ground to dislodge coconuts from the top of a palm

siiva ma eer (*kokonas bilong haitim kok*), coconut phallocrypt or penis-sheath. (This is the term Kwoma use for coconut-shell phallocrypts worn by people further up the Sepik, such as Iwam speakers. Kwoma themselves do not wear these artefacts.)

siiva neepii (alt. **siiva reekii**; *drai*), ripe or mature coconut

siiva omu (*mit bilong kokonas*), coconut flesh or meat (from a green or mature nut)

siiva piitii (*planim kokonas*), plant a coconut

siiva reekii (see **siiva neepii**)

siiva saba¹ (*bumbum bilong kokonas*), dry or dessicated leaves of coconut palm

siiva saba² (*rausim skin bilong kokonas*), to husk a coconut (**siiva**, coconut; **saba**, to husk)

siivatabi (*laplap, klos*), (mod.) cloth; clothes. (This is one of a number of neologisms Kwoma say they coined early this century for objects of European origin.) /**Siivatabi**/ **apomaga eecha heri, sii tokor**. Since the cloth was close to being white, she bought it (Kooyers 1974:34).

siiva yapo (*skin bilong kokonas*), coconut husk

siiva yesha (*lukim mun*), menstruate (lit. search for coconuts)

siiva yu (alt. **siiva beya**; *tekewe kokonas, sikirapim kokonas*), scrape or grate meat out of a coconut

sii veenyi (see **siitii veenyi yowu**)

siivii (*kisim [wara], pulimapim [wara]*), 1. dip up (water); draw (water). **Uku /siiviiichiniga/, yayaniga, eeta mek eeka gwotii**. After dipping up water, bring it and pour it into the trough (Kooyers and Kooyers 1965b:6). **Nija ukun na /siiviiichi/ ana ha**. You draw some water and give it to me. 2. fetch (water). **Mima sii akama yawa. Sii eeta uku /siiviiwa/. /Siiviiichi/ awo huwuwa**. The woman comes to the village. She gets water. After getting water she cooks. **Na uku /siivii!** Fetch some water!

siivii takiisii (*pulimapim long wara*), fill with fluid (using a dipper). **Awo /siivii takiisii/ sowa**. The pot has been filled to overflowing.

sijii (*banis*), fortified palisade or wall around a village. (Formerly log walls, including double walls, were constructed around villages during times of prolonged intertribal conflict. A fortified village might have a secret tunnel leading out into the forest

through which residents could escape if enemies gained entrance to the village. Men constructed tunnels by digging trenches and then covering them with planks, soil and forest litter. Tunnels were apparently so well disguised that it was possible to be standing on top of one without knowing it was there.)

sikiyawas (var. **sikilawas**, *tumbuan*), 1. spirit. (Kwoma use the term **sikiyawas** for two major classes of entities: one consists of the numerous nature spirits thought to reside in particular features of the landscape, such as prehistoric stone mortars, unusually large boulders, or sections of streams or lagoons; the other consists of the supernatural beings depicted by sculptures displayed in ceremonial houses during men's secret rituals. The two classes overlap since ceremonial spirits are occasionally identified with particular nature spirits; men also occasionally use the term **pa sikiyawas**, water spirit, as a blanket label for all supernatural beings. Spirits are thought to be **oweka tawa**, immensely powerful, and also potentially very dangerous, especially if treated in ritually unregulated ways. Nature spirits, for instance, are thought to respond hostilely to being disturbed by people entering the areas in which they are located and to manifest their annoyance by causing people to have accidents, or by causing violent storms. During a major drought during the late 1980s people deliberately encroached on the haunts of several reputedly-powerful nature spirits to cause them to make rain, but the spirits incomprehensibly failed to respond.) 'Ka bwimey boboy pak wok tawa?' 'Ka /sikiyawas/.' 'What is that in the stream?' 'It's a spirit.' 2. a man's personal political ally in another clan to whom he is not otherwise formally related (e.g. by marriage, by totemic ties, or by the

institution of friendship; alt. **ma apoma**). 3. salutation used by men and women. (This term is usually used in conjunction with the name of a well-known spirit owned by the clan in which either the speaker or the addressee resides. For example, a woman married to a man belonging to **Nowiy Teeki clan**, which owns the powerful female **Nokwi** ceremony spirit named **Naniikwi**, might address or farewell another person, male or female, with the expression **Sikiyawas Naniikwi**, 'Spirit **Naniikwi**'. A man addressing another man in this manner might jocularly say to the other that the spirit he has named 'is with you', **miitaka tawa**. The other, laughing, will immediately respond, 'No, not with me, with you', **An biish miitaka tawa**.)

sikiyawas apoko ma (*papa bilong tumbuan*), custodian of a ceremonial sculpture that depicts a ceremonial spirit (lit. the father of a spirit. Ceremonial spirits and the sculptures that depict them are owned corporately by the male members of different clans but individual men are the custodians or 'fathers' of particular sculptures. Rights of custody are inherited patrilineally and usually by primogeniture. Custody of a sculpture nominally gives its owner the right to determine when it will be displayed ceremonially. Men who convert to Christianity transfer custody of sculptures in their possession to non-Christian agnates, such as a first-born son or a younger brother. A man cannot dispose of a ritually-significant sculpture in his possession, for example by selling it to an art dealer, without first obtaining the permission of his clan as a whole.)

sikiyawas mowu (*lukim tumbuan*), look up at a ceremonial sculpture. (This expression refers to a male initiate who is participating in either the **Yena** or **Mija** ceremony for the first time looking

up and seeing the sculptures on display in the centre of the building. Initiates are led into the ceremonial house with their heads bowed and warned not to look too quickly or intently at the sculptures on display lest the powerful and potentially aggressive spirits they embody strike them down for their impudence.)

sinya (var. **sina**; *long mitupela*), objective form of first person dual pronoun, **sicha**, we two (**si**, we two + **-nya**, obj.mar.; Kooyers 1974:14)

so (see **sii**¹)

sobo¹ (*nupela*), 1. raw; uncooked (e.g. fruit, vegetables, meat). **Diita boga /sobo/**. This taro is raw. **Diita yopo an /sobo/ ak**. I am going to eat this banana uncooked. 2. (of fruit) unripe; immature; green (alt. **sobo sobo**). **Eeta /sobotawa/, saka neepiitawak**. It is green, not ripe. 3. (of women) unattractive; ugly.

sobo² (*nupela*), 1. new. **sobo yabu** a new spear. 2. fresh (e.g. meat, in contrast to rotting flesh). 3. freshly-made (e.g. footprints).

sobo³ (alt. **sobo sobo**), green; blue; pale colours (e.g. pale yellow)

sobo⁴ (alt. **biish, shebo shebo**; *nating*), naked. **/sobo/ siitiito** to be standing naked

sobo⁵ (*klinpela*), pure; clean (e.g. water). **uku /sobo/** pure water

sobo⁶ (*nating*), 1. pointlessly; fruitlessly; without achieving a desired end. 2. without; without anything. 3. without significance, meaningless. **arokomaka /sobo/**. A meaningless design, or A purely decorative design. 4. without justification; groundless (e.g. a statement). 5. negative; nothing. 6. free (e.g. a gift); without obligation.

sobo⁷ (*stap*), alive; living (see also **sobotakepi**). **Riikoba asan yayar**,

/sobota/ asa. He brought a dog, a living dog.

sobo⁸ (*singaut*), (of certain animals) hiss; vocalise. **Gey riita /soboto/**. The monitor lizard is hissing.

sobo ha¹ (alt. **biish ha**; *givim nating*), give freely or spontaneously; make a gift where there is no obligation on the part of the recipient to make a return gift

sobo ha² (*dai nating*), die without apparent cause

sobo maji (*tok nating, toktok i no gat as*), utterance or assertion that has no basis to it; unjustified statement; nonsensical statement. **Ye meejichi hikir ma ye bar maji eeta /sobo maji/ bar**. They listened and decided that what the men had said was nonsense.

sobo maji ba (*toktok nating*), speak without good reason or justification

sobo oti (*wok nating*), 1. act without special reason. 2. work without achieving the desired end. **An otiir now aboboy sokwakasakech. Biish shebo shebo. An /sobo otiir/**. No food grew in the garden I made. Nothing at all. I worked hard for nothing. – *Gaden mi planim kaikai i no kamap. Mi hat wok nating. Mi wok nating.*

sobo saka, come to nothing. **Riiti yo eeta /sobo sakar/**. His work came to nothing.

sobo sobo (alt. **shebo shebo**; *nating*), a more emphatic form of **sobo**

sobotakepi, one of several obligatory interclan payments made on the occasion of a death (lit. payment for the living; **sobota**, living + **kepi**, death payment). Following a death a **sobotakepi** payment is made for each of the deceased's close living relatives who are resident in the same clan, such as a deceased man's surviving wife, or a deceased woman's surviving husband. For further details see Bowden 1988).

sobo tawa (*stap yet*), be alive; not yet dead (e.g. said of a person who is near death)

sobo tawa ma (*man i stap nating*), man who does not contribute to discussions during village moots but merely sits and listens; man who is inactive in his village's affairs

sobu (see **sogwiya sobu**)

sobwi (*malo*), man's pubic covering (made from a bundle of leaves, the skin of a flying fox or other material. Kwoma men formerly went completely naked but on certain occasions, such as a ceremony, might don a pubic covering; only a homicide had the right to wear a pubic covering made from the skin of a flying fox. High-status men in river communities also wore flying fox pubic coverings as an insignia of their status.)

soguru (*tromoi lek han*), jerk limbs involuntarily; have spasms in limbs

soguya (see **sogwiya**)

soguyaw (see **sogwiyaw**)

sogwiya (var. **soguya**; **sogula**; *spet*), 1. foam; bubbles; froth (e.g. in cooking pot). 2. saliva; spittle (*spet nating*)

sogwiyak pii (*spetim*), 1. to spit. 2. foam at mouth.

sogwiyak pii poy (*spetim*), 1. spit forcefully; spit out. 2. spit with contempt (e.g. at something that has been said).

sogwiya sobu (*spetim paua*), spit or spray from the mouth a mixture of saliva and chewed magical substances for the purpose of imparting power to an object such as a ceremonial sculpture on which the mixture is spat, or a magical spell that is intoned or sung immediately beforehand. (When ceremonial sculptures are being prepared for display senior ritual specialists spray from their

mouths magical substances over them to vivify or impart **ow**, power, to them.)

sogwiyaw (var. **soguyaw**), type of tree from which a latex-like sap is tapped for use as a varnish on bark paintings and sculptures (see also **metapa'ap**. This tree has a smooth-skinned, indigo-coloured fruit the size of a small orange.). **sogwiyaw pi** the sap of the **sogwiyaw** tree – *blut bilong diwai sogwiyaw*

sokwa, 1. rise (*kamap*; Kooyers 1974:71; 1975:12). **Na ya diika /sokwa/!** Come up here! 2. grow (*kamap*). **Eeta yikapwa /sokwatar/**. **/Sokwachi/ hapaga siir**. The child grew. When he grew he became strong. 3. happen; take place (*kamap*). **Riita eyey boboy /sokwarin/ eena yena sawotar**. He gave them an account of everything that had taken place. 4. transform into (*kamap*). 5. (of wind) begin blowing; come (*kirap*). **Sowa /sokwato/**. The wind is beginning to blow. 6. get up; stand up (e.g. from sitting position; *kirap*). **Na /sokwa/!** Get up! or Rise up! 7. be aroused; stimulated (mentally or sexually; *kirap*). 8. come out of (something); come from; emerge from; originate (*kirap*). **Diita kuru kapasek kapo siitak taren /sokwawa/?** Where did these vile weeds come from? **Awo /sokwar/ ma eeta Piikayena riita**. (The clan ancestor) who emerged from a clay pot was **Piikayena**. 9. appear (*kirap*). 10. begin; commence (e.g. the playing of drums at a ceremony; *kirap*). 11. return; come back (*kirap*). **Eeta nedii rii kawka maji /sokwarek/ kawka maji batar**. At that moment his ability to speak returned.

sokwa danagwa (*sanap na taitim skin*), stand and stretch the body; get up and stretch

sokwa i (*kirap na go*), (of bird) fly away; fly off. **Mashi apo kata mek yichar**

eeta /sokwa ir/. Some birds were previously perched in that tree but have now flown away.

sokwa siitii (*kirap na sanap*), get up; get up off ground (e.g. from a sitting position) and stand up

sokwa ya (*kamap long*), (of wind) originate from; derive from

somak wo (*askim*), make a direct request or appeal (to someone)

somakwotii (*pen nogut tru, pen moa, samting pait*), sting; smart (as when salt gets into a cut). **Nowi maba tiimiiwey tawak komas pak heechiwey maba waya /somakwotiito/; gwosiipoyek gwotii woy eechaba waya /somakwotiito/**. If we cut ourselves and later put the cut into water the sore stings badly; if (the juice of crushed) **gwosiipoy** vine leaves is dripped (on to the wound) it similarly stings terribly. – *Skin bilong mipela taim katim na yu putim long wara bai i pen nogut tru; mipela save kisim rop lip bilong en, nem bilong dispela rop gwosiipoy, taim mipela kisim putim long soa pen nogut tru.*

somakwotii tawa pa (*sol wara*), (mod.) the sea; ocean; salt water. (This is a post-contact expression said to have been coined in 1930s by the first Kwoma men to see the ocean when they went to work as labourers on coastal plantations at places such as Madang. Before European contact Kwoma had no knowledge of the ocean.)

somakwotii uku, fluid that stings (e.g. if applied to a cut, such as salt water or juices extracted from certain vines.)

somar, outermost

somar kwatii, the foremost and rearmost of the four posts that support the ridgepole of a large ceremonial house. (The post at the front of the building is

more particularly termed **ma somar kwatii**, and the post at the rear **yeen somar kwatii**.)

somoy (var. **somol**; alt. **hikisha**; *paul, longlong*), 1. lost; become lost (e.g. in the forest). **Yalako akama anapa saka ikiitawak. Anapa /somoyekiita/**. I am not going to Yelogu. I will get lost. – *Mi no inap go long Yelogu. Mi bai mi paul long rot.* 2. confused; perplexed; uncertain; unsure (*no save, no klia*). **'Kapo nama piwa?' 'An /somoyewa/.** 'Who did the killing?' 'I'm not sure.' **Eeta eyey ma ye suku maji /somoeyer/**. The men were unclear about the meaning of the dream. **Miita /somoerek/ eena eecha otiir**. You acted that way because you were confused. 3. under a misapprehension. 4. ignorant (of how to do something, e.g. swim). 5. unable or incapable (of doing something). **Yo pochin mii otii /somoeyekasakech/**. There's no work that you are not capable of doing.

somu (*as*), 1. (of person) buttocks; bottom; backside. 2. bottom (e.g. of interior of a pot).

somu omu (*mit bilong as, mit i stap arere long as*), muscles of the buttocks

somusomu (*raunpela, olsem futbol*), spherical

somu supu (abbr. **somu**; *hul bilong pekpek*), anus (of person or animal)

sopeya (*bruk*), (of egg) to hatch; break open

sor (*makim, katim [mak]*), demarcate; fix or determine a boundary (e.g. by clearing a track between two areas of land). **Een akama nowosap maji batawey, an ma yeechiniga iwa, iwey siitii kowu nowosap apoko ma, riita keena wowak eeta woyek seerenobo /soreto/**. When there is a dispute over land in my village I (the village councillor) take the people (out to the

site), wait for the owner of the land to arrive, he reports (where the boundaries are) and a boundary line is cleared. – *Ples bilong mi save kik long graun mi kisim ol lain i go, sanap wetim papa bilong graun, em yet i tok, mipela bihainim em na katim mak.*

sor rabo (see **noku sor rabo**)

sowa¹ (*win*), wind; stiff breeze. **Harapa /sowa/ kawka yatar.** A very strong wind kept blowing.

sowa² (*gras*), type of tall cane grass or reed (probably a type of wild sugar cane) that grows in great abundance along the banks of rivers, around lagoons, and in swiddens and other mountainous areas that have been cleared of forest

sowago (*winim*), to whistle

sowahapa ruwoy (*narapela kanderi*), term of reference (address: **ruwoy**) for (i) (m.s.) father's **ruwoy** ('ZC') while the father is still alive, e.g. FZC, FFZC; (ii) (f.s.) husband's father's **ruwoy** while the husband's father is still alive, e.g. HFZC, HFFZC. (A man's father's **ruwoy** are those in whom he will inherit exchange rights as a **magapa**, or 'MB', when his father dies. While the latter is alive a man refers to his father's **ruwoy** as **sowahapa ruwoy**; when his father dies he drops this term and refers to them simply as **ruwoy**. For further details relating to the structure of Kwoma affinal alliances and interclan exchange relationships see Bowden 1983a, 1983b, 1988.)

sowak (see **sowakwo**)

sowakwo (abbr. **sowak**; *kilim, paitim*), 1. injure; hurt. **Rii opoche kwow nobok ichakech; riipa saka /sowakwokiita/.** He shouldn't go by the mountain track; he will fall and be injured. 2. kill (by bludgeoning with a blunt instrument; see also **chey sowakwo**).

sowa mayaka (*bikpela win*), hurricane; violent storm

sowu, 1. destroy; break up (*bagarapim*; see also **saga sowu**). 2. remove; clear away (e.g. a dam wall in a stream; *rausim, movim*). **Nama /sowu/ diita uku?** Who cleared away this dam wall? – *Husat i bin rausim dispela banis?* (In this sentence **uku**, water, stands for the dam wall.) **Nama /sowuchiwak/ yawa?** Who has removed (the dam wall and allowed the water) to flow freely? – *Husat i rausim dispela banis?*, or *Husat em i rausim dispela wara i go?*

soy (var. **sol**; *wail*), wild; not domesticated (animal)

soy i (*wail pinis*), go wild; run wild (e.g. a domestic pig that returns permanently to the forest)

subu, 1. end; terminal section (e.g. of a stick; *maus*). **me /subu/** the end of a stick – *Maus bilong stik*. **poko /subu/** the end of a length of vine – *Maus bilong rop*. 2. corner (e.g. of a rectangular sheet of bark; *arere*).

sugu (*bel*), 1. intestines (large and small); intestinal tract; small intestine (see also **kubu**²). 2. stomach; belly. **/sugu/ eecha hawa** to be famished, or to have an empty belly

sugulu (var. **suguyu**; alt. **bi**²; *kil [bilong diwai]*), sharp end of a projecting dried-out root (of an upturned hardwood tree)

sugu wopu (*bel*), 1. intestines; gut; a person's insides. 2. seat of thought and emotions (see also **inyaka**).

suku¹ (*morota, lip saksak*), sago palm branch; the outer or leafy section of the sago palm branch. (This term refers both to the midrib, **gaw**, and the fronds, **kiipiika**, but excludes the leafless stalk, **tiip**.)

suku² (see **sukwi**)

sukunigi (var. **sukunyigi**), row of horizontal sticks lashed to the outer edge of house rafters to hold the ends of the thatch outwards and prevent rainwater from dripping back under the eaves and potentially running into the building

suku reekii (alt. **reekii suku**; *lip saksak i drai*), dry or dead sago palm branches

sukutukwiya (*bros*), chest

sukuya (see **sukwiya**)

sukwi (var. **suku**; *driman*), a dream. **Mii bwimey /sukun/ yawa?** What kind of dream did you have?, or What did you dream? – *Wanem kain driman yu driman?*

sukwiya¹ (var. **sukuya**; *driman, kisim driman*), to dream (**sukwi**, dream + **ya**, receive). **Yeer an /sukwiyar/**. Yesterday I had a dream. **An yeerek /sukwiyari/ an yeerek bodiin pochi her**. Yesterday I dreamed I saw a **bodii** fruit. **Rii saka /sukwiyatawak/**. He isn't dreaming. **Ada /sukuyabawa/**. I have also had a dream. **An /yawa suku/ kapo namapa meejik wonyak?** I wonder who could interpret my dream?

sukwiya² (var. **sukuya**). 1. ceremony; ritual (*singsing*). **An /sukwiya/ ik otii tawan wocho**. I am about to go to the ceremony. – *Mi laik go long singsing nau*. 2. (mod.) year (lit. ceremony; *krismas*). Kwoma hold ceremonies roughly annually).

sukwiyaneqa (*olsem long driman*), mental image seen while awake; image like one seen in a dream (**sukwiya**, to dream + **-n**, obj.mar. + **-ega**, like)

sukwiyapa sukwiya (*lapun*), old; of many years (lit. of many ceremonies). **Mowukot rii /sukwiyapa sukwiya/ siir ma, worek komas rii har. Ri mima sii eechaba siir. Mowukot** [of Bangwis village] was very old when he died; his wife was equally old. (The expression

sukwiya sukwiya in this context would be unidiomatic.)

sukwiya saya (*kirapim singsing, singsing*), 1. commence or start a ceremony. 2. perform or hold a ceremony; dance and sing at a ceremony. **An miita /sukwiya sayawak/ an eena yawa**. You were holding a ceremony, so I came. – *Yu singsing na mi kam*, or *Yu kirapim singsing na olsem mi kam*. **No /sukwiya sayato/**. We are singing and dancing, or We are holding a ceremony. 3. sing (in a ceremonial context). **Ma nokwapa nokwapa ye /sukwiya sayato/**. A lot of men are singing in the men's house.

sukwiya saya magon (see **korobo magon**)

sukwiya saya niiwiika (*mun bilong singsing*), month or time of the year when ceremonies are performed. (Today Kwoma perform ceremonies mainly at Christmas time, to give men working at Ambunti or further afield and their families the opportunity to return home during their annual holidays to participate in the festivities.)

sukwiya sayawa nedii (*taim bilong singsing*), the occasion of a ceremony; the time when a ceremony is performed

sukwu (*sutim [long stik]*), impale (on a stick or spear); stick into (e.g. a sharpened stick into something). **No aka otii tawey otii abochi aka ruwu otiiwak, dopo mek /sukwuchiniga/ eeta ha powuwa**. When we have finished the frame of a house and start thatching it, we impale lengths of thatch on sticks and hand them up (to the men working on the roof). – *Taim mipela wokim haus pinis mipela laik pasim morota, mipela kisim stik sutim morota na salim i go antap*.

sumogweeji nebi (*gras bilong nus*), moustache; hair on upper lip

sumojii (*nus*), nose

sumojii supu (abbr. **sumo supu**; *hul bilong nus*), 1. nostril (lit. nose hole). 2. hole bored in nasal septum. (Kwoma men wear bones and other ornaments in their noses as an insignia of their status; the wives of homicides, as a sign of the status of their husbands, wear short strings of shells hung from holes in their nasal septums and ears.)

sumojii yas (*bilas bilong nus*), woman's ceremonial nose pendant. (Women whose husbands are homicides are entitled to wear short strings of shells suspended from their noses.)

sumowu (*bihainim*), follow; proceed behind (someone or something). **No ma mapo tawey, por komas /sumowutu/**. When we travel one man walks in front (on the track), another behind him. – *Man i go pas, wanpela man i save bihainim em. Miita na ya ana /sumowu ik/*. Come and follow along behind me. – *Yu kam bihainim mi*.

supu¹ (*hul*), hole; crevice (e.g. in a boulder); hollow (e.g. in a tree); burrow (e.g. of ground-dwelling animal). **An /dasiipiwa/ isagwa supu**. I have blocked the **isagwa** spider's hole.

supu² (see **supu sopus**)

supuk i (see **supuk yeyi**)

supuk yeyi (alt. **supuk i**; *go daun long hul*), go down into a hole

supurupu i (*pulim win long nus na mekim bikpela pailap*), to snore

supu sopus (abbr. **supu**; *pipia*), dirt; refuse; rubbish

suwu¹ (alt. **hik suwu**; *kukim [long paia], kukim nating [long paia]*), 1. to singe; scorch (in a fire). **Piiriiti veyi /suwutar/**. They scorched the canoe belonging to the two of them (Kooyers 1974:15). (Like neighbouring river peoples Kwoma singe the outer side of a

new canoe's hull before launching it to help prevent the wood from rotting.) 2. to heat (in a fire, e.g. a smooth river stone used to cauterise the fleshy side of an animal's pelt; *hatim [long paia]*). 3. bake; roast (i.e. to cook food directly in a fire unmediated by a container; alt. **hik uwu**). **Diita yopo anapa komas /suwuk/**. I will roast this banana later. 4. incinerate; burn. **Kata pepa na /hik suwu/!** Burn that paper in the fire. **akama /suwuk/ ik; /suwuk/ kata man pik** to set off to burn down a village; to set off to burn (a village) and kill its inhabitants.

suwu² (alt. **now suwu**; *penim, makim, putim mak, wokim*), to paint (a design with pigments, **now**). **Now kepi /suwutu/, nayim siik now**. (He) is painting with a good red paint. – *Em penim gutpela pen long retpela pen. An bi /suwutu/*. I am painting a bark. – *Mi wokim pangal. 'Bwimey /now suwutu/?' 'Apojin /suwutu/.'* 'What design is that?' (or 'What is being painted?') 'That is an **apojin** bird.' – *'Wanem kain mak em i wokim?'* 'Em i wokim **apojin**.' **Meyibor riita /suwur/ bi**. The bark was painted by (the man named) **Meyibor**, or **Meyibor** painted the bark. **An /now/ saka /suwu/ hechawak. An otii hikishato. An otii somoyeto**. I don't know how to paint. I do it unskilfully. I do it ignorantly. – *Mi no save long wokim piksa. Mi longlong long wokim. Mi longlong long wokim*.

suwu³ (*pipia*), debris or flotsam floating down a river (e.g. after heavy rains; see also **suwu he bodii he**). **An mashi Avatip akamak tarek an her me por /suwuka/ eecha gay yatar pak gay yatar. Worek ma hechi ir, i hechi wochiniga rii hichapwa sakiyachiniga rii akamak heechi yar**. Once when I was staying at Avatip village I saw a tree trunk together with a large amount of debris drifting down the river. A man

(from the village) saw it, went out (in a canoe) and chopped up some of its timber for firewood and then returned to his village.

suwubiir (see **keyi suwubiir**)

suwu he bodii he (*kain kain pipia nogut*), mass of debris floating down a river (e.g. after heavy rains)

suwur (see **keyi suwubiir**)

T

ta¹, 1. be; exist (*stap*; Kooyers 1974:13).

Rii diika /takasakech/. He is not here. – *Em i no i stap*. **An him kata akamak /tawa/**. I have tobacco back at the house.

Diita yopo siitak /tawa/? Where are the bananas? **Ada her poyi /tawaga tawa/ boboy**. I saw something that looked like a pig. – *Mi lukim wanpela samting em i luk olsem pik*. 2. stay (*stap*). ‘**Mii ichu?**’

‘**Yaho, an /tawa/.**’ ‘Are you going?’ ‘**No, I’m staying.**’ – ‘*Yu go nau?*’ ‘**No gat, mi stap.**’ **Miita na notaka eecha /ta/**. You must stay with us. – *Yu mas stap wantaim mipela*. ‘**Mii niyega siitak ichar?**’

‘**Yaho, an akamak /tawa/.**’ ‘Where did you go this morning?’ ‘Nowhere; I stayed at the house.’ – ‘*Long moning taim yu go we?*’ ‘**No gat, mi stap long haus.**’ 3. live; reside (*stap*).

Mii diika /takasakech/. You can’t live here. – *Yu no inap stap long hia*. 4. have (*stap, gat*). ‘**Mii him /tawa/?**’ ‘**An him biish.**’ ‘Do you have any tobacco?’ ‘I am out of tobacco.’ – ‘*Yu gat tabak?*’

‘**Mi no gat tabak.**’ **Ma por rii mima upurus /tar/**. One man had two wives. – *Wanpela man em i gat tupela meri*.

ta² (*sapim*), carve (Kooyers 1974:18); shape wood; make (out of wood by shaping it with a cutting implement).

Veyi hisaw mayaka gworo eena /tato/. (They) are making a very large, long canoe. **Eeta harapa /tatar/ me**. It was a large tree that was carved (into a canoe)

(Kooyers 1974:43). **An veyi /tak/ ichu**. I am going off to make a canoe.

ta³ (*banisim*), to dam (a stream); dam up; build a dam wall. **Uku na /ta/ siitiichi!** Dam up the stream! – *Blokim wara na i stap!*

ta⁴ (alt. **chi¹³**; *pasim*), to thatch (a house, using sago palm branches split in two down the centre of the midrib). **Yokwa riin chi i i i riin /ta/ pakachiniga wochiniga yepa riin chiwa**. (They) thatched up one side (of the roof) and after completing it thatched the other side.

ta⁵, an emphatic (lit. be; Kooyers 1974:74; 1975:11). Kooyers (1974:44) states that the when the copula, **ta**, is used as an emphatic it is used without inflection or sentence markers.) **Mii na ana sumowu /ta/!** You must follow me! **Mii na riina meeji /ta/!** You listen to him! **Na meeji /ta/!** Listen! – *Yu harim i stap!* **Ayo, eeta /ta/.** Yes, that is correct. **Na yesha /ta/!** **Yesha /tanak/ miipa hekiita**. Keep looking! If you keep looking you will find (it). – *Painim! Bai yu lukim*.

ta⁶ (see **yeeripiya ta**)

-ta (suffix; **-eta** following a consonant), continuative marker denoting an ‘on-going or durative action’ (Kooyers 1975:8; see also Kooyers 1974:73-74). According to Kooyers, in word construction **-ta** always follows **-chi¹**, benefactive, and **-ba**, inclusive, but precedes (i) the various obligatory antecedent markers which indicate that another clause follows, and (ii) the obligatory sentence-final aspect and tense markers; Kooyers 1975:11; 1974:73-4. Kooyers also states that **-ta** is replaced by **-cha** when it follows **-chi¹**, benefactive, **-chi²**, completive, and **wo**, say. When it precedes **-wa**, present, the latter fuses with it to give a ‘portmanteau’ with the variants **-to**, **-tu**,

-cho, -chu, depending on the class of the morpheme it follows; Kooyers 1974:9-10; 1975:14). **An saka /meejitawak/**. I can't hear it. (In this sentence **meejiwak** would be an idiomatic alternative to **meejitawak**.) **Rii /yowutar/**. He continued to climb. **Apa an /itanak/ iyavek anapa yakiita**. I am going now and will stay, but I will come back the day after tomorrow. – *Nau mi go i stap, bai mi kam bek long hap tumora*. (In this Kwoma sentence **an** would be an idiomatic alternative to **anapa**.)

tabo (var. **tabwi**; *kisim, lukautim, litim*),

1. take or lead (e.g. a dog when hunting in the forest). 2. accompany (e.g. a person); keep company. 3. watch over; protect (e.g. a visitor by staying with them at night); supervise (e.g. a dog when travelling somewhere).

tabo chishi (*kisim wokabaut*), 1. take for a walk (e.g. a pet dog in the forest). 2. take (a person or pet animal) hunting and foraging.

tabo chishi hava (alt. **tabo hava chishi**; *kisim wokabaut na givim kaikai*), take foraging and feed (e.g. a child while foraging in the forest)

tabo i (alt. **tabo rabo**; **ye i**; *kisim i go wantaim, raun wantaim*), lead along; guide; take along (e.g. a dog when hunting). **Kata mima sii asa /tabo ichu/**. That woman is taking her dog with her (e.g. foraging in the forest). – *Dispela meri em i kisim dok i go wantaim*, or *Dispela meri em i go wantaim dok*, or *Dispela meri em i raun wantaim dok*.

tabo rabo (see **tabo i**)

tabotii waw (*ples daun, ples dip*), large hole or depression in the ground; large pit (e.g. an area excavated for a mine); valley (see also **pa baw**). **Nowi diita nowosap /tabotii waw/ nokwapa nokwapa har ta ye itu**. There are

plenty of deep valleys scattered around this region of ours. – *Long dispela graun bilong yumi i gat planti ples daun*.

tabo wa (*slip wantaim, stap wantaim, bihainim yu go wantaim*), keep a person company at night by sleeping with them (in the same house). 2. chaperone over several days (e.g. a father his betrothed daughter when she pays her fiance's family a visit and stays with them for a few days).

tabo ya (*kisim i kam*), bring (e.g. a person somewhere when they do not know the way); guide; act as a guide (e.g. for a person who does not know how to get somewhere)

tabo yi (*sindaun wantaim, bosim*), (of a village leader) supervise or watch over (a village); have informal authority over (a village). (This term refers to the practice of a man of influence in a community spending part of each day in his local ceremonial house socialising with other men for the purpose of keeping in touch with what is going on in the village and being on hand to entertain any visitors from other tribes. Today such men typically display no interest in entering provincial or national politics since this would take them away from their communities and diminish their influence in village affairs.) **An akama kaunsil ada tawa; akama ada /tabo yichu/**. I am the village councillor; I have authority over the village. – *Mi kaunsil bilong ples; ples mi bosim*.

tabwi (see **tabo**)

tadeek (see **bishika**)

tadii¹ (alt. **tiipii**; *sambai, was, sindaun na was*), lie in wait. **Asa apochoko chek otiwewy asa /tadiito/ wochi eeta i chewa**. When a dog wants to kill a chicken it lies in wait (for one) and then attacks and kills (it). – *Dok laik kilim*

kakaruk, *em i save was*, *bihain em i kilim*. 2. (of a man) squat down and wait (before leaping up to do something). 3. bide one's time (before leaping into action).

tadii² (alt. **tadii poy**, **gamu poy**; *karamapim*), 1. to cover. **Mii na /tadii/ tawa papan tagwa!** Remove the stone covering (the hole)! 2. (of female chicken) to nest; sit on nest (*slip antap long*). **Apochoko bey pii abochi wochi eeta sii /tadiiwa/**. When a chicken lays an egg she sits on it. – *Kakaruk karim kiau pinis em save slip antap long kiau*.

tadii poy (see **tadii²**)

tadii yichi (*karamapim na putim*, *karamapim*), cover over (e.g. a pot with a lid; **tadii**, to cover; **yichi**, set down); conceal by covering over (e.g. an object under an upturned pot; alt. **gamu poy**)

tagwa, 1. uncover; open (e.g. a pot by taking off its lid; *opim*). 2. lift off, raise or lift up (something covering something else; *rausim*, *litimapim*, *kirapim*, *apim*). 3. to open (a door).

tagwa seechi (*opim*), open and leave open (e.g. a door)

tak¹, to clear (e.g. a track through the forest; *katim*, *kliarim*). 2. prepare (a way or path for someone; *redim*, *wokim* [*rot*]),

tak² (*ai*), 1. opening (of container or other hollow object). 2. entrance (to a hole).

taka (*pasim*), (mod.) to dress (a wound); to bandage. (This term, like **kwan**, yaws sore, was used during the early years of European contact but has now fallen out of use; today Kwoma either use **neeki²** or its Tok Pisin counterpart, *pasim*. Traditionally Kwoma did not bandage wounds but treated them with bush medicines, such as the sap of the **kwar** tree.)

takamayama, a yawn

takamayama ha (*tait*, *laik slip*), to yawn.

An hewey mii /takamayama hato/. Na i wa! I see that you are yawning. Go to bed! – *Mi lukim yu tait, yu laik slip. Go na slip!*

takiikiisii (*pulap*), full; filled. **Maya ye yesokwakasakech. Emiyep /takiikiisiir/**. They couldn't lift up the hand-net. It was full of fish. **Aka /takiikiisiir/**. The house was full (of people).

takiimoro (*brukim tit*, *kaikaim tit*), grind or gnash teeth; clench teeth tightly together

takiivii (*kaikaim*, *holim* [*long tit*]), bite hold of; hold on to with the teeth. **Asa poko /takiiviiney/ apa /takiivii/ kiikiiriina siitiichikiita**. If a dog grabs hold of a rope with its teeth it will hang on tightly. – *Dok i kaikaim rop em bai i holim strong*.

takiiviichi wa (*kaikaim strong na hangimap i stap*), hang by the teeth (e.g. a dog hanging from a rope by its teeth)

takiivii siitii (alt. **takiivii kiikiiriina siitii**; *pasim strong long tit na i stap*), hold on to (something) with the teeth; clamp on to (something) with the teeth

tako hapa (*sol*), shoulder; top of foreleg (of quadruped)

takopo, 1. pelvic bone (innominate bone). 2. hip. 3. buttocks.

tak seechi (see **nobo tak seechi**)

tak sha (*putim ring antap* [*long bilum*]), place a large flat shell valuable (e.g. of the **sawama** type) inside the opening of a net bag over the other valuables that have been put inside it for storage (**tak**, opening, top; **sha**, to put); cover. **No akama mima ya kiitii abochi hamawak komas eeta /tak shawa/**. In our community, when a bridewealth payment has been made ready (and stored in a net bag) one final shell

valuable is laid on top of the others. – *Mipela save baim meri long ples, pe redi pinis inap nau, las wanpela bikpela ring putim antap long bilum.* (The action described in this sentence conventionally takes place when sufficient wealth has been accumulated to make a bridewealth payment and the valuables are stored in a net bag preparatory to carrying them to the wife's natal settlement where they are given to her clansmen.)

taku (see **wakan taku**)

takwa (see **hokwa takwa**)

tam¹ (*ai*), 1. stopper (of container, e.g. a bundle of grass used to plug a container to prevent the contents falling out). 2. (mod.) cap (e.g. of bottle); top (e.g. of ballpoint pen).

tam² (alt. **saba yaba**; *arere* [*bilong gaden*]), outer edge or periphery (of garden. In Kooyers et al. 1971:37 **tam** is defined as a garden 'boundary'). **now** /**tam**/ the outer area of a garden

tamase, pad; head-pad. (This term refers to the folded piece of flexible sago spathe or other material that a woman places on her head to prevent the handle of a string bag cutting into her scalp when she is carrying a heavy load.)

tapa¹ (*han*), 1. arm (including hand). 2. handprint (e.g. left in soft earth). 3. branch (e.g. of tree); lateral offshoot of vine. 4. leg of insect. 5. wing (of bird). 6. artist's personal style of painting or carving. **Mi** /**tapa**/ **eeta kepi**. Your personal style (of painting) is excellent. – *Han bilong yu gupela*. 7. handle (of implement, e.g. adze).

tapa² (*tekewe* [*skin diwai*]), cut or strip off (e.g. the soft inner bark of a tree with a stone adze). **Majii na** /**tapa**! Strip the **majii** bark off (the tree)!

tapa³ (*paitim*), beat the drum signal that indicates the death of a person (other than a homicide; see also **me apo**, **me amii**). **Me** /**tapato**/. The death signal is being played on the slit-drum.

tapa⁴ (see **chey tapa**)

tapa a (see **mima tapa a**)

tapa bajii, 1. back of hand (flesh and bony structure). 2. front foot of quadruped (e.g. pig).

tapabaka (see **tapaka**)

tapabak maji (*toktok long han*), sign language; communication in which only the hands are used (**tapa**, hand + **-ba**, only + **-k**, instr.mar.; **maji**, word)

tapa bi, fingernail (the growing section attached to the quick)

tapa biirajii (*hap han*), forearm (see also **tapa biirajii omu**)

tapa biirajii omu (abbr. **tapa biirajii**), flesh (skin and muscle) of forearm

tapa bish, fingernail (the section extending beyond the finger which is periodically trimmed)

tapabiyakiir (*hap han*), foreleg of quadruped (from shoulder to end of foot, e.g. pig, dog)

tapa bodii (abbr. **bodii**), bones of forearm (i.e. ulna and radius)

tapa bogo¹ (*poin*), the bank on the inner side of a sharp bend in a river

tapa bogo² (see **tapa tobo**²)

tapa hapa (abbr. **hapa**), upper arm; section of arm between the elbow and the shoulder

tapa hapaga (see **tapa ow**)

tapa jumu (*han*), 1. hand. 2. (song) palm of hand.

tapaka (alt. **tapabaka**; *gupela*), generous; giving. (This term is probably composed of **tapa**, hand + **-ka**,

assoc.mar.; it is used for people of both sexes and all ages who readily share food with others. Generosity is a greatly-admired moral quality in people; selfishness or meanness is despised and ridiculed.) /**Tapaka/ tawa ma eeta ma kepi**. A generous man is a good man.

tapa kapasek tawa ma (*han no gut man*), man with a withered, crippled or useless arm

tapaka tar ma (see **tapaka tawa ma**)

tapaka tar mima (see **tapaka tawa mima**)

tapaka tawa ma (alt. **tapaka tar ma**; *gutpela man, man bilong givim kaikai long narapela man na meri*), generous man; man who regularly shares food with others

tapaka tawa mima (alt. **tapaka tar mima**; *gutpela meri, meri bilong givim kaikai long narapela man na meri*), generous woman; a woman who regularly shares food with others

tapak ba (alt. **tapa maji ba, tapabak ba**; *tok long han*), use sign language; communicate with hands

tapak dagiir (alt. **tapak neeki**; *putim han long*), lay hand on; put hand on

tapak he neeki (see **neeki he**)

tapak heyi (*putim han i go daun*), reach down (for something)

tapak heyi ya (*putim han i go daun na kisim*), reach down and pick up (something, e.g. off the ground)

tapak howu ha (abbr. **howu ha**; *givim long han bilong en*), hand over; give over; put into another's hand. **Miita na eeji /tapak howu ha/!** Put it into my hand! **Yecha Wolo riina riiti /tapak howu har/**. They handed **Wolo** over to him.

tapak howu neeki (abbr. **howu neeki, tapak neeki, neeki**; *putim han na*

holim), reach up and take hold (of something). **Na /howu neeki/!** Reach up and hold it! – *Yu holim antap!* 2. reach out and take hold (of something); take hold; hold in hand. 3. put hand on; lay hand on (alt. **tapak dagiir**). 4. touch with the hand; touch (*tasim, holim*). **Naniyas rii siiti miyik /tapak howu neekir/**. Naniyas touched her eye. **An /tapak neekitu/**. I am touching (it).

tapak howu seechi (abbr. **howu seechi**; alt. **tapak howu ha**), hand over; place (something) in another's hand

tapak mukuchi (*soim*), point with the hand; indicate by pointing with the hand

tapa neeki (see **tapak dagiir, tapak howu neeki**)

tapak neeki i (*karim long han*), carry along in the hand

tapak otiir (*wokim long han*), made by hand; handmade; manufactured

tapak otiir boboy (*samting i bin wokim long han, hanwok*), handmade entity; manufactured object

tapak sii (*stap long han*), have (something) in the hand. **Kwoyava yari eeta mima siiti /tapak siir/**. The woman pulled (it) off and held (it) in her hand.

tapak yaya yopowu yi, 1. gather into one's arms. 2. (of mother hen) gather (chicks) under wings.

tapak yeechi (*holim na kisim*), seize and take away

tapama (*pinga*), finger

tapa maji ba (see **tapak ba**)

tapama oboroku (*paitim pinga long*), stub a finger; punch a finger end-on against something

tapama seegey (*liklik pinga*), little finger

tapa miyi, wrist

tapa neekichi woshi a (*sek han*), shake hands; greet by shaking hands

tapa noku (*saksak we man i planim*), cultivated (versus wild) sago palm. (The great bulk of the sago Kwoma use is wild, but if a clan moves to a new region where there is little sago new palms will be planted.)

tapan ye yowu (alt. **tapa ye yowu**; *apim han*), motion or gesture with the raised hand; raise the hand. **Rii riiti /tapan ye yowuchi/ anacheker**. He motioned with his hand (f or them) to be quiet.

tapa ow (alt. **tapa hapaga**; *han i gat paua*), powerful hand. (This term is used for sorcerers whose exceptional knowledge of sorcery techniques enables them to manipulate sorcery substances more effectively than others.)

tapa pika (see **hapa pika**)

tapa reekii (*brukim han*), 1. bend elbow; place arm in bent position. 2. break arm.

tapa tobo¹ (*sotpela pos*), short side posts in a men's house (on which the longitudinal side beams rest)

tapa tobo² (abbr. **tobo**; alt. **tapa bogo²**), elbow

tapa tobok neeki (alt. **tapa tobok yeechi**), take hold of someone by the elbow

tapa tobok neeki i (alt. **tapa tobok yeechi ye i**), take hold of someone by the elbow and lead them along

tapa tobok yeechi (see **tapa tobok neeki**)

tapa tobok yeechi ye i (see **tapa tobok neeki i**)

tapa tobok yeechi neeki i (abbr. **tapa tobok yeechi neeki**; *holim i go*), help along (e.g. a person who is frail); take by the elbow and help along

tapa wayiji (*sek han, stretim na kros toktok pinis*), settle an intratribal dispute by making a payment of shell valuables to the aggrieved party. 2. (mod.) settle a dispute by shaking hands.

tapa wopu (*baksait bilong han*), palm of hand

tapayepa (see **yokotapa**)

tapayepa tapayepa, subsidiary, secondary or peripheral (parts of some entity, e.g. relatively minor areas of clan land in contrast to the central or core, **nedii**, sections on which people rely for food)

tapayoko (see **yokotapa**)

tarekwoy (*tang*), tongue

tarekwoyek gwoya a (*rabim long tang*), to lick

tarekwoy par (*tang i no gutpela long toktok*), inarticulate (lit. tongue-tied). **Riiti /tarekwoy/ paretar**. He could not talk clearly. – *Em i no save tok klia*.

tarevey (*mistek, trabel*), offence; action that would provoke retaliation from others in the form of sorcery

tasii (*stat*), begin (Kooyers 1974:55). **Diita ma rii yon /tasiiri/ otii hamakasakech**. This man has not finished the work he began.

tata (*het i go daun lek i go antap*), upside down

tata heechi, 1. (of people) morally undesirable; despicable; worthless (*rabis*). **/tata heechi/ mima** a useless, lazy woman. **/tata heechi/ yikapwa** a lazy, good-for-nothing child. 2. (of people) peaceable; quiet-living; self-effacing (*gutpela*).

tata heechi ma, 1. useless man; waster; man who refuses to work; someone who exclusively consumes food produced by others (*rabis man, man i no gat tingting bilong helpim narapela man*). 2. man

who keeps to himself; man who does not speak during village moots; man who does not cause trouble in a village (e.g. by slandering others; *gutpela man*).

tata meyi (*hangimap na lukluk i go daun*), (song) hang upside down and look down (**tata**, upside down; **mey**, look down)

tavii yi (*abrusim*), bypass; avoid; go around (e.g. an obstruction on a track)

tavii yichi heechi i (abbr. **tata yichi i; abrusim**), escape; avoid capture; slip out of (someone's) hands and escape. **Ye riina poko jiken otiitari rii yenya /tavii yichi heechi ir/**. They tried to catch and bind him but he avoided them and got away. **Mii kapo boyega eena /tavii yichi ikiita/?** How do you expect to escape?

taw (*singaut*; see also **yesha taw**), call out (e.g. when a pig is sighted during a pig drive). **poyi yesha, /taw/** to drive pigs forward and shout when one is sighted

tay¹ (*sutim na i stap, paitim i go pas long, go pas long*), pierce; stick into (e.g. a spear into object). **Kamaka siik noku veyik /tayewak/ piikawa**. The cutting end of the sago implement pierced the shell of the sago palm trunk and broke.

tay², 1. set or stand upright; set in vertical (or steeply-rising) position (e.g. a ladder against the side of a house or a shield in front of one during intertribal fighting; *sanapim*). **Akatoko na yeechi /tayechi/**. Get the ladder and stand it up. 2. vertical; rise steeply (*sanap stret*; see also **wokiira**).

tay³ (*lusim*), release pressure on a bow string (so as not to fire an arrow)

tay⁴ (see **tayechi heemapaka, tay niiwiika, tay poyi, tay siitii**)

taya (var. **tala**; see **noku taya**)

tayechi heemapaka (abbr. **heemapaka, heema, tay; helpim, sapotim, witness long**), support verbally (e.g. someone in an argument); testify in favour of; give supporting evidence (see also **heemapaka**). **Mii na yaniga an /tay/**. **Diita bak otii tawa maji woshepii eena bak. Miita napa ya an /tayechi heemapaka/**. Come and support me (in the argument). What is going to be said will be false. Come and speak on my behalf. – *Yu kam na helpim mi. Dispela toktok bai mipela toktok nau em i no tru, giaman tok tasol. Yu kam na helpim mi. Ada keena mayama /tayechi heemapakato/*. I am testifying on my own behalf. **Eeji apoko rii ana eechaba /heemapakachibato/**. My father is also testifying on my behalf.

ta ye i ta (*stap nabaut*), scattered; distributed around (e.g. a set of objects around a region)

tay niiwiika (*bikpela mun*), full moon

tay poyi, pig's tusk nose ornament (e.g. of the kind used to decorate the pierced noses of certain ceremonial sculptures)

tay siitii (*sanap stret*), 1. perpendicular; vertical; be standing perpendicular. 2. steep (e.g. a track). **Diita nobo rii /tay siitiito/**. This track is very steep. – *Dispela rot i sanap stret na go daun*.

teeji (*singaut*), 1. to shout; cry out; scream; call. **Rii heechi akii ir. Worek mima inyaka kwotayerek siita /teejir/ /Teejiniga/ uwuwar**. He ran away in fear. The woman was extremely angry and shouted out. She shouted angry and shouted. 2. bellow (e.g. a wounded pig). 3. (song) to bark. (The normal prose term for a dog barking is **kii** but in songs **teeji**, shout, is often used as an equivalent.) **Asa riita /teejito/**. The dog is barking.

teeki¹, 1. to string (a bow; *taitim*). **An anaba /teekito/**. I am stringing a bow. –

Mi taitim banara. 2. tense; taut (e.g. a bow string; *taim*).

Teeki², name of one of the Kwoma totemic divisions

teekibi (*wasket*), 1. lower jaw (bone and flesh); mandible. 2. chin.

teekibi aka (alt. **kobo**), ceremonial mound up to one hundred square metres in area formerly constructed on the level dance ground, **magon**, between two ceremonial houses facing each other. (The perimeter of this raised area was planted with decorative shrubs and on ceremonial occasions a model of a men's house would be constructed in its centre, on the **magon siiga**. During ceremonies people danced on the mound as well as around it.)

teekibi giiriimi (abbr. **teekibi giirii**; alt. **teekibi sheebi giiriimi**; *sev*, *katim wasket gras*), shave; cut hair off jaw with a razor. (Traditionally razors were made of bamboo.)

teekibi poko (see **masek poko**)

teekibi pu (*tit*), teeth of lower jaw (lit. jaw teeth)

teekibi sheebi nebii (abbr. **teekibi sheebi, teekibi**; *wasket gras*), 1. beard (lit. chin hair). 2. shell and feather decoration glued on the jaw of certain ceremonial sculptures carved in the form of heads.

teenye¹ (*savolim, kisim*), gather up in hand; scoop up in hand (e.g. ashes from a hearth)

teenye² (alt. **teeji**; *singaut*), call (e.g. to someone)

teenyecharecha (alt. **teejitarecha**), to call (e.g. to someone) while passing (them) by

teenye yopowu (alt. **yeyi**; *kisim, kisim na putim*), gather up (e.g. mud) in hand and smear (e.g. on body). **Ye maji meejichi**

wochi ye hikishebo mabak /teenye yopowur/. **Ye hikishebo yeyir**. When they heard what was said they gathered up ashes and smeared them over their bodies (as an expression of grief). They rubbed ashes on themselves. – *Taim ol i harim pinis toktok ol i kisim sit bilong paia na putim long skin bilong ol. Ol i kisim sit bilong paia.*

tey (*sapim, brukim*), sharpen; put an edge on a cutting implement. (Formerly Kwoma made cutting implements, e.g. for butchering meat or shaving, by splitting sections lengthwise off certain types of bamboo; the section split off would have a razor-sharp edge. When the edge became dull the implement would be discarded and another section split off the same bamboo core.) **haba tey** to make a bamboo knife – *brukim mambu*

tiibiirii, scrape ground (e.g. with a shovel to remove weeds from around a house. Kwoma domestic houses are surrounded by areas of bare earth; when weeds grow they are not dug out but scraped off at ground level with a metal shovel; the traditional scraper used for this purpose was a length of bark cut from the trunk of a felled sago palm one end of which was sharpened to form a blade). **akama /tiibiirii/ gishagu** a shovel for cleaning up around houses

tiiki (*katim [banana]*), cut (bananas off a tree)

tiikiir (*sia*), wooden stool. **Kata /tiikiiren/ ana ha**. Give me that stool (Kooyers 1974:32).

tiim apo (see **aposhebu sapi**)

tiimii (*katim*), cut in two (e.g. wood; Kooyers et al. 1971:37). 2. cut (e.g. skin). 3. cut down (e.g. a tree). 4. cut off (e.g. a branch off a tree). 5. (mod.) to saw (Kooyers 1974:34). **Kata boboy mega tawak, Jon rii /tiimiiwa/**. The

thing being like wood, John sawed it (Kooyers 1974:34).

tiimiina (*sol*), shoulder

tiimiina hapamu (abbr. **hapamu**), shoulder joint; point of shoulder

tiimiinak neeki ya (*putim long sol na i kam*), carry (something) resting on the shoulder (e.g. a post)

tiimii poy (*sotim*), 1. shorten; reduce in length (e.g. a length of vine by cutting off a piece). 2. trim (e.g. a sheet of bark by cutting off an unwanted section at one end). 3. prune; cut back (e.g. a tree by trimming its branches).

tiimii rabo (*katim na tromoi*), cut off and discard; cut off

tiimo (*maunten*), 1. peak; top (e.g. of hill). **Non diika tawa ma kwow /tiimo/ hisaw hisaweka tawa. Een akama kwow /tiimo/ wayan tanak tanak.** We people live in a very mountainous region. My home area has very many high mountain peaks. – *Mipela man i stap long hia mipela gat bikipela bikipela maunten. Ples bilong mi i gat planti ol bikipela maunten. Yechi mashi akama /tiimok/ tar.* Their old village was on top of a mountain. 2. mound (e.g. of earth).

tiimo tam (*liklik maunten*), bump; hump (e.g. in a track). **/Tiimo tam/ tawey otii kepi siikiita.** The bumps in the road will be levelled off. – *Na olgeta liklik maunten bilong rot bai ol i mekim gut.*

tiip (alt. **noku tiip**; *pangal bilong saksak*), 1. the petiole or lower, leafless section of the stem of the sago palm branch. (Strictly, the sago palm branch is a giant leaf and the stem of the branch is the leaf stalk. The tapering stem is U-shaped in cross-section; Kwoma use the lower or widest section to make sago-processing troughs. Dry stems also provide the material on which bark

paintings are made; see also **bi¹, gaw, suku**). 2. sago-processing trough. (This implement, made from a section of the stem of a green sago palm branch, is approx. two metres long and 40 cm wide at its widest point.)

tiipii (alt. **tadii; sambai, redi**), squat down while waiting to do something (e.g. to leap up and rush into an enemy village during warfare); ready and waiting (to do something). **Ye eeta ow yesokwa abowak ye eeta biish ow /tiipiichichu/.** They were in a fighting mood and were waiting to launch the attack. – *Ol i redi pinis i stap, ol i redi tru long kros.*

tiipii apo sapi (see **aposhebu sapi**)

tiipiikeyineechi (*abras, abrasim*), to slip; slip up; lose footing; lose balance (e.g. when walking along a slippery log). **Rii howu piitierek wochi /tiipiikeyineechi/ yeyir.** He stepped on (to the branches covering the pitfall), lost his footing and fell in. 2. make mistake; make error of judgment; slip up (e.g. in making a judgment about something).

tiipiikeyineechi saka (see **tiipiikeyineechi yeyi**)

tiipiikeyineechi yeyi (alt. **tiipiikeyineechi saka**; *abras na pundaun, abras na go daun*), slip and fall; lose footing and fall; misjudge footing and fall. **An me tuku howu ichar worek eeta an /tiipiikeyineechi yeyir/.** I was walking along a log when I slipped and fell off. – *Mi wokabaut antap long diwai na mi abras na mi go daun.*

tiirii¹, 1. grow dim; grow dark (*kamap tudak, no lait*). 2. (of eyes) become dim; (of eyesight) fail (alt. **miyi tiirii; ai pas**).

tiirii² (*putim long wara*), put in water; submerge. **Heja mich tiiriikwochi wochi ukuk /tiiriichi/ wochi siimasiima an.** Pulverise cane grass

sprouts, place them in water and then suck (the water out of them). – *Kisim kru bilong pitpit na yu paitim paitim na em i bai malomaloim, orait yu putim long wara na em bai i pulim wara, na yu putim long maus.* (This sentence refers to the practice of making an absorbent material or sponge out of the pulverised tops of *pitpit* cane grass.)

tiiriikwo (*paitim paitim*), 1. pulverise (e.g. plant material with a mallet). 2. crack open; break open (e.g. a fruit that has a hard shell which must be cracked open to gain access to the edible part). 3. shatter (e.g. a clay pot). **Sii heechi tawa heebiya ii saka /tiiriikwowa/.** The bowl she left fell and broke. 4. strike; punch. **Riiti kuja sapin na /tiiriikwo/!** Punch him in the mouth!

tiiriikwo kiriba (*laulau*), Malay Apple or *laulau* tree. (The fruit of this tree has a hard outer shell which must be cracked open before the flesh can be eaten, hence the name **tiiriikwo**, crack open. See also **kiiruku kiriba**.)

tiiriimo (*matmat*), burial place; grave

tiiriimo piitii poy (*krungutim matmat*), tamp down fresh earth on a grave with the feet (at a second burial; see also **tiiriimo reekii**)

tiiriimo reekii (*brukim matmat*), (mod.) open a grave at a second burial (see also **chey diigii**). Kwoma, like many other traditionally-oriented peoples, bury their dead twice: first immediately after a person's death, and second several months or even years later when the body has decomposed; then the bones are recovered, cleaned, and reburied. Up until the 1940s Kwoma placed corpses on burial platforms in villages next to the deceased's house. Twelve months or so later when the body had decomposed the bones would be taken down, the platform dismantled, and the bones cleaned of any flesh still adhering to

them. The deceased's eldest son, or a clan equivalent, would retain some of the bones for ceremonial or other purposes, but the remainder would be buried in the earth-floor of the son's house. Of those retained, the large leg bones would be fashioned into ceremonial daggers of the kinds homicides wear hanging down their backs during ceremonies, the jawbone or mandible would be attached to a friendship net bag [see **ma kwow**] and if the deceased had been a very prominent man, especially a noted warrior, his skull would be buried beside one of the central posts when a new ceremonial house was built to give **ow**, added strength, to the structure. Today the dead are buried in village cemeteries. National law prohibits the unauthorised exhumation of corpses but Kwoma still practise secondary burial. When a body is placed in a grave, heavy planks are placed across the top of the pit to prevent any earth from touching the corpse, and the grave is covered with a light layer of earth. Several days later when decomposition has set in the corpse is uncovered and inspected for evidence of the type of sorcery that caused the person's death. For instance, if the deceased died of **siiga** sorcery where the leavings the sorcerer used consisted of eel meat left over from a meal, the deceased's body would feel slippery like that of an eel. Alternatively, if the leavings had been a piece of pork, the deceased's mouth would be full of frothy saliva like that of a pig. Once the type of sorcery has been determined the planks are put back and the grave is covered with a heavier layer of earth. A year or more later when the body is judged to have decomposed the earth and planks are removed, the bones are taken out and cleaned, and apart from those retained for ceremonial purposes, are then put back in the grave

along with the rotting planks and the grave permanently filled in; the earth is tamped down solidly with the feet. The expression **tiiriimo reekii** refers to the practice of opening a grave at a second burial so that the bones can be cleaned; **tiiriimo piitii poy** can also be used in this sense but more properly it refers to the act of tamping down the earth on a grave with the feet at the conclusion of the second burial.)

tiiriimo tawa eem (*ples matmat*), (mod.) cemetery; village burial ground

Tiliimo (var. **Tiyiimo**), name of one of the two adjacent low ridges abutting the north side of the **Naba** Lagoon (see Map) on which Washkuk village is located. (The other ridge and the section of the village located on it is named **Dowakapi**. Washkuk village was founded in the 1950s by several **Hogwama** clans following the break-up of the formerly united **Hogwama** tribal settlement during the 1930s. Before it broke up, the **Hogwama** settlement was located on a mountain-top site a kilometre or so north of Washkuk village. This was the site at which Whiting and Reed conducted fieldwork among the **Hogwama** in 1936-37. For several decades prior to the 1930s the **Hogwama** tribe as a whole was located a few kilometres further to the north on another mountain-top site close to the present location of Urambanj village; this site was named **Wabon Abudi** after two of its largest and well-known ceremonial houses, **Wabon** and **Abudi**).

Tiyiimo (see **Tiliimo**)

-to, (suffix; **-eto** following a consonant) continuous present marker (Kooyers 1974:74; see also **-ta**, **-tu**, **-chu**, **-cho**. If understood from the context this marker may be omitted). **Mii boy /otiito/?** What are you doing? – **Yu mekim wanem? Uku /neekiiriyato/**. The water is cold.

(The sentence **Uku neekiiriyia** has the same meaning.)

tobo¹, 1. bottom; base (*as*). 2. stump (of tree); base (of plant; *as*). **me /tobo/** a tree stump. 3. (fig.) sole surviving ritually-knowledgeable male member of a clan (e.g. a clan that has been depopulated through warfare). **wachii /tobo/** the sole surviving ritually-knowledgeable man of a clan that has the breadfruit tree as one of its totems (lit. breadfruit tree stump; **wachii**, breadfruit tree; **tobo**, stump). 4. (song) lowland; low-lying country (*daunbilo, ples stret*) **/tobo/ poyi** a pig from low-lying country, or a lowland pig.

tobo² (*no gat sap*), 1. blunt; dull (e.g. a stone adze blade). 2. flat-ended or square-ended (e.g. the blade of a sago pounder, in contrast to the sharp-edged blade of an adze).

tobo³ (*sol, solda*), 1. shoulder. 2. elbow (alt. **tapa tobo**²).

tobo⁴, 1. short (e.g. piece of rope; *sotpela*). 2. shallow (e.g. trench; *liklik*). 3. small part; small portion (*liklik hap*).

tobo⁵ (alt. **abo**²; *rot, pasin, we*), 1. social convention; custom; customary practice. 2. usual way of acting; way of doing (something).

tobo⁶, 1. quality; condition (of something). **Dii riita nowosap tawa /tobon/ eena hecho**. He is examining the quality of the soil. – *Em i lukluk traim long graun. No now otiik otiwey no /tobon/ hecho wochi komas now otiito*. When we are about to make a garden we first test the quality (of the soil) and then make the garden. – *Mipela laik wokim gaden mipela mas lukluk pastaim na bihain wokim gaden. /Tobo/ otii hecho; kapo apa kepi siikiita*. Test it; will it be all right? – *Traim tasol; bai i gutpela?* (This statement might be made with reference to a faulty outboard motor that

someone has attempted to repair.) 2. depth (of a stream). **Uku /tobo/ chey he; kapo waw tawa? Chey he hipuney na heechi.** Test the depth of the water; is it deep (enough)? If you test it and it's not suitable, leave it. – *Traim makim wara, wara em i dip? Sapos i no dip, lusim.* (This statement might be made to a woman who is wondering whether a section of stream is deep enough for fishing by wading with a hand-net.) **/Tobon/ yeyi hipuwa.** (It's) too deep. – *Bikpela tumas, wara.*

tobo⁷ (see **hi tobo; kwow tobo**)

tobo kada (*sotpela*), 1. short in length. 2. small; small in stature (e.g. a person; **tobo**, short; **kada**, size; see also **otii tobo sii**). **Rii /tobo kada/ tar.** He was short.

tobok i (*hangimap long solda*), carry (something) slung from the shoulder. **Ma kata kwow /tobok ichu/.** The man is walking along with a net bag slung from his shoulder.

tobo me yii (*katim bikpela bus*), clear an area of mature forest (e.g. for a house site). **Abudi stesin /tobo me yiiir/ an yar hat.** I helped clear the site of Ambunti patrol post and (subsequently) received a village official's hat. **aka /tobo me yii/** to clear a house site in the forest

tobo otii he (*traim*), test or try out the condition or quality (of something)

tobwoy (see **pa tobwoy**)

toko¹ (*baim*), 1. acquire in exchange for shell valuables (e.g. a wife at a bridewealth payment). 2. (mod.) buy; purchase; pay for (with cash, e.g. goods in a store). **Ii boboy kepi nota boboy gaba yenya hanak komas nopa akar boboy eeka /tokokiita/.** We sell good things to the ghosts (i.e. Europeans) and later we buy other things (with the money they give us). **Eeta kapasek rii**

/tokor/. He shouldn't have bought (it). **Abudi ma ye yechi nowosapen gavman /tokor/.** The government bought the land belonging to the Ambunti people. (Kooyers 1974:37 translates this Kwoma sentence misleadingly as, The Ambunti people sold their land to the government.)

toko² (*paitim*), play, beat or sound (e.g. a slit-drum by striking it with a wooden beater). **Korobo me /tokoto/.** The drums are sounding in the men's house. **me /toko/** to play a slit-drum – *paitim garamut*

Tokogwiyisheebi (var. **Tokogwilisheebi**; = Tongwinjamb; Laycock 1973:119. Note: the Kooyers spell this name **Tagwajebi**), name of (i) one of the four Kwoma tribes in the Washkuk Hills and (ii) the village the members of this tribe occupy (see Map)

toko ye i (*baim nabaut*), acquire from various sources in exchange for shell valuables; purchase or buy here and there

tosii (*danis, samsam*), 1. to dance (*singsing na samsam, amamas*; see also **hokwa tosii**). 2. prance back and forth (e.g. as an expression of anger at what someone is saying during a village moot). 3. move rhythmically (e.g. one's toes in time with music). **Sasakwi yatii nuku /tosiiwa/.** **Sasakwi**'s toes danced, or **Sasakwi** tapped his toes. (This is a line from a **Nokwi** ceremony song; it refers humorously to a man named **Sasakwi** who tapped his toes with delight when he heard that one of his clansmen had killed a large wild boar, knowing that he would receive some of the pork.)

tosii ya (*samsam i kam*), dance towards something (**tosii**, dance; **ya**, come)

towu (*antap*), 1. ridgepole. **korobo /towu/** the ridgepole of a ceremonial

house. 2. ridge (of mountain; *kil*). 3. upper (versus lower, e.g. a mountain path). **Kanogopan ow /towuk/ yatawa**. The enemy warrior **Kanogopan** is approaching along the upper track. **No /towu/ nobok howu ichu**. We are travelling along the upper track. – *Mipela go long rot antap long maunten*. 4. (song) highly visible; public.

towuchi (*abrusim, klia*), sidestep; move (oneself) aside; get out of way (of something); step around. **No ichawey ma nobok hewey no /towuchi/ har ichu**. When we were out walking and encountered people on the track we stepped aside and went around them. – *Taim mipela wokabaut mipela lukim man long rot mipela save abrusim na i go*. (In this sentence **towuchichu** would be an idiomatic alternative to **towuchi har ichu**.)

towu nobo (*rot i stap antap long maunten*), ridge-top track; track running along the top of a mountain ridge

-tu, (suffix; **-etu** following a consonant) continuous present marker. (If understood from the context this marker may be omitted; Kooyers 1974:10; 1975:14.) **An saka abosuchi tawak. An /hikitu/**. I haven't forgotten. I'm still thinking (about it). **Mii harapa hikisha /weyetu/**. You are very stupid. – *Yu longlong tru*.

tuku¹, 1. bridge; log bridge (e.g. placed over a stream; *bris*). 2. raised object on which a person or animal sits or walks (e.g. a fallen tree trunk, or an upturned canoe; *bris*). 3. (song) base (e.g. of tree; *as*).

tuku² (*mekim [paia]*), 1. ignite; to light (fire); make fire (Kooyers 1974:10). **Mii na hi /tuku/!** You light the fire! **An ti ak. Hi /tuku/!** I want to drink tea. Light the fire! **An hik /tukutu/**. I am lighting a fire. 2. stoke (a fire). 3. burn (in fire). **Iyi siin pokotiichi ye i hik /tukukiita/**.

Tomorrow after it (the grass) is cut it will be taken and burnt in the fire.

tuku³ (*sindaun*), 1. (of bird) perch; roost. 2. (song) sit with legs drawn up and the arms placed around them.

tuku⁴ (*planim*), to plant (certain crops, e.g. sugar cane or the type of shrub with edible leaves termed **bonyi**)

tuku⁵ (*putim i go daun*), put under water; submerge (e.g. a hand-net when fishing in a stream). **Maya /tukuchi/ hapakawa**. After putting the nets underwater (they) kicked with (their) feet.

tumu (see **noku tumu**)

U

uhadii (*tulait*), dawn (Kooyers 1974:28); daybreak; first light of day. (At Tongwinjamb village this word is abbreviated to **hadii**.) **Iyik /uhadiinak/ ikiita**. (I) will go tomorrow at dawn. **Apak /uhadiinak/ ik**. I intend to go this morning at dawn.

uhadii nedii (*moning taim klos tu long tulait*), dawn; the time when day breaks. **/Uhadii nedii/ yecha uwar**. They cried out at dawn (Kooyers 1974:28).

uku (*wara*; see also **ukwi**). 1. water; drinkable fluid. **/Uku/ an kaw gwtiichi!** Pour me some water! – *Givim hap wara long mi!* 2. watery sap of tree (e.g. following heavy rains when the sap is diluted).

uku a (abbr. **a**; *kaikai wara; dring, dring wara*), drink water; drink (**uku**, water; **a**, ingest). **Mii /uku ak/?** Are you thirsty?, or Do you want a drink?

uku a ha (*dring wara na dai*), drown (lit. ingest water and die)

uku a heebiya (*kap, samting bilong dring, kap bilong dring*), drinking cup (traditionally made from a half-coconut

shell). **Amaruka miiti /uku a heebiyak/ yeyinyey mii yeechi rabokiita.** If a fly falls into your cup you will take it out.

uku aken hiki (*laik dring*), thirsty; want to drink water

uku a tawa boboy (*saming bilong dring*), container used for drinking (e.g. half-coconut shell or cup)

ukuba (*plaua bilong wara, watalili*), waterlily

ukubaka (*sup, wara tasol*), watery mixture; soup (**uku**, water + **-ba**, only + **-ka**, assoc.mar.). **Kow uwuwak komas daragwosa yeechi neeki monyawa wowak eeta /ukubaka/ sowa.** When the yams are cooked you take a pair of bamboo tongs and mash them (in the pot) to produce a soup. – *Taim mami i kuk pinis orait bihain yu mas kisim pok na tanim tanim em bai i kamap sup tasol.*

ukuboro (*si, wara si*), wave (on river or lagoon). **Harapa /ukuboro/ sokwatari eeta kapasek an inyey.** (The river) has become so choppy it would be unwise for me to proceed (in the canoe).

uku dabu (alt. **uku kapa kiya, uku gamu, uku rumu; wara i karamapim**), to flood; inundate with water (e.g. when a river overflows its banks and floods a village); submerge

uku dagiir hawa (*subim i go daun long wara*), push under water; submerge (something). **Rii riina /uku dagiir hawar/.** He pushed him under water. – *Em i daunim em i go daun long wara.* **An asan /uku dagiir hawachi/ worek eeta har.** I pushed the dog under water and it died.

uku gamu (see **uku dabu**)

ukuhopo (*malio*), eel

ukuka (*gat wara*), 1. moist; wet. 2. contain water; hold water; contain fluid (e.g. a cup with coffee in it).

uku kapa kiya (see **uku dabu**)

uku kiipa¹ (*drai wara*), water level drops (e.g. in a river or lagoon during the dry season)

uku kiipa² (see **uku kiipa nedii**)

uku kiipa nedii (abbr. **uku kiipa; taim bilong drai wara**), dry season; time of the year when the water levels in rivers and lagoons drop (**uku**, water; **kiipa**, go out; **nedii**, time; Kooyers 1974:29). **/Uku kiipana nedii/ ada kapo miiti akaman hekiita.** I will probably see your village during the dry season.

uku kiya (see **ukwi kiya**)

uku majii (*mangas*), one of several types of **majii** tree the bark of which is used for making twine for such objects as fishing lines and net bags (see also **majii**)

ukumiiiga (alt. **ukuboro; si**), wake (of canoe or boat)

uku mu (*as bilong ren*), (song) rain clouds; source of rain

uku niy¹ (var. **uku nil; hai wara, bikpela tait**), water floods (during the flood or highwater season)

uku niy² (see **uku niy nedii**)

uku niy nedii (abbr. **uku niy; alt. uku niy sii nedii; taim bilong hai wara**), wet season; flood or highwater season; time of the year when rivers and lagoons are in flood. (In the Sepik the wet season runs from approximately November to April; it is at its height during January and February.) **/Uku niy sii nedii/ akama gayetu.** During the flood season one comes ashore at the village (Kooyers and Kooyers 1964b:2).

uku niy nobo (*rot bilong hai wara, taim bilong hai wara*), 1. wet season track;

track used during the wet season (when other tracks are flooded). 2. waterway or canal used by canoes during the wet season (but dries out and becomes unusable during the dry season).

uku niy sii nedii (see **uku niy nedii**)

uku nobo (see **uku nobo pa sowa**)

uku nobo pa sowa (abbr. **uku nobo**; alt. **uku nobo wayi yatawa eem**; *rot bilong ren, ples we ren i save kirap*), direction from which rain usually derives; section of the horizon on which rain clouds typically first appear; source of rain

uku pa (*singautim, go tokim olgeta, toktok nabaut, movim tok*), (fig.) send out a general call (e.g. to members of other tribes to come and assist with some large-scale activity such as roofing a new ceremonial house). **Kwashikiipiika Rayikusow, Bosijjir Gayanuku /uku pawa/. /Uku pachiniga/ eeta ye yawa.** (He) put out a general call to the **Kwashikiipiika Rayikusow** and **Bosijjir Gayanuku** tribes. Having put out a call, they came.

uku piika hokwa (alt. **uku sokwa hokwa**; *singsing i bruk*), choral songs that men perform at the tops of their voices at the beginning of a ceremony

ukuree (*swim*), to swim. **Rii /ukureeto/.** He is swimming.

uku reekii sii (*taim bilong wara i drai*), 1. water levels begin to drop (in rivers and lagoons at the beginning of the dry season). 2. dry season begins (marked by a lowering of water levels in rivers and lagoons).

uku reekiichi ya (*wara i bruk na raun*), water bursts through (e.g. an obstruction in a stream) and flows freely

uku rumu (alt. **uku gamu, uku dabu, uku kapa kiya**; *wara i karamapim*), to flood; inundate with water; submerge under water

ukushe i (see **ukwashe i**)

uku siik (see **ukwa siik**)

uku siivii (see **siivii**)

uku siivii ama yaba (*mambu bilong pulimapim wara*), length of large-diameter bamboo used as a water container. (Kwoma traditionally used lengths of large-diameter bamboo to carry and store water. Now they use metal drums and plastic bottles.)

uku siivii eem (*ples bilong kisim wara*), waterhole; place for obtaining water (for cooking, drinking etc. Kwoma obtain water for domestic consumption from streams and wells. Formerly all hilltop settlements were located at sites where there were permanent wells. The wells saved people from having to haul water up the steep sides of the hills and ensured that if a settlement came under siege from an enemy tribe during warfare the people would not be cut off from their water sources.)

uku siivii heebiya (*kap bilong pulimapim wara*), bowl (usually a half-coconut shell) used for dipping up water. **Miita /uku siivii heebiya/ yakasakech.** You have not brought a water bowl.

uku siivii wakebi (*hul wara, hul bilong pulimapim wara*), (a) well; waterhole (e.g. dug in the ground down to the water-table)

uku siivii woyi (*wara i daunim*), fill with water; swamp (e.g. a canoe). **Sowa yarek veyi /uku siivii woyir/.** When the wind blew the canoe was filled with water.

uku sobo (*wara nating*), 1. plain water; pure water. 2. cold water (*kolpela wara*; see also **siiga poyok**).

uku sogwiya (*spet bilong wara*), foam on river (or other body of water)

uku sokwa (alt. **uku ya**; *wara i kamap*), 1. water level rises (e.g. in a river after

heavy rains). 2. (fig.) massed group of men surges forward. (On particular ceremonial occasions male participants such as visitors from other tribes gather on the edge of the clearing in which a ceremonial house stands then surge forward in a body singing and dancing.)

uku sokwa hokwa (see **uku piika hokwa**)

uku tobo chey he (abbr. **uku chey he**; *makim traim long wara*), test the depth of water (e.g. in a stream with a stick)

uku veereveer (*liklik si*), small waves (e.g. caused by a light breeze blowing across a lagoon); ripples (on water)

uku woja, 1. waves (on river or lagoon; *si*). 2. decorative zigzag band on clay pots and other artefacts (lit. water wave; see also Kaufmann 1980a:33).

uku woja gwoyi (*bikpela si i kamap, wara i bol*), water becomes turbulent or rough. (This term refers to the way in which strong winds blowing across a large lake or down a long straight section of the Sepik can suddenly cause the water to become very choppy. In large lakes strong winds can also force large volumes of water into previously shallow areas and endanger the lives of people wading in the lake. During the dry season when the water level in lakes drop Kwoma men and women wade a kilometre or more out into the shallow waters with spears and nets in search of fish and other aquatic animals. But they keep a sharp lookout for strong winds lest the water level suddenly rise and drown them. Kwoma cannot swim and many people in the past are said to have lost their lives by becoming trapped in lagoons while fishing.) /**Uku woja gwoyitu**/. The water is becoming choppy.

uku ya¹ (var. **ukwi ya**; alt. **uku ya poy, ukwi ya poy**; *waswas*), wash (oneself); bathe

uku ya² (alt. **uku sokwa**; *wara i kam antap*), water level rises (e.g. in a river after heavy rains); water wells up

uku ya poy (see **uku ya¹**)

uku ya sey (var. **ukwi ya sey**; *ples bilong waswas*), bathing spot (on a river or stream); a place (on a river) where the members of a village congregate to bathe

uku yeechi (var. **ukwi yeechi**; alt. **uku yeetii**; *wasim, klinim*), wash (something); pour water over (e.g. a child while washing it, or a sick person to help them regain their health); to clean

uku yeetii (var. **ukwi yeetii**; alt. **uku yeetii poy, ukwi yeetii poy**; *wasim, klinim*), 1. clean (something) with water; wash (something); asperse with water. (Note: **uku yeetii** and **uku yeetii poy** also have obscene connotations and today many younger Kwoma refuse to use these terms, preferring synonyms such as **uku yeechi**.) **Rii riiti yatiin /uku yeetiichir/**. He washed his feet. **Wagiishichichu. Na /ukwi yeetii poy/!** It's filthy. Clean it! – *Planti doti. Mas wasim!* (In this sentence **ukwi ya poy** would be an idiomatic alternative to **ukwi yeetii poy**.) 2. shower water on; pour water on. **Uku an kaw heebiyak siiviichi yaya masek een /uku yeetii poy/**. Put some water in a coconut shell then bring it over and pour it over my head. **Wayi vawa now een wayi vaniga /uku yeetiwa/**. The (heavy) rain has soaked my garden. – *Ren i kam daun na wasim gaden bilong mi pinis*. 3. (mod.) baptise. **Ada miita ukuk /uku yeechi/ tawak ii eeta mukuchichu mii miiti inyaka dareboyer**. I baptise you to demonstrate that you have changed your whole way of thinking.

uku yeetii poy (see **uku yeetii**)

uku yi saka (see **ukwi yi saka**)

ukwashe i (var. **ukushe i**; *kus*), to cough.
An /**ukwashe itu**/. I am coughing.

ukwa siik (var. **uku siik**; *kus*), thick mucus or phlegm coughed up (especially by people with chest problems)

ukwi (*tait*), 1. river current. (**Ukwi** is a variant pronunciation of **uku**, water, but is the preferred form of the word in many contexts.) /**Ukwi/ harapa ichawa pa**. A very fast-flowing river, or A river with a very strong current. 2. waterfall.

ukwi durii (*pairap bilong wara*), 1. waterfall roars. 2. roar or sound of waterfall.

ukwi i (alt. **ukwi ya**; *wara i tait, tait i spit moa*), water flows swiftly (e.g. along a river; see also **ukwi yi i**). **Wayi vato wayi vaniga /ukwi ichu/**. It has been raining heavily and water is flowing (all over the ground). – *Ren nau na olgeta hap i wara tasol*. **Hisaw wayi vawa nobo /ukwi iwa/**. There was very heavy rain and water was pouring down the (mountain) track. /**Ukwi/ harapa /ichawa/ pa**. A very fast-flowing river. – *Tait i spit moa*.

ukwi ichawa pa (see **ukwi ichu**; *wanpela wara we wara em i raun, wara save tait*), swiftly-flowing stream or river; stream with a very strong current; torrent

ukwi ichu (alt. **ukuboro**; *si*), ripples on river or lake; waves

ukwi kapa kiya (see **ukwi kiya**)

ukwi kiya (var. **uku kiya**; alt. **ukwi kapa kiya, uku dabu**; *bikpela wara kirap, wara i tait nogut tru, wara i kamap nabaut, tait i kam*), 1. river or stream rises (after heavy rains) and flows in a torrent; river floods. 2. water pours down (e.g. a mountain side).

ukwi kiya sor (var. **uku kiya sor**; see **kiya sor**)

ukwi saka (see **ukwi yi saka**)

ukwi ya (see **uku ya**¹)

ukwi yak yaya (*tait i karim i kam*), current carries (something) downriver; to be carried downstream by a river's current

ukwi ya sey (see **uku ya sey**)

ukwi yi (see **ukwi yi i**)

ukwi yi i (var. **uku yi i**; abbr. **ukwi yi, ukwi i**; alt. **ukwi yi ye i**), 1. river current carries (something) along; be carried along by river current (*wara karim i go, drip long wara*). **Me kwopa /ukwi yi ye ichu/**. The rotting log is being carried down the river. – *Sting diwai em i drip long wara, or Sting diwai tait i kisim i go*. 2. river floods; river overflows banks (*tait bilong wara i kamap*).

ukwi yi saka (abbr. **ukwi saka**; var. **uku yi saka**; *wara i kalap i kam daun, tait i kapsait, wara i tait*), water cascades down (e.g. a mountain side following heavy rains). /**Ukwi sakato/**. The water is pouring down (the mountain side).

ukwi yi ye i (see **ukwi yi i**)

upurus, 1. two (*tupela*; Kooyers 1974:11). **Mima /upurus/ piir yo otiito**. Two women are working. **Kata /upurus/ aka ii Tuwudimi riiti**. Those two houses are **Tuwudimi**'s. 2. second (in order; *namba tu*).

upurus piiriichar (*tupela o tripela*), two or three

upurus por (*wanpela o tupela*), one or two. **Miita inyak mii ii na ma /upurus por/ yeechi eeche i**. When you go take one or two men with you.

upurus upurus (*tupela tupela*), in pairs; in twos

upurus upurus hiki (abbr. **upurus hiki**), (of two or more parties) divided in opinion

uwa (*singaut*), call out (Kooyers 1974:10); cry out (Kooyers 1974:28); shout. **Na /uwa/!** Call out! **Ma /uwato/.** A man is calling out. **Riina na /uwa/ wonyak sa ya.** Call to him to come. **Rii harapa /uwar/.** He shouted at the top of his voice.

uwar aya (*singaut*), loud voice. **Ada Kwoma majik /uwar ayan/ meejir.** I heard a voice speaking very loudly in Kwoma.

uwa chishi (*wokabaut na singaut*), walk along calling out or shouting (e.g. to someone)

uwa wo (*singaut na toktok*), shout out, or call out, something (e.g. an instruction); say something in a loud voice. **Yecha harapa aya /uwachi wocho/ eeta kapasek riita tawa.** They were shouting that he should die.

uwa yaya (*singautim i kam*), call over (a pet animal); call (an animal) to come. (This expression is used only in relation to animals; to use it with reference to a person would be highly insulting. The term for calling a person over is **wo yaya**.) **Mii na asa /uwa yaya/.** **An havak. Asa eecha hawa.** You call the dog over. I want to feed (it). The dog is hungry. – *Yu singautim dok i kam. Mi laik givim kaikai (long dok). Dok i hangri.*

uwu¹ (*lait*), (of fire) burn; be alight. **Hi /uwutu/.** The fire is alight. – *Paia i lait.*

uwu² (*kuk, kukim*), 1. to cook (by any means, e.g. by boiling or baking). **Eeta yopo sii /uwurin/ sii eeta kow poyok siir.** When it was cooked the banana had transformed into yam soup. 2. burn (in flames; *kukim [long paia]*).

uwu abo (*kuk pinis*), completely cooked (e.g. by boiling)

uwu hama seechi (*paia pinis*), completely burnt or incinerated (e.g. food accidentally left on a fire)

uwu kwopa sii sakawa (*tan na malomalo pinis*), (of food) boiled to the point of disintegration

V

va¹ (*wokim [paspas]*), to plait; to braid (e.g. a climbing loop out of split liana)

va² (see **wayi va**)

var (see **yeechi var**)

varekwo (*rausim ol pipia graun, rausim skin, klinim skin*), brush off; dust off (e.g. dirt off body)

vayoko he (*tanim na lukim*), turn around and look; turn to rear and look; look to rear. **Rii /vayoko hechi/ ri kumwoyen her.** He turned around and saw his younger brother.

veenyi (*hait*) 1. hide. **Diita boboyen otiiri saka /veenyichi/ otiirek.** The things that were done were not done in secret. 2. secretly; unobserved; unnoticed; without being seen (Kooyers 1975:12). **Rii yenya eshar /veenyichi/ heechi inyakan hikitar.** He planned to leave them unobserved.

veenyichi otii tar boboy (*samting ol i hait na wokim*), thing done in secret; secretive action

veenyichi wohe (*hait na askim*), ask secretly

veenyi tawa (*haitim*), hidden; unseen

veenyi tawa boboy (*samting bilong haitim*), something hidden

veer (see **shiyi veer**)

veereveer (alt. **sowa¹**; *win, liklik win*), breeze; light wind

ver (*laip*), living; alive

ver tar boboy (*saming i stap laip*), living thing; thing that is alive

veruk (*bros*), chest

veruk nebii (*gras bilong brus*), chest hair

veyi¹ (var. **veli**; alt. **noku veyi**; *bun [bilong saksak]*), hard outer shell or bark (of sago palm trunk)

veyi² (var. **veli**; *kanu*), canoe

veyi³ (var. **veli**; *tumbuan*), ceremonial water drum. (In the **Nowki** ceremony men play a water drum suspended by lengths of vine on the surface of water in a deep trench specially dug for the purpose at the rear of the ceremonial house in which the ritual is being performed. The drum has the appearance of a small, upturned canoe of the type women use in neighbouring Sepik villages except that the two ends have been cut off. The drum is beaten with a long pole held by men standing on a platform above the trench. The drum is identified with a powerful female spirit, and the sound of the drum the spirit's voice.)

veyi keyapo (*bilas bilong kanu*), Kwoma term for the winged 'shields' or canoe prow ornaments, and the designs painted on them, with which neighbouring peoples on the Sepik decorated their war canoes. (These 'shields' are made from sheets of sago bark, of the same kind on which Kwoma paint, attached to a liana frame; the 'shield' has a low-relief carved face on the front.)

veyi magiir (alt. **veyi tuku**; *baksait bilong kanu*), bottom (external) of canoe. **Mii na /veyi magiirek/ i yowu**. Climb up on to the bottom of the (upturned) canoe.

veyi tuku (see **veyi magiir**)

viy (alt. **kwotii³**; *sutim*), to poke (e.g. at coconuts in the top of a palm with a long pole to dislodge them)

viyisuwu (*pilim pen na singaut*), (of person or animal) groan in agony; cry out in pain

W

wa¹ (*slip*), lie (e.g. on ground); lie down. **Eeta nowosapek /wawa/ mani mii na heyi ya**. Pick up the money lying on the ground. – *Mani i pundaun i stap long graun, yu kisim*. (In this sentence **saka watawa**, fallen and lying, would be an idiomatic alternative to **wawa**, lying.) **Geyawor riiti apoko hak otii tarek, rii eena /watar/**. **Geyawor**'s father was ill and so was lying down.

wa² (*slip*), to sleep (Kooyers 1974:16, 21). **Pita riiti nareboy /wachi/ sokwar**. His friend Peter slept then got up. **Rii her ye /watar/**. He saw that they were sleeping.

wa³, 1. bear or produce (fruit, seed; *karim*). **Hami me siik kepi /wato/**. The **hami** tree bears fine fruit. 2. (of fruit) to hang (on tree, vine; *stap, hangimap*).

wa⁴ (*slip*), (of bird) sit with legs bent; perch; roost

wa⁵, go into ritual seclusion (during the **Nayi** ceremony); to perform (the **Nayi** ceremony)

wa⁶ (see **wa giiriiga, wakebi**)

-wa¹, (suffix; **-ewa** following a consonant) indicative present tense marker. (Kooyers notes that when **-wa** is preceded by the continuative marker **-ta** it fuses with it to give a 'portmanteau' with the variants **-to**, **-tu**, **-cho** and **-chu**; 1974:74; 1975:14.) **Asa /eecha hawa/**. The dog is hungry. **An redio /hewa/**. I can see the radio. **An saka aka wok yichawak**. **An geeniyik /tawa/**. I'm not sitting inside the house. I'm outside.

-wa², (suffix; **-ewa** following a consonant) past tense marker (Kooyers 1974:46, 48. According to Bangwis villagers, when **-wa** is used as a past tense marker it refers to events that occurred very recently, such as earlier the same day. Events that occurred in the more distant past, such as the previous day, are referred to by means of the past marker **-r**. Because **-wa** is both a past and present tense marker, see **-wa¹** above, Kooyers frequently glosses it as 'past/pres' [e.g. 1974:49]. **Ye yawak ye yo /otiiwa/**. They came and did some work (earlier that day). **Mii /yawa/ ceta kepi**. It is good that you have come.

wa aka (alt. **wa tawa aka, wa tar aka**), 1. house for sleeping in (*haus bilong slip, haus slip*; see also **a aka**). 2. (mod.) hotel; motel (*haus pasindia*). **I ye ya tawa ma yechi /wa tar aka/ ceta takiikiisiir**. The house in which the tourists slept was full, or The motel was full.

waba (*les*), lazy (**wa²**, sleep + **-ba**, only). **Mii /waba/ tawa ma**. You are a lazy man. – *Yu laik slip tasol*.

wachii (alt. **mowu³**; *kapiak*), breadfruit tree and fruit

wachii gwaya (see **wachii kwotii gwaya**)

wachii hama (see **hama²**)

wachii kiimiiga (alt. **wachii kiipiika**; *lip bilong kapiak*), leaf of breadfruit tree

wachii kwotii gwaya (abbr. **wachii gwaya**; alt. **wachii viy gwaya**; *mambu bilong sutim kapiak*), breadfruit pole. (This is a pole several metres long usually made from a single length of bamboo which a person standing on the ground uses to dislodge ripe breadfruit from a tree.)

wachii pi (*blut bilong kapiak*), breadfruit tree sap. (Breadfruit sap has several uses, including as a glue.)

wachiishey nokwapa (see **wariipoy nokwapa**)

wa chishi (*slip nabaut long rot*), laze around; stroll around while stopping frequently to lie down

wadey sii¹ (*bagarapim, ai raun*), cause to have a fit; cause to become unconscious; strike unconscious. **Nowi akama omu gaba ma /wadey siito/**. In our community evil spirits strike people unconscious. – *Ples bilong mipela i gat sampela spirit nogut bilong debil i save bagarapim man*.

wadey sii² (*bagarapim*), damage; vandalise. **Yikapwa akama boboy /wadey siitawey/ madiiwa yikapwa pichu**. If a child damages something in the village its parents beat it. – *Sapos pikinini i bagarapim samting bilong ples, mama papa save paitim*.

wa eem (*bet slip, ples bilong slip*), 1. sleeping place; resting place. 2. (mod.) bed. (Formerly Kwoma slept on the earth floors of houses on sheets of sago spathe, or the spathes of other palms.)

waga¹ (*kanda*), type of immensely strong forest liana. (This vine is used for dragging tree trunks out of the forest. When split into lengths it is used to bind the joints of house frames.)

waga² (alt. **owaga²**; *inap*), would; would have (Kooyers 1975:10. Note: **waga** means 'would not' when preceded by **saka**, not, or when the sentence ends with a negative marker such as **-kasakech**). **Mii napa riin wor, 'Anapa saka yakiitawak. An /waga/ yawa, an kaka ichu.**' Tell him, 'I won't be coming. I would have come, but I am going elsewhere'. – *Yu tokim em, 'Mi no inap kam. Mi inap kam, tasol mi go long hap'*. **Eecha tanan siiyega ada mashi**

/waga/ **miina wowa**. If it wasn't the case I would have told you before now. **Ada ya riina maji banan siiyega rii /waga/ kapasek boboy takasakech**. If I hadn't come and spoken to him he wouldn't have acted incorrectly. – *Sapos mi no kam tokim em em i no inap i stap long pasin nogut*.

waga³ (var. **owaga**¹; *wan kain*), similarity word (Kooyers 1975:36). **An ya /waga/ sen yakiita**. I will get back the same number of shell valuables. – *Mi bai mi kisim bek wan kain pe*.

waga kubu (*hap kanda*), length of liana (e.g. used as a cane to beat something)

wagan rabo (alt. **apo waga rabo, apo rabo; hukim long kanda, tromoi kanda**), 1. throw a **waga** vine (**waga**, type of vine + **-n**, obj.mar.; **rabo**, throw. This expression refers to the practice of throwing the end of a length of **waga** vine from one tree into another to give access to the latter when hunting young birds. If a nest containing young birds is in a tall tree with no branches close to the ground by means of which the tree could be climbed, an adjacent tree will be climbed and at an appropriate height a length of vine will be thrown over a branch in the first tree along which the hunter then climbs. If there is no tree close enough to give access to the one with the nest in it the latter will be chopped down). 2. (fig.) make a secret arrangement to do something (e.g. with members of another tribe to attack a common enemy; *putim tok i go, toktok bilong pait nau*).

wagii (see **wagiisiir**)

wa giiriiga (see **pu giiriiga wa giiriiga**)

wagiishichi (*doti*), dirty; soiled. **Nowi akama yo otiitawey maba /wagiishichichu/ wowak no otii pak iwa i ukwi ya poyewa**. When we work hard at home and get dirty we go to a

stream and wash ourselves. – *Mipela save wok long ples skin bilong mipela i doti, mipela save go long wara na waswas doti pinis*.

wagiisiir (abbr. **wagii**; *wasket*), cheek; side of face

wagiitey (*putim ia, harim*), listen. **Sii /wagiitey tawey/ sii meejikasakech**. She is listening but she doesn't understand. **Na /wagiitey tanak/ na hiki ta**. Listen and think carefully. – *Yupela harim na yu mas tingim*.

wagii yepa (*wasket*), side of face; side of jaw

wa gwsii (*limbum bilong slip*), 1. sheet of bark made from the spathe of the **gwsii** palm on which a person sits or sleeps on an earth floor. (The spathe of the **gwsii** palm was one material on which people traditionally slept on earth floors at night. Kwoma did not normally construct sleeping platforms in domestic dwellings.) 2. (mod.) sleeping mat.

wa heyi i (*slip bikpela tru, slip olgeta*), go soundly to sleep; sink or fall into a deep sleep. **Riita miyi meejiniga /wa heyi ir/**. Feeling tired he fell into a deep sleep.

-wak¹, (suffix; **-ewak** following a consonant) antecedent present tense marker (Kooyers 1975:9). **Kata yawa ma saka biish yawak. Sicha /tawak/ eena yawa**. Those men didn't come for no reason. (They) came because we two are here.

-wak², (suffix; **-ewak** following a consonant) antecedent past tense marker. (Because **-wak** can function both as a past and present antecedent tense marker [see **wak**¹ above] Kooyers occasionally glosses it 'past/pres' (1974:49). According to Bangwis informants, **-wak**², like the sentence-final **-wa**², refers to events that have just occurred; events that happened some

time ago, such as the previous day, are referred to by means of the antecedent past tense marker **-rek**, or sentence-final past marker **-r**.) **Ye /yawak/ ye yo otiiwa**. They came and did some work.

-wak³, (suffix; **-ewak** following a consonant) sentence-final negative present tense marker; normally preceded by **saka**, not (Kooyers 1974:50, 51, 74; 1975:11). '**Kwo gwoyibi ato?**' '**Yaho, no saka /atawak/. Aboboy kapasek. Ma saka /atawak/.**' 'Do you people eat earthworms?' 'No, we don't eat (them). (They are) a bad food. People don't eat (them).' – '*Yupela save kaikai gwoyibi?*' '*No, mipela i no save kaikai. Kaikai nogut hia. Man i no save kaikai.*' **An saka Inglis /meejitawak/.** I don't understand English. – *Mi no save harim tok Inglis. Sii iwa saka /yatawak/.* She has gone but not yet come back. – *Em i go pinis tasol em i no kam bek yet. An saka akar ma yechaga /tawak/.* I am not like other men. **Rii saka /iwak/.** He isn't going (Kooyers 1974:50).

-wak⁴, (suffix; **-ewak** following a consonant) sentence-final negative past tense marker; normally preceded by **saka**, not. (Neal Kooyers does not explicitly recognise this category of sentence marker in his *Washkuk grammar sketch*, but his own examples presuppose it. According to Bangwis informants this past negative marker is used for the very recent past, such as a period earlier the same day. The more distant past, such as the day previously, is referred to by means of the negative marker **-rek** preceded by **saka**.) **Mii saka ya an /hewak/.** You didn't come to see me (earlier today). **Kawka won! An saka /meejitawak/ miita wochawa maji.** Say it again! I didn't hear what you said. – *Yu tokim gen! Mi no harim yet tok we yu toktok. An saka /neeki hewak/.* I didn't touch it. **An saka /hewak/.** I didn't see it. **An saka /a**

hewak/. I didn't taste it. **Rii saka /iwak/.** He didn't go (Kooyers 1974:50).

wakan, type of ritually significant shrub with large, shiny, heart-shaped green leaves similar to those of taro plants (see also Introduction. Bangwis people report that this plant derives from the Kaunga to the east. Kaunga is an Ndu language, and among Ndu-speakers such as the latmul **wakan** is the name of a ceremony.)

wakan taku (*paitim tanget*), strike ceremoniously a bundle of **wakan** leaves against some object. (Before launching a raid against an enemy village the men in the war party would spend the preceding night in the forest close to the target village but out of earshot; there they would bolster their courage and keep themselves awake by taking it in turn to strike a bundle of **wakan** leaves against some object and ceremoniously call out the names of the men they intended to kill the following day. This rite also served to alert the ghosts of former warriors belonging to the men's tribe, or tribes, to the fact that an attack was imminent and that their assistance was required the following day. Such ghosts were believed to aid their living kinsmen during the fighting, e.g. by befuddling the enemy and preventing them from seeing or hearing the war party approach.)

wakasa (alt. **kumwoy**, **yimana**), 1. helper; assistant (*boi*, *wokboi*, *wokman*). 2. term a village leader uses for his clansmen of all ages (*lain*. The men a village leader refers to as **wakasa** are those he can reliably mobilise to undertake some large-scale activity such as building a new ceremonial house or performing a ritual.)

wakasa mima (*yangpela meri bilong ples*), collective term for the female members of a village who are in their

physical prime and who routinely undertake the heaviest work which women do, such as carrying heavy loads of garden produce in net bags. (Such women, aged between roughly eighteen and fifty-five, contrast as a category with the tribe's oldest female members, i.e. women over the age of about fifty-five, who are collectively termed **harapa mima**, big women. See also **wakasa yikapwa**.)

wakasa yikapwa (*yangpela boi bilong ples*; see also **wakasa mima**), collective term for the adult male members of a village who are in their physical prime and who carry out the bulk of the heaviest work which men normally do, e.g. house-building and clearing areas of forest for gardens. (Such men, aged between roughly eighteen and fifty-five, are normally married to the women termed **wakasa mima**, and as a category contrast with the tribe's oldest male members, i.e. men over the age of about fifty-five, whose hair is grey, or beginning to go grey, and who are collectively termed **harapa ma**, big men.)

wak chi (*planim, planim long hul*), bury in a hole (**wa**⁶, hole + **-k**, loc.mar.; **chi**, bury. Note: **wa**⁶ is an abbreviation of **wakebi**, hole, but the phrase **wakebi chi** is not idiomatic.) **Ye yaniga riiti maban yeechi ye i /wak chir/**. They came and got his body and took (it) away and buried it.

wakebi (abbr. **wa**⁶; *hul*), 1. hole in ground (dug by a person; see also **supu**). 2. pitfall (e.g. used for trapping pigs in the forest). **No poyi /wakebi/ yeyik**. We dig pitfalls for pigs, or We dig holes for pigs to fall into. – *Mipela dikim hul bilong pik bai i go daun*.

wakebi yeyi¹ (*dikim hul, mekim hul*), dig a pit; dig a hole (in the ground). **wakebi /yeyitu/** to be digging a hole

wakebi yeyi² (*go daun long hul*), go down into a hole (dug by a person); fall into hole (e.g. a pig into a pitfall)

wakiir (*hangimap*), suspend; hang (e.g. an ornament around the neck, or a net bag on the shoulder)

wakiir ya, shell-encrusted chest pendant which homicides wear as an insignia of their status. (These pendants consist of cowrie and other shells stitched to a woven string base arranged in the form of a stylised human face. Similar chest pendants are found in neighbouring river communities and Kwoma occasionally acquire these ornaments by way of trade.)

wa kwotii (*mekim hul*), dig a hole or pit (e.g. for a post; **wa**⁶, hole; **kwotii**, dig)

wa kwow (*bilum*), small net bag used for carrying personal effects (e.g. a supply of betel nut and other betel-chewing paraphernalia; see also **wukwasha a wa kwow**)

walaga (see **wayaga**)

wa maka (alt. **yi maka**), lie down with the eyes open; have eyes open while lying down

wamar (*tanim*), turn (oneself) over; roll over. **Mii na kacha wamar!** You turn over! (e.g. said to someone lying down). – *Yu tanim yu go long hapsait!*

wamar wamaya (*mekim nois*), 1. shake from side to side (e.g. the head). **masek /wamar wamaya/** to shake the head from side to side. 2. bounce or swing from side to side (e.g. a feather hair ornament on a long flexible stick when a person is dancing).

wanegey (alt. **wagiisiir**; *wasket*), cheek; side of face

waniikaya, rope of small shell discs which homicides wear across the forehead as a sign of their status. (Such a rope is approximately one centimetre

in diameter and 25 cm in length and has an ovoid segment of bailer shell at each end; the latter are worn over the temples. Pieces of string at each end enable the rope to be tied at the back of the head.)

Wan Sobo (*man bilong narapela hap*), 1. one of several Kwoma names for Kaunga (**Kawoga**) speakers (see Map). 2. stock epithet used in myths and songs for a distant, unrelated tribe. (Other stock epithets for remote peoples are **Apanaw Yakiyaman** [var. **Yakilaman**], **Keyinokor Masalaka**, **Kwashikiipiika Rayikusow** and **Bubujii Apukupu Masalaka** [= Masalaga according to Laycock 1973:105] is the name of a Kwanga-speaking village to the north of the Washkuk Hills but Kwoma, or at least the **Hogwama**, know nothing of the language or culture of this village.)

Wanyi, name of one of the Kwoma totemic divisions. (Clans belonging to each of the totemic divisions are found in most Kwoma-speaking tribes.)

wapa (*kambang*), 1. lime container (made from a gourd, length of bamboo, or other material, including nowadays screw-top plastic sauce bottles). **ama/wapa**/ a bamboo lime gourd. 2. type of large gourd used as a container (e.g. for holding powdered lime which men and women chew with betel nut and betel pepper).

wapa geenyi (*bikpela kambang*), type of large gourd used to catch small fish. (One end of the gourd is cut off to form a large opening.)

wapa ma eer (*kambang bilong haitim kok*), gourd phallocrypt. (Kwoma men do not wear phallocrypts but some other Sepik peoples of whom they have some knowledge do. See also **siiva ma eer**.)

wapoko (*kanderi meri*), term of reference (address: **wopu**) for (i) mother's brother's wife, and (ii) the wives of all other men termed 'mother's brother' (**magapa**), e.g. MBSW, MBSSW, MBSSSW

war¹ (see **warek kada**)

war² (see **hi war**)

warek (see **ka warek**)

warek kada (alt. **war kadak**; *longtaim liklik*), awhile; period of time. **Piir eeta/warek kadak/siir**. The two stayed for awhile. – *Tupela i stap longtaim liklik*.

wariipoy, 1. type of small tree that grows near streams in forests. 2. green colour in rainbow. 3. 'liver' of rainbow. (The rainbow is often identified as saliva spat out by a snake, **hopo**.)

wariipoy nokwapa (alt. **wachiishey nokwapa**), term a person uses for the living members of a patrilineal clan that gave a wife several generations earlier to one of his (or her) male forebears, e.g. a FFF, but where the affinal alliance the marriage established has come to an end. (For details of the structure of Kwoma affinal alliances see Bowden 1983a; 1983b.)

wariiwanuku (*muruk*), alternative term for cassowary (**aposhebu**)

wasahaya kwow (abbr. **wasahaya**; *basket*), 1. food basket made of plaited coconut fronds or other leaves. 2. small basket made of coconut leaves used occasionally in place of a net bag for carrying personal effects (such as betel nuts and tobacco).

was anaba (*banara bilong debil*), (mod.) early contact term for the European rifle and gun (lit. the spirit's bow; **was** is an abbreviation of **sikiyawas**, spirit; **anaba**, bow and arrow. See also **gaba anaba**)

wasanaba (*wara*), pond; small lagoon

wasegey (*nois*), noise; sound

wasegey roko (*mekim nois, nois i pairap*), make noise; make sound. /**Wasegey/ nama /rokoto/? Dii maji bato**. Who's making that noise? There's a meeting going on here. – *Husat i mekim nois? Taim bilong toktok. Kata mima siina na wochinak sa i. Siita /wasegey rokoto/*. Tell that woman to go away. She's making a noise.

washar washar (see **eshar eshar**)

Wasiikuk (= Washkuk, Waskuk; Laycock 1973:122), name of one of the three Kwoma villages in the Washkuk Hills that make up the **Hogwama** tribe (see Map and Introduction)

wasiipokii pa, medium-sized river (see also **kapakada pa, wushuwara**)

wata (alt. **nobo; mak**), way-marker; sign (actual or figurative) that marks a path or route (e.g. a sign that marks a track through the forest, or the course of a story). /**Wata/ tawa woyek eeta woyek eena bato**. (I) am following the actual course (of the story). – *Bihainim rot bilong stori, or Tok we i stap olsem hia, olsem na mi i tok. Mashi /watabak/ eebak na i*. Take the traditional route (e.g. when telling a story). – *Yu bihainim mak bilong bipo tasol*. (In this last sentence **nobobak** [**nobo**, track + **-ba**, only, + **-k**, loc.mar.] would be an idiomatic alternative to **watabak**.)

waw (*dip, daun*), deep. **Miita chey he pa /waw/ tawa**. Test the depth of the stream. – *Yu metaim traim. Wara i dip?*

wa wa ya (see also **yi yi ya**), (song) walk slowly along while pausing frequently to lie down and rest (**wa**, lie down; **ya**, come)

wawiyam (see **siip**)

way (var. **wey, woy**), intensified adjective or intensifier, e.g. very (Kooyers 1974:35). **Mii eeta wakasa kapasek**

/wey/. You are a very poor assistant. – *Yu wokboi nogut tru, or Yu no gutpela wokman. Iri eeka siirek rii /way/ kawka heechi ir*. After spending some time there he set out once again.

waya¹, 1. small; miniature (*liklik tru*). 2. (of fruit) immature; undeveloped; unripe (e.g. bananas; *no mau*). **yopo /waya/** immature bananas

waya² (see **wayan**)

wayaga (var. **walaga; tumbuna**), term of reference (and address) for: (i) all third and higher ascending generation relatives (including all persons one's father and mother refer to as **yey** or **atoko**), e.g. FFF, FFM, FFMB, MMF, MMM; (ii) (f.s.) husband's **yey** and **atoko**, e.g. HFF, HFM, HFMB. 2. clan forebear of third or higher ascending generation level. 3. chthonian ancestor of a clan. (The members of each Kwoma clan trace descent from an ancestor who emerged from one or other of several depressions or 'holes' in the ground to the north of the Washkuk Hills. These chthonian forebears are typically described as the fathers, or father's fathers, of the men who founded the different clans who are termed **yey**.) **An diita eeji /wayaga/ eeka an stat ichi yak**. I will start with my original ancestors and then come down (to me). – *Mi bai stat long tumbuna bilong mi na i kam*. (This sentence, which incorporates the Tok Pisin word *stat*, begin, was the nearest the speaker could get to the English sentence 'I will give you my [patrilineal] genealogy'.)

wayaga tar akama (alt. **wayaga yichar eem; ples bilong tumbuna**), a tribe's ancestral village; village formerly occupied by a clan's ancestors

wayaga yichar eem (see **wayaga tar akama**)

wayageya (var. **wayagela**; *kala*), the patches of colour on each side of a cassowary's neck

wayan (abbr. **waya**), intensifier, e.g. very much (Kooyers 1974:70)

wayan...[verb]-**nak tanak**, the intensifier **wayan** followed by a verb suffixed by the unfulfilled obligation marker **-nak tanak** creates an 'intensified state sentence' translatable as 'very much', 'very very' (**waya**, very much; **-nak**, fut.; **ta**, be + **-nak**, fut.; Kooyers 1974:70). Kooyers (1974:69) notes that the unfulfilled obligation marker **-nak tanak** not preceded by **wayan** has the meaning of 'should have'. /**Wayan akiinak tanak**/. He was very much afraid (Kooyers 1974:70). **Hisaw wayi /wayan vanak tanak**/. It was an extremely heavy downpour (Kooyers 1974:70). **Nowi akama nokwapa nokwapa yeekeseka tawa. Nowi akama kapasek. Yeekes /waya chechanak tanak**/. **Nowi akama waitman ye yatawey ye yeekesen akii tawa. Non diika kiyarek worek no eena save her mashi wowak no eena tawa**. There are very many mosquitoes in our area. Our region is no good. The mosquitoes bite very, very viciously. When white men come to our region they fear the mosquitoes. But we who were born here have long been accustomed to them and are not bothered by them. **Nowi akama poyi aposhebu /waya tanak tanak**/. **Boboy pochi noti akamak tawey /waya tanak tanak**/. **Ukubiir, nayikosii, ukuhopo noti akamak tawa**. There are many pigs and cassowaries in our region. There are also many other things. In our region there is the **ukubiir** snake, the **nayikosii** snake and the eel. – *Ples bilong mipela planti pik muruk pulap. Na i gat narapela sampela samting moa i tap long ples bilong mipela long wara: snek, snek poisin na malio*. (These last

two Kwoma examples derive from a text Donald Laycock recorded at Ambunti in September, 1959; for further details see under **kiika**. The English translations are by Bowden and Paul Martin of Bangwis village; the latter also provided the Tok Pisin translations.)

wayawaya (*liklik snek bilong bel, hukwom*), small intestinal worm up a 10 mm in length (e.g. found in dogs and pigs)

Wayawus (= Weiaвос; Laycock 1973:123), name of a Kwoma-speaking village to the north-west of the Washkuk Hills belonging to the Nukuma dialect group (see Map)

wayi (var. **wali**; *ren*), rain

wayiji (see **tapa wayiji**)

wayi keyi (*blekpela klaut bilong ren*), rain cloud

wayi keyi suwubiir (see **keyi suwubiir**)

wayi kuru (*klaut i pailap, ren em i pailap*), thunder rumbles (in distance). **Wayi /kurutu**/. It is thundering. – *Ren em i pailap*.

wayi nobo (alt. **wayi sokwa nobo, wayi sokwa tawa nobo**; *rot bilong ren*), route or direction across the sky that rain clouds and storms normally take. (In the Ambunti area the rain normally originates to the east or north-east.)

Wayipanayim (var. **Wayipanalim**; abbr. **Wayipanayi, Wayipanali**), 1. a men's house name owned by members of the **Teeki** totemic division. (Like most names of ceremonial houses this name derives from a myth. A myth named **Waley** describes how two culture heroes come across a village owned by ghosts in the land of the dead when they are out in the forest hunting one day. Apart from the ghosts of two old women the village is deserted, all the ghosts having returned to the land of the living, to the

two men's own village, to recover the soul of a man who has just died. While the ghosts are away the two culture heroes walk around the village and there discover a magnificent fully-decorated ceremonial house the name of which they learn is **Wayipanayim**. The men take careful note of its splendid decorations and when they return to their own village, in the land of the living, they construct an identical building and give it the same name. This myth belongs to the **Teeki** totemic division and ever since these events, Kwoma say, men belonging to this division have constructed identical ceremonial houses which they have given the same name.) 2. name of a fully-decorated ceremonial men's house that stood in the centre of Bangwis village from the late 1960s to 1993, when it was dismantled due to decay. (For photographs of this building see Bowden 1983b and 1992b.)

wayiposhebori (abbr. **wayiposhebo; renbo**), rainbow (see also **wariipoy**).

wayi sokwa (*ren i kamap*), rain clouds appear; rain approaches

wayi sokwa nobo (see **wayi nobo**)

wayi sokwa tawa eem (alt. **wayi yatawa eem**; *ples we ren i save kamap*), direction or section of the horizon from which storms normally derive

wayi va (abbr. **va; ren**), to rain (Kooyers 1974:70). /**Wayi/ nokwapa nokwapa /vaney/ nowosap apa buwuchi ikiita**. If it rains heavily the soil (in the garden) will be washed away. /**Wayi vak/ otiito**. It is about to rain.

wayi va nedii (*taim bilong ren*), rainy season; wet season; rainy period; time of rain. /**Wayi va nedii/ nobo cherebaka tawa**. During the wet season the track is muddy.

wayi vanan biish tawa eem (*ples bilong san tasol*), dry region or place; place where it does not rain very often (e.g. Port Moresby according to Kwoma)

wayiwama, type of forest vine used for making **pika**, plaited decorative arm and leg bands

wayi yatawa eem (see **wayi sokwa tawa eem**)

wayiyobo omuchey (*blakpela kapul*), type of black or dark-coloured cuscus

way machi (*blakpela waitanis*), type of large, black, ground-dwelling forest termite

wey (see **way**)

-wey, (suffix; **-ewey** following a consonant) antecedent consequential present tense marker (Kooyers 1974:73; 1975:9), e.g. if, since, because, when.

No akama now /otiitawey/ now me yii poyetu. When we make a garden we fell trees. – *Mipela wokim gaden mipela save katim daun diwai*. **No /ichawey/ asa non sumowu ichu**. When we go (somewhere) dogs follow us. – *Mipela save i go, dok i save bihainim mipela*. **Yecha /wochawey/ mii boy meejito?** Can you understand what they are saying? – *Ol tok hia yu harim o nogat?*

wiin (*kwila*), ironwood tree [probably *Instia bijuga*]. (Wood from this tree is used for making very durable objects, such as hard-wearing utensils or the posts of ceremonial houses.)

wiiny (*arima*), type of large tree with spreading branches

wiinyiwaga (*blak koki*), black cockatoo

wikiigeya (var. **wikiigela; sak**), swordfish. (This is a saltwater species that is occasionally seen in the Sepik and adjacent lagoons.)

wil (see **wiy**)

winyumay (*lait i stap long klaut*), star

wiy (var. **wil**; see **aka wiy**)

wiyar (*sikirapim*), to scratch (an itch)

wiyopu (*kambang*), type of large lime gourd

wiyopu kiya (*sindaun na kaikai buai tasol*), eat betel nut and lime energetically (where the lime is being extracted from a large gourd or other container of the type termed **wiyopu**)

wo¹ (*tok, toktok, tokim*), 1. say (Kooyers 1974:10); speak. **Na /wo/!** Speak! (*Yu tok!*, or *Yu tokim!*) **Mii an boyen /wocho/? Na /wonya/ meeji!** What are you saying about me? Say it so I can hear it! – *Yu tok wanem long mi? Yu tok na mi harim.* **Kwo keerokwor ada /wor/ heebiya uku?** Have you got rid of all the water lying in coconut shells that I spoke about? **Rii kapo secha /wocho/?** What is he saying? – *Em tok wanem?* 2. tell; order; instruct. **Ada miina /wonyak/, na otii.** Do what I tell you. – *Mi tokim, orait yu wokim.* **Riina na eecha /wo/ Pol riina na yeechi diika yaya.** Tell him to bring Paul here. 3. address (a person). 4. to call; to name. **Diita habato Naniisuwoy /wochawa/ Paveenyi.** This (man) named **Naniisuwoy** is also called **Paveenyi**. 5. (of human or animal) to call; call out. **Apochoko kawka /wor/.** The rooster crowed again. **Kata /wochawa/ aya, na meeji!** Listen to that voice calling! – *Harim dispela singaut!* 6. to mean. **Diita Kwoma maji eecha /wocho/ 'sii miitaka eecha tawa'.** This Kwoma expression means 'she is with you'.

wo² (*orait*), Kwoma use **wo¹**, say, suffixed by aspect and tense markers that agree with surrounding clauses as a conjunction between clauses and sentences in narratives. When speaking Tok Pisin Kwoma use *orait* in the same way and commonly use this Tok Pisin term to translate the different forms that **wo¹** takes, e.g. **worek, wori, wochi,**

wochiniga, wowak, wonyak, wonyey. **Na dareboy maji! /Wochiniga/ noti maji woyek na sawo /wonyak/ sa meeji!** Translate the words! When (you) have put the words accurately into our language they will understand. – *Tanim tok! I go long tok pinis, na ol bai i harim.* **Meno ma ye veyi ta ta hamachiniga /wochiniga/ ye neeki ir pak rabor. /Wochi/ eyeey yeyir /wochi/ akamak ye ir.** The Meno men finished carving the canoe, dragged it to the river and threw it in. They then all got in and took it to the village. **Ada nokwapa nokwapa majin miina wok /wonyey/ miipa kapo saka hehar eyeey meeji hamakiitawak.** I have a lot more to say to you but you probably won't understand it very well. **/Wori/ rii ikasakech.** But he didn't go.

wo³ (*insait*), in; inside. **Geyen podateba veyi /wok/ tar.** There was only one piece of sago bread in the canoe. **Piiriita yarek i harapa korobo /wok/ iyar.** When the two arrived they went inside the huge men's house. **Tuwudimi riipa yaniga aka /wok/ yikiita.** **Tuwudimi** will come and sit inside the house. **bey /wo/** the inside of an egg

wo⁴ (*kambang*), lime powder. (Men and women chew lime powder with betel nuts and betel peppers; the lime powder is made by burning small freshwater shells found in forest streams. Kwoma also import lime from neighbouring villages on the Sepik.)

woboy (alt. **woboy yabu; spia i gat huk**), barbed spear (of kind formerly used in warfare)

wo buwu (*mekim pailap long kambang*), make a grating noise with a lime spatula on the mouth of a lime gourd (or other container) when extracting lime. (Men often grate serrated lime sticks against the mouth of a lime gourd as part of the ritual of eating lime.)

wochi i (*salim*), 1. send. 2. tell to go; instruct to go. **Ada diita majin sawoken eena ana /wochirek ir/**. I was sent to pass on this information. – *Ol i salim mi long tokim dispela tok. maji /wochitawak ichawa/ ma* a messenger, or a man who takes messages – *Man we i save bringim tok.*

wochi ya (*salim i kam*), 1. send here. 2. tell to come here. **Sii nona /wochiwak yawa/**. She sent us here, or She told us to come here. – *Em i salim mipela i kam.* (Note: this Kwoma sentence can also be translated as, She sent (it) to us. The Tok Pisin equivalent is, *Em i salim i kam long mipela.*) **/wochirek yar/ maji** a message sent here – *tok we ol i salim i kam*

wochi yaya (*tokim long bringim i kam*), order to be brought. **Jeni siita /wochawak yayawa/**. Jenny ordered (it) to be brought. – *Jeni tokim ol na ol i kisim i kam.*

wodii kwasa (abbr. **wodii**; *gauwar*), type of plant (probably ginger) cultivated in villages for use in different types of magic relating to hunting, warfare and ritual

wo diima (see **ba diima**)

wodop (*hap mambu bilong tromoi spia*), bamboo spear-thrower. (Kwoma used spear-throwers only rarely; neighbouring river peoples, such as the Manambu and Iatmul, used them more widely.)

wohe (*askim, tokim*), ask; request (Kooyers 1974:10). **Ada miina maji /wohek/**. I want to ask you a question. **Mima por sii boboyen miina /wohenyey/, eena ha**. If a woman asks you for something, give it.

wohega (*tok bilas*), to insult

woheja (*gras*), generic term for grass (including the type grown around villages as lawns and the tall reeds and

cane grasses that grow along river banks). 2. grass-covered area (such as a hilly knoll of the kind found adjacent to the Sepik river.)

wohe ye i (*askim nabaut*), go around asking; ask here and there

wohigiya (*tok hariap, pusim em*), insist; urge; demand. **Peniyas mii napa iniga Jon riin /wohigiya/ heechinak rii sapa Pakowi in**. Phinehas, go and urge John to leave immediately for Pagwi. – *Peniyas yu go na tokim Jon em i mas go hariap long Pagwi.*

wohipu¹ (*askim no gat*), ask in vain (**wo**, ask + **hipu**, fail). **Riita /wohipur/**. He asked in vain

wohipu² (*bikhet, yaupas*), obstinate; headstrong; wilful; unreasonable (contrasts with **eshar**). **Ada /wohipu/ tawa makasakech**. I'm not a headstrong person. – *Mi no biket man.* 2. act in wilful or headstrong manner (*bikhet moa*). **Nowi akama ma tawa /wohiputu/; maji meejikasakech**. In our village there are men who are headstrong; (they) don't listen (to others). – *Ples bilong mipela sampela man ol i save bikhet moa; i no save harim tok.*

wohipu tawa ma (*bikhet man*), headstrong, wilful or unreasonable man

wohowu (alt. **maji wohowu**; *yu win, tok amamas, tok agri*), approve; agree; be in agreement with. **Mii eena /wohowur/**. You agreed to it. **Diita akama ma ye mi maji eeta /wohowur/**. The people of this village are in agreement with what you said. – *Man bilong dispela ples ol i amamas long toktok bilong yu.* 2. praise; express approbation; speak approvingly of; speak highly of (*amamasim em, litimapim em, putim nem i go antap*). **Ye Marak riina /wohowu tar/**. They spoke approvingly of Marak. – *Ol i litimapim nem bilong Marak. Ma diika tawey ye*

riina /maji wohowu tar/. The men here were full of praise for him. – *Man i stap hia ol i tok amamasim long en.*

woja (see **uku woja gwoy**)

wokiinya (*isi, kwalet*), 1. silence. 2. silent.

wokiinya siitii (*stap isi, stap kwalet*), remain silent; stay silent

wokiira (*liklik sap nil*), term for (i) the purlins on a men's house that run horizontally for the length of a roof over the primary rafters, **yayim**, and (ii) the secondary or subsidiary rafters on a men's house that run vertically up the side of the roof over the purlins and to which the thatch is attached. The purlins can also be referred to as **giiba wokiira** or 'horizontal **wokiira**' (**giiba**, horizontal, crosswise) and the secondary rafters as **tay wokiira** or 'vertical **wokiira**' (**tay**, vertical). The roof of a domestic dwelling has only one set of rafters, to which the thatch is directly attached.

wokiira tay (*sanapim ol liklik sap nil*), place the purlins and secondary rafters on the roof of a men's house (when constructing the building; see also **tay²**, **wokiira**)

woku (*kundu*), hand-drum; hour-glass drum

wokwoya (alt. **wosoboy**; *tok bilas*), insulting; derisive; slanderous; malignant (speech)

wokwoya hega, laugh insultingly; laugh derisively

wokwoya maji ba (*tok bilas*), talk or speak insultingly; deliver insult

wokwoya tawa ma, 1. slanderer; maligner; person who habitually speaks ill of others (*man i save tok bilas long narapela man, man bilong rabisim narapela man*). 2. slandered or maligned

person (*man we narapela man tok bilas long en*).

wok woyi (*putim insait*), 1. put inside; put in; insert. 2. gather under (e.g. the way a mother hen gathers her chicks under her wings).

woli (see **woyi¹** to **woyi⁵**)

womeyi kowu (*wet na lukluk i go daun, sindaun na lukluk i go daun*), look down (at something) while waiting (to do something)

womogu (*spun*), spoon (made of coconut shell. Kwoma say that coconut shell spoons in some way were preferable to metal ones since they never became too hot to hold)

wo pi (*putim kambang*), throw or shake powdered lime over someone to pacify them (see also **wo piita**)

wo piita (*winim kambang*), blow lime powder over someone, e.g. from a pile in the hand. (If someone attempts to seriously injure or kill someone else during an intratribal dispute bystanders might throw lime powder over the aggressor. In an emergency a man might smash open a valued lime gourd to obtain the powder to do so. The act of throwing lime ritually is meant to taboo violence; a breach of this taboo inside a ceremonial house results in the spirits associated with the building afflicting the culprit with a potentially-fatal wasting disease. Kwoma say that senior men affiliated with the building would also perform homicidal sorcery against the man in question, something they are capable of doing to any perpetrator of a serious intratribal offence. Lime powder is also sprinkled over both the donor and recipient of a friendship net bag both to symbolise, and ensure, that henceforth they will exclusively act amicably towards each other. See also **ma kwow²**.)

wopoy paka he (*askim*), to query; question; ask. **Mii boy ada miina bar maji mun eena /wopoy paka hecho/?** Are you asking about the meaning of what I said to you?

wopu¹, 1. liver (*namba wan lewa*). 2. vital organs generally (e.g. liver, heart, lungs; *lewa*). 3. one of the bodily organs identified as the seat of thought and the emotions (*bel*; see also **inyaka wopu**).

wopu² (see **tapa wopu**, **wapoko**, **yatii wopu**)

wopu aba sii (see **aba sii**)

wopu kepi sii (*gutpela tinging, tingting i orait, bel i gutpela*), be content; satisfied. **Maji eeta ba hamawa, baniga eeta tokowa, eeta /wopu kepi sowa/**. The dispute has been thoroughly discussed, a compensation payment made, and (everyone) is satisfied. – *Toktok i pinis, toktok i pinis na baim pinis, tingting i gutpela nau*.

wopun saboy (*hatim bel*), make angry; work up (emotionally); stir up (lit. agitate the liver; **wopu**, liver + **-n**, obj.mar.; **saboy**, agitate, shake). **Harapa ma ye ma mima yechi /wopun saboyer/**. The big men stirred up the people.

wopusha (*amamas, bilong kirapim bel*), happy; joyful. **/wopusha/ hokwa** a happy song – *singsing bilong kirapim bel*. (A Kwoma man used this expression when he heard some 1940s jazz being played on the radio.)

wopu yepa (see **misoma yepa**)

wopu yokwa (see **misoma yepa**)

wor (see **bagii wor**, **siigabu wor**)

worebey (alt. **tiikiir**; *sia*), stool. (Kwoma use stools principally in ceremonial houses for men to sit on. Women who attend meetings in ceremonial houses sit on sheets of bark on the earth floor.)

worek (see **wo²**)

wor mokwoy (see **mokwoy**)

woru (*pamken*), (mod.) pumpkin. (The pumpkin is an introduced plant. Kwoma report that this term is a neologism they coined earlier this century.)

wosariina (*pailapim, mekim nois*), make loud sound; make noise. **Sowa yatawey siiva kaba akak yaya rabowa wovey eeta /wosariinawa/**. When a strong wind blows and throws a dry coconut branch on to a house it makes a loud noise. – *Taim win i kam save tromoim bumbum bilong kokonas long haus save pailap*.

wosawo (alt. **maji wosawo**; *tokim, givim stori, givim oda*), 1. instruct; advise. **Nowi akama maji eecha tawa: akama yikapwa kwi na yaya yichi /wochi/ na wosawo**. Our village's tradition is this: bring your children and sit them down and instruct them. – *Pasin bilong mipela tumbuna stori olsem: yu mas lainim pikinini bilong yu, givim em stori*. 2. to order; give an instruction. **Ada riina /wosawonak/ riita otiikiita**. If I give him an instruction he will carry it out. **Akama hadiiyey yikapwa akamak harapa tawa ma maji saka meejitawak wovey yanya an yaya yichi /wosawoto/**. If the village youths take no notice of the older men, I (the village councillor) bring them together, sit them down, and instruct (them how to behave). – *Yangpela man bilong ples sapos ol i no harim tok bilong man bilong ples, orait mi save kisim na putim na givim oda long ol*.

wosawo maji ba (*skulim*), give advice; give instruction

wosawosa (*nois*), sound; noise

woshepii (*giaman*), untruthful; incorrect; erroneous; mistaken; false. **Sasa'apo rii /woshepiibaka/ tar ma, ma kapasek**. **Sasa'apo** (a mythical culture hero) was

a liar, a bad man. 2. make a factually incorrect statement (intentionally or otherwise); to lie; mislead; deceive. **Riipa bana maji kapo apa /woshepiikiita/**. What he says will probably be false.

woshepii maji (*tok giaman*), (a) lie; falsehood; factually incorrect statement

woshepii maji ba (*giaman*), speak falsely, erroneously or factually incorrectly; to lie. **Mii riina /woshepii maji banakech/**. You shouldn't lie to him.

woshepii maji batawa ma (alt. **woshepii tawa ma**; *man bilong tok giaman, giaman man*), liar; person who habitually speaks erroneously or untruthfully

woshepii otii otii he (*traim traim long trikim*), repeatedly put (someone) to the test with some ulterior motive in mind

woshepii tawa ma (see **woshepii maji batawa ma**)

woshi (*sol bilong kanaka*), salt. (Kwoma make salt by burning plant materials such as coconut husks or the midribs of dry sago palm branches.)

woshi a (*givim gude, tok gut bai*), 1. greet (e.g. a person with a salutation); say hello. **Rii yenya /woshi eechi/**. He greeted them. **Kiap riina /woshi aken/ rii eena yar**. He came to greet the patrol officer. 2. thank. **Ada miina /woshi ato/**. I thank you. 3. (of pet dog) welcome owner by licking him or her (*kis*).

wosii (*haus*), nest (of various animals, e.g. bird, wild pig). **poyi /wosii/** a pig's nest (in the forest) – *haus bilong pik*, or *haus pik*

wosii omu goriimii (*painim apus*), dig out or remove the young from the nest of a game animal (e.g. a wild pig; **wosii**, nest; **omu**, game animal; **goriimii**, dig

out, excavate). **Na ki na kwashik iniga, /wosii omu goriimiiniga/ na ya!** You two, go into the forest, dig young out the nests of bush animals and then come back! – *Yutupela i go long bus painim apus na kam bek!*

wosii patii (*wokim haus*), (of bird) make a nest

wosii pi (*wokim haus*), (of wild pig or other ground-dwelling forest animal) make nest; construct nest (e.g. out of grass, fallen branches; **wosii**, nest; **pi**, make, construct). **Poyi /wosii pichu/**. A pig is building a nest. – *Pik i wokim haus*.

wosiiriik ba (*toktok isi*), to whisper; speak in whispers

wosiirii maji (alt. **wosiirii maji bato**; *toktok isi isi*), (a) whisper; whispered words

wosoboy (alt. **wokwoya**; *tok bilas*), insulting; derisive

wosoboy maji (*tok bilas*), insult; insulting speech

wosoboy majin ba (*tok bilas*), to insult; speak insultingly. **Kata ma rii riina /wosoboy majin bato/**. That man is speaking insultingly to him.

wosowoy (*daunim, tok bilas*), disparage; belittle; dismiss contemptuously. **Boyewak miita ana /wosowoyetu/?** Why are you speaking disparagingly about me? – *Bilong wanem yu daunim mi?*

wosowu (*krosim, tok strong*; see also **wosowu kapasowu**), chastise; rebuke; reprimand. **Akama yikapwa mabiya meejinan siitiwey, apoko nokwapa /wosowutu/, woniga eeta keyato**. If a village child refuses to listen (to what it is told) its parents reprimand it, causing it (on occasion) to cry. – *Pikinini long ples i no save harim tok, papa mama save krosim, na pikinini bai i krai*.

wosowu kapasowu (*krosim nogut nogut tru*), more emphatic form of **wosowu**, e.g. chastise very severely, reprimand very aggressively

wosowu pi (*kros na pait*), chastise or reprimand aggressively and strike (the person) simultaneously

wotar maji (*tok save*), arrangement; agreement

wotar maji ba (*tok save*), come to an arrangement; agree (to do something, e.g. meet at a certain time)

wowi (*nil, nil bilong samap*), 1. small elongated pointed object with hole in one end used as needle (e.g. a flying fox wing bone). 2. (mod.) nail; sewing needle.

wowi supu (*hul bilong nil bilong samap*), (mod.) eye of needle (**wowi**, needle; **supu**, hole)

wo wohe (alt. **maji wo wohe**; *askim*), ask repeatedly; question repeatedly; question energetically. **Eeji mima ana nokwapa nokwapa boboyen /wo wohechar/**. My wife besieged me with questions about many things. – *Meri bilong mi em i askim mi long planti planti samting moa*.

woy¹ (*tru*), true; actual. **Majisawo eeji mowoy /woy/**. **Majisawo** is my actual sister. – **Majisawo em i susa tru bilong mi**. (In this sentence **siikiin** is an acceptable, though less preferable, alternative to **woy**.)

woy² (see **way**)

wo ya (*bekim tok, bekim singaut*), call out in reply; reply

woyar (*brukim*), tear (soft material, e.g. coconut bast or cloth)

woyasachiyasa he (abbr. **woyasachiyasa, woyasa he, woyasa**; *askim*), implore; beg. **Ada miina /woyasachiyasato/ miita ana pikasakech**. I beg you not to

hit me. **Ada kwona /woyasato/ kwota eeji majin meejiken eena ada kwona wocho**. I implore you people to listen to what I am saying to you.

wo yasaya (*singautim i kam*), call (to someone) to enter or approach

wo yaya (*singautim i kam*), call over (a person; see also **uwa yaya**)

woyek (var. **wolek**; abbr. **woy, wol**; *stret, tru*), 1. correct; exact; precise. **Maji /woyek/ meejichiniga sawoto**. Repeat exactly what you heard (someone else say). – *Taim ol i toktok long wanpela toktok, orait tanim na tokim ol. Een yikapwa diita apa /woyek/ hawa*. My child has just now died. – *Pikinini bilong mi nau tasol em i dai. Mashi wata /woyekebak/ na i*. Follow the exact ancestral path (e.g. when telling a story). – *Yu bihainim stret mak bilong bipo tasol*. (In this sentence **woyebak** would be an idiomatic alternative to **woyekebak**.) **maji /woyek/** the end (or conclusion) of a speech – *arere bilong tok, or tok stret*. 2. customary; traditional (e.g. way of doing something; *wan kain, stap olsem*). **No mima yatawey no eeta /woyek/ eeta nobobak iibak ichu no mima tokoto. Nowi mashi nobo eecha tawa**. When we acquire a wife we do this in the customary, traditional, way by purchasing the woman (with shell currency). This is our ancestral practice. – *Taim mipela save maritim meri, mipela save bihainim pasin bilong baim meri. Lo bilong mipela i olsem, long tumbuna yet*.

woysha (*askim*), enquire; ask about; make enquiry (**wo**, say + **yesha**, seek)

woysha ya (*kam na askim*), come and ask; come and make an enquiry (about something)

woyi¹ (var. **woli**; *ain, ston ain, ain bilong sapim diwai*), adze (with stone or iron blade)

woyi² (var. **woli**), 1. to insert (Kooyers 1974:47); put in; pack (e.g. a bag; *pulimapim*). **Nama /woyik/? Dabay, nija /woyik/**. Who will pack up (the yams)? **Dabay**, you will pack them up. (This is a line from a **Nokwi** ceremony song.) 2. (song) to swallow (e.g. a bird swallowing seeds; *daunim*).

woyi³ (var. **woli**; *sanapim, planim*), stand (post in hole); set upright (in hole). **Kwatii /woyiwa/**. The post has been stood up (in the posthole). – *Sanapim pos pinis*.

woyi⁴ (var. **woli**; *traut*), to vomit. **An /woyik/ otiito een sugu kwiyubu kwoyubutu**. I want to vomit when my stomach is badly upset. **Rii /woyitu/**. He is vomiting.

woyi⁵ (var. **woli**; see **papa woyi**)

woyima, cone-shaped wooden socket made from two sections of very hard wood that holds the stone or iron blade of an adze. (This socket is made of two pieces of wood which fit together to make a cone about 20 cm long and 5-6 cm in diameter at the base. The stone or iron blade is placed between the wider ends and the two pieces are held together with woven loops of split liana. The socket as a whole is then separately hafted with split liana to the shorter side of the roughly L-shaped adze handle; see Whiting 1970:184.)

woyi marok siipikwina otii hechawama, artist; man of great skill and knowledge in carving and painting. (Kwoma rank artists not on the basis of their skill, though all of the best artists are highly-skilled craftsmen, but on the range of their knowledge of painted and carved designs. For instance, men who repeatedly paint only a few designs on bark are not ranked as highly as those with a wider artistic repertoire, no matter how talented as artists the former might be by Western standards. The

most accomplished and highly-regarded singers similarly are the men who know the greatest number of songs rather than those a Westerner might judge to have the finest singing voice. In practice the men with the most extensive knowledge of songs have the finest singing voices, just as the men with the greatest knowledge of painted and carved designs are the most accomplished painters and sculptors. In Kwoma society only men carve wood and paint on bark.)

woyipe (*slek olgeta, i no tait*), hollow; concave (e.g. the stomach of a person who is starving; see also **bii banagu iyarewa**)

woyi pika (see **woyi shagura**)

woyi shagura (alt. **woyi pika**; *paspas*), woven binding on an adze (e.g. that which binds the socket in which the blade is held to the handle)

woyi siipikwina neeki tawa yikapwa, artist; man gifted at painting designs and carving sculptures (lit. adze- and brush-holding child)

woyi tapa (*han bilong ain*), adze handle

woyitobo¹ (*ston ain*), blunt or flat-ended adze head (e.g. made from the stump of a broken adze blade, **woyi**, or, today, a section of metal pipe; these are used for pulverising sago pith or stripping the soft inner bark off **majii** trees to make twine)

woyitobo² (alt. **woyi**¹; *ston ain*), large, heavy-duty stone adze (e.g. used for felling the largest trees or fighting during intertribal warfare)

woy tawak, warrior who follows immediately behind the leader of a war party when entering an enemy village. (The warrior who leads a war party is termed **maway muku**; if this man is killed or injured when a war party

attacks an enemy village it is the job of the **woy tawak** to step into his position.)

wu (*hul*), large hole dug in ground (e.g. of kind in which the posts of the largest buildings are stood)

wukiya (see **hukwiya**)

wukuwoku (*hait hait raun nabaut, raun nabaut, giaman nabaut*), walk here and there in a misleading or deceptive way (from the point of view of someone watching)

wukuwur (*raunim*), move in circle (around something); circle around. **Ka iniga siin i /wukuwurewa/**. (They paddled off and circled around (the area where their house had stood before being washed away by the flood). **Sii sabak /wukuwur/ ye itu**. She walked around and around the perimeter (of the pit).

wukwasha (alt. **kwasha**; *buwai*), mixture of betel nut, betel pepper and lime powder (of the kind that Kwoma men and women chew as a stimulant). **An /wukwasha ak/**. I want to chew betel and lime. – *Mi laik kaikai buwai*.

wukwasha a (*kaikai buwai*), chew betel nut and betel peppers together with lime powder

wukwasha a wa kwow (*bilum bilong kaikai buwai*), small string bag lavishly decorated with shell ornaments of the type in which homicides carry personal effects (such as betel-chewing materials)

Wurabachi (see **Wurabaji**)

Wurabaji (var. **Wurabachi**; = *Urambanj*; Laycock 1973:120), 1. name of one of the four Kwoma tribes (Kwoma dialect) in the Washkuk Hills, and the village the members of this tribe occupy (see Map). 2. name of clan at Bangwis village (founded by a man who originally belonging to the **Wurabaji**

tribe). 3. name of one of the **Hogwama** tribe's totemic divisions.

wuriba yeekees (abbr. **wuriba**; *natnat*), [*Anopheles*] mosquito (**yeekees**, mosquito)

wuriipiya (alt. **nebiigiisa**; *stik bilong tanim saksak*), pair of short sticks used in cooking sago jelly. (These sticks, about 30 cm long, are used, one held in each hand, to lift large dollops of sago jelly out of a cooking pot; the sago is twirled and pulled into a roughly cylindrical shape and then placed on a leaf in which it is wrapped.)

wurubu yarebo (*lusim, lusim pinis, paul pinis*), become lost; go astray (including an item of personal property that has been stolen). **Nowi akama mashi boboy no neekitari, tumbuna boboy, ceta heechir ceta /wurubu yarebo/ hamar. Kawebaka tawa. Kaw heechir saka tawak**. Our community's ancestral heirlooms, ancestral objects, have been dispensed with and have been irretrievably lost. Only a few remain. Those that have been dispensed with no longer exist. – *Ples bilong mipela sampela samting bilong bipo, bilong tumbuna, i no i stap nau; sampela samting i lusim pinis. Sampela tasol i stap. Sampela i lusim pinis i no i stap*.

wuriiwur (see **yadii wuriiwur nedii**)

wushara, bounce or jiggle noisily (e.g. the shell ornaments on a person's net bag when the person is dancing at a ceremony)

wushi (*kanda*), type of forest vine the mature leaves of which are used to make decorative fringes around certain objects (e.g. the edge of the roof of a men's ceremonial house)

wushuwara (*bikpela wara*), 1. major river (e.g. the Sepik). 2. major expanse of water. (In songs this term is used as the proper name for a large lagoon to the

north-east of the Washkuk Hills). 3. the name Kwoma most commonly use for the Sepik river. ('Sepik' is not an indigenous name in any of the languages in the Ambunti area. Speakers of the Maio-Yesan dialect of Mayo, at Mayo and Yesan villages, refer to the Sepik as **Nabagey**; Manambu speakers know it as **Nya'aba**, and speakers of the western dialect of Iatmul, e.g. at Brugnowi village, as **Apisak**.)

wutiikiir (*bruk*), break off; fall off (e.g. ripe fruit off a tree)

wutiikiir saka (alt. **nubu saka**; *bruk na pundaun*), fall off; break off and fall (e.g. ripe fruit off a tree)

wuwu (*solap*), swell up (e.g. an injured hand). **Een maba /wuwutu/**. My skin is bruised and swollen. – *Skin bilong mi i solap*.

wuwu wuwu, onomatopoeic term for the sound of strong wind in trees

Y

ya¹ (*ring, ring bilong kanaka, pe, pe bilong kanaka*), 1. shell decoration. 2. shell valuable; wealth object. '**Mii boy /ya/ har?**' '**An saka hatawak. Diita tawa.**' 'Have you given the shell valuables?' 'I haven't given (them). They are still here.' **/ya/ kwoweka tawa ma** a wealthy man – *man i gat planti pe long han bilong en*. (Kwoma make a variety of shell valuables out of cowrie and other shells stitched to woven bark string or other fibre bases. Formerly they obtained the shells through trade with neighbouring river peoples on the Sepik, but this source is now drying up as people downriver are increasingly using cash in place of traditional currency items in their own interclan transactions; since the early 1970s Kwoma men consequently have been periodically making trips on foot that take several

weeks to complete to the north coast to obtain the shells they require to make their traditional valuables.) 3. (mod.) money (*mani*). **Een /ya/ kapo apa kiki siikiita?** Will my money be sufficient (e.g. to pay for the coffee)? – *Mi no save dispela mani em i inap?*

ya² (*san*), sun (gramm.male)

ya³ (var. **la; kam**), 1. come. **Mii adaka /yak/?** Do you want to come with me? **Kar /yato/**. A car is coming. 2. approach. **Kar pochi diita /yato/**. A car is approaching. 3. arrive. **Kar pochi diita /yawa/**. A car has arrived here. **Ada inya eem miipa sakapa /yabakiitawak/**. You can't come to the place where I am going.

ya⁴ (var. **la; kam**), (of wind) blow. **Sowa /yato/**. A wind is blowing. – *Win i kam nau*.

ya⁵ (var. **la; kamap**), acquire; develop (e.g. some attribute). **Rii hari yadii diipiira kapiira siir eena kwopa /yato/**. He has been dead for four days and has become malodorous.

ya⁶ (var. **la; kamap**), 1. appear (e.g. a bird's feathers as it grows). 2. grow (e.g. a plant).

ya⁷ (var. **la; kamap**), happen; occur. **Hisaw nenyaw /yaney/ aka apa howokiita**. If an earthquake occurs the house will shake. **Diita boboy sii siitak /yakasakech/**. This must never happen to you. – *Dispela samting i no inap kamap long yu*.

ya⁸ (var. **la; kisim**), get (Kooyers 1975:12); fetch; receive. **Ada ya /yak/**. I expect to receive some shell valuables.

ya⁹ (var. **la; kisim**), 1. take (Kooyers 1974:10). **An /yanan/ yuyawa**. I won't take it, or I don't want to take it. – *Mi no laik kisim*. '**Ada boyen /yak/?**' '**Mii na kwowen /ya/**.' 'What should I take?' 'Take a net bag.' **Piksa /ya/** to take a

photograph. 2. take away; snatch away. **Ma por saka eeji tapak tanan /yakiitawak/**. No one can take what I have in my hand.

ya¹⁰ (var. **la**; *kisim*), welcome or receive (a guest)

ya¹¹ (var. **la**; *kisim*), experience; have. **sukwi ya** to experience a dream, or to have a dream

ya¹² (var. **la**; *kisim*), (of a man) marry. (The Kwoma term for marry, **ya¹²**, literally means 'take [a wife]'. This reflects the view, shared by men and women, that men give and receive women in marriage, but not the other way around. A man, as Kwoma say, 'takes' a wife, but a wife does not 'take' a husband; a woman, rather, 'has', or 'does not have', a husband.) **Rii eeta mima siina /yar/**. He married the woman. **Miita siina /yari/ ii eeta kapasek**. To have married her was wrong. **Nowi akama mashi nobo eecha tawa: yaku sakapa neyi /yakiitawak/**. **Ii saka tawak**. Our community's traditional practice is as follows: a man cannot marry his wife's brother's daughter. This (practice) does not exist (in our society). – *Kastam bilong mipela bilong bipo em i olsem: yaku em i no inap kisim neyi bilong en. I nogat dispela lo.*

ya¹³ (var. **la**; *kisim*), catch (e.g. fish). **AWi, nyi boy emiyep kaw /yawa/?** Mother, did you catch any fish?

ya¹⁴ (var. **la**; *kisim*), learn. **Eyey majin ada eeji apoko riitak /yarin/ ada miina sawo hamar**. Every word (on this subject) I learnt from my father I have passed on to you.

ya¹⁵ (var. **la**; *kisim*), pick up (e.g. off the ground)

ya¹⁶ (var. **la**; *kisim*), pick (e.g. edible leaves off a shrub in a garden)

ya¹⁷ (var. **la**; *brusim*), clear (a new garden site of small trees and undergrowth; see also **now ya**)

ya¹⁸ (var. **la**; alt. **hono**; *kamautim*), to weed (e.g. a garden); clear (weeds). **An now kuru /yak/ ichu**. I am going out to weed the garden.

ya¹⁹ (var. **la**; *painim*), collect or find (food by foraging). **Rii boy hukwiya kaw /yatawa/?** Does he find some of the food?

ya²⁰ (var. **la**), engage in (an activity; see also **yo ya**). **yadii yo /ya/** to engage in work during daylight hours

ya²¹ (var. **la**; *brukim*), (song) to break (e.g. a bone). **Mapo riiti neeji hapa mapo /yak/**. First (I) want to break its (the story's) bones and ligaments.

ya²² (var. **la**; *rausim*), remove; take off (e.g. coconut bast off lumps of sago starch before putting the sago in a storage pot, or cooking it)

yaba¹ (*singsing*), spell; magical formula. (Particular men have a specialised knowledge of spells and people come to them to have themselves and their domestic animals, e.g. sick chickens, cured of ailments. A man intones a spell under his breath.)

yaba², 1. black palm stick (e.g. used as a dibble; *hap limbum*; see also **yababajii**, **yabatobo**). 2. pole (*stik*). 3. length of bamboo (e.g. used as a water container; *stik*).

yaba³ (alt. **korobo yaba**), roof finial on a men's house. (On a men's house a carved wooden pole approximately 2-3 metres long projects from the end of the ridgepole at both the front and back of the building. The carvings typically depict birds and stylised faces. The male members of a tribe as a whole construct a men's house but they are often assisted by men belonging to other, 'enemy',

tribes. Not uncommonly a member of another tribe will carve an object such as a finial at his home village and present it as a gift to the group constructing the building. The finial at the front of a men's house is termed the **ma yaba**, front finial, and the one at the back **yeen yaba**, rear finial.)

yaba⁴ (see **saba yaba**)

yababajii (*hap limbum*), double-bladed stick about a metre and a half long made from the wood of the black palm (**yomu**). Men use these sticks for various purposes including fighting in intratribal disputes where the intention is to injure rather than kill the opponent, and prising sections of bark off the trunk of a felled sago palm.)

yaba mija (*mekim singsing*), perform a spell; sing a spell (**yaba**, spell; **mija**, perform). **Nowi akama sikiyawas pa ma saka ukwi yatawak. Yikapwaka tawa mima saka yeyi uku yatawak. Eeta ma yaba mija tawa ma riita komas /yaba mijanak/ eekapa kepi siikiita. Biish, ma sakapa kepi siikiitawak. Nowi akama tawa sikiyawas eecha tawa.** In our region people do not bathe in rivers in which there are spirits. Pregnant women do not bathe (in them. If a person does so they will become ill. If a person becomes ill) a man who is knowledgeable about spells will sing a spell and the person will become well again. If not, the person will not recover. This is the way it is with spirits in our region.

yaba mija tawa ma (*man we i gat save bilong mekim singsing*), man with an extensive knowledge of spells, including those used for curing the sick and performing love magic

yabatobo (*sotpela limbum*), woman's pointed black palm stick, about a metre and a half long (**yaba**, stick + **tobo**, short. Women use these sticks as

dibbles, as walking sticks when carrying heavy loads in net bags, for digging edible grubs out of rotting sago palm trunks, for fighting with other women, and many other purposes.)

yabu (var. **labu**), spear. (Kwoma spears are made from a shaft three to four metres long typically made of the hard, flexible, black wood of the **yomu** palm to which a bamboo blade is hafted. Each male member of a village keeps several spears stored in the rafters of his house, principally for hunting pigs but also to defend his family or village if the need should arise. Formerly spears were the preferred weapon in intertribal warfare. Unlike their riverine neighbours Kwoma made little use of bows and arrows in warfare.)

yabu hape (*stik nating bilong spia*), spear shaft

yabu jebwa, incised abstract design on the shoulder of a spear. (Kwoma spear shafts are circular in cross-section except for the shoulder which is oval. Each side of the oval is incised with abstract designs depicting totemic plants or animals owned by the clan of the spear's maker, and owner. Men make their own spears.)

yabuk pi (abbr. **pi**; *sutim long spia*), 1. to spear; strike with spear (**yabu**, spear + **-k**, instr.mar.; **pi**, strike). 2. attack with the intention to kill (see also **arowa pi**).

Yabun (see **Yowanabu**)

Yabunay (*man bilong wara*), Kwoma name for Iatmul speakers. (The only Iatmul-speaking people with whom Kwoma had any contact traditionally were speakers of the western or Nyaura dialect, principally at Japandai and Brugnawi villages; Brugnawi is an offshoot of Japandai and is now located upstream from Ambunti close to Yesan

village. Western Iatmul speakers refer to themselves as **Nyawura** [= Nyaura].)

yabu pika (*paspas bilong spia*), binding of split liana which holds a blade on a spear shaft. (This is the most durable form of binding on spears.)

yabu poko (*rop bilong spia*), binding of **majii** bark string, glued in position with breadfruit tree sap, used to hold a blade on a spear shaft

yabu pi ma (*birua*), armed enemy warrior; enemy warrior carrying a spear

yabu siik (see **siik**³)

yadii (*de*), day; period of daylight. **Iyi /yadii/ rii kapo otiikiita**. He will probably do it during the day tomorrow (Kooyers 1974:29).

yadii miyi wa (*slip long san*), nap or sleep during the day

yadii nedii (*long san*), 1. daytime. 2. time or period during the day. **/Yadii nedii/ rii yar**. He came during the day (Kooyers 1974:28).

yadii wuriiwur nedii (*namel long de*), midday; middle of the day; noon

ya duwu (*bung, kam bung*), come together in a group (e.g. people for a village meeting); assemble. **/Ya duwu/ yichar ma yecha eechaba eechaba uwatar**. The men who had assembled and sat down were all shouting.

ya duwu eem (*ples bung*), assembly place; place where people assemble (e.g. for a village meeting)

ya duwu yi (alt. **ya duwuchi yi**; *kam bung*), come together and sit down in a group (as for a village meeting). **Riiti yikapwa ye ya riitak /ya duwuchi yir/**. His sons came and sat down with him. **Nota eeka yiniga /ya duwuchi yichar/ mima yenya maji batar**. We sat down and began speaking to the women who had gathered there.

Yageba, branch of the **Nakari** river (itself a tributary of the **Me Neeji Pa** or Sanchi River; see Map)

yagi (*spia*), spear consisting of a pointed stick (i.e. without a hafted blade)

ya geenyik saya, come outside; come out; come out into the open (e.g. from inside a house)

ya ha (*givim pe*), give shell valuables (e.g. in exchange for something)

Yahan (see **Yowanabu**)

yaho (*nogat*), no. 'Siita yechak i noku tokowa?' **/Yaho/, saka tokowak.** 'Did she go to them and buy sago?' 'No, she didn't buy any.'

yaka (var. **laka**; *bikpela brata, bikbrata*), 1. term of reference and address for: (i) elder same-sex sibling, e.g. (m.s.) eB, (f.s.) eZ; (ii) a child of the same sex as the speaker of a person the speaker's father or mother refers to as **yaka**, e.g. (m.s.) FeBS, MeZS; (f.s.) FeBD, MeZD; (iii) spouses of (i) and (ii), e.g. (m.s.) eBW, FeBSW, MeZSW; (f.s.) eZH, FeBDH, MeZDH; (iv) any **yaka** of spouse, e.g. (m.s.) WeZ, WeZH; (f.s.) HeB, HeBW. 2. eldest of a set of siblings (alt. **mapo yikapwa**; *bikpela*). 3. a genealogically senior, or relatively more senior, segment of a clan (i.e. a segment descended from an older brother versus a younger brother belonging to the same sibling set).

yaka kumwoy (alt. **kumwoy yaka, apoko yaka kumwoy**; *brata*), 1. relatives in the widest sense (e.g. members of other clans or tribes that have the same totems as the speaker's clan). 2. generic term for 'classificatory', **nobo**, relatives (e.g. members of different clans which have the same or similar totemic affiliations; alt. **nobo yaka kumwoy**. 'Classificatory' relatives contrast with 'true' or 'actual', **woy** or **siikiin**,

relatives). 3. different genealogically-defined segments of a clan. (The male members of a clan are ranked according to their genealogical position, though these differences in rank are nominal and of little if any relevance in everyday affairs. Older male siblings rank above younger siblings, and the descendants of an older sibling rank above those of a junior sibling. The members of a segment of a clan descended from a genealogically more senior man in any one generation refer to the descendants of a more junior man as **kumwoy**; the latter refer to the former as **yaka**.) 4. a male speaker's clansmen regardless of relative age or genealogical position. **No /yaka kumwoy/**. We are clansmen. – *Mipela brata brata*. 5. a man's same-generation male clansmen (i.e. the men a male speaker refers to as either **yaka**, 'eB', or **kumwoy**, 'yB', depending on their genealogical position). 6. a set of male siblings.

yakaraw (see **sarebeya**)

yaka tawa ma (alt. **ya kwoweka tawa ma**; *man i gat planti pe*), man of wealth; man who owns a large number of shell valuables (**ya**¹, shell valuable + **-ka**, assoc.mar.; **tawa**, be; **ma**, man)

yaka yikapwa (alt. **apoyaka**), the genealogically senior male member, and nominal leader, of a clan (lit. eldest child. An older male sibling ranks above a younger, and men descended from an older brother rank above the descendants of a younger brother in the same sibling set. A clan's **yaka yikapwa** is the senior male member genealogically of the oldest generation of which there are living members in the clan. In Kwoma society rank based on genealogical position is of little practical significance and a clan's **yaka yikapwa** exercises only nominal influence in his group's affairs unless he is also a person

of outstanding intellectual ability and political skill.)

ya kiitii (abbr. **kiitii**; alt. **mima ya kiitii**; *hangimapim pe, pasim pe bilong meri, givim pe bilong meri, baim meri*), 1. make a bridewealth payment. '**Mii mima kiitii yar?**' '**Owich, an /ya kiitii/**.' 'Have you paid for the woman.' 'Yes, I have made the bridewealth payment.' **No /mima ya kiitii/ ichu**. We are on our way to make a bridewealth payment. – *Mipela go long pasim pe bilong meri*. 2. accumulate shell valuables for a bridewealth payment. (The valuables are stored in a special net bag until the payment is made.)

ya kikiba yi (*bung*), come together and sit down; assemble and sit down (as village members do for a moot). **Na /ya kikiba yi/ meeji**. Come and sit down together and listen (to this).

yaku (*tambu, susa bilong papa*), term of reference and address for: (i) any 'sister', **mowoy**, of a 'father', **apoko**, e.g. FZ, FFBD; (ii) husbands of (i), e.g. FZH, FFBDH; (iii) (f.s.) husband's 'sisters', **mowoy**, e.g. HZ, HFBD; (iv) (f.s.) husbands of (iii), e.g. HZH, HFBDH

ya kwow (see **ya kwow wa kwow**)

ya kwow wa kwow (abbr. **ya kwow**; *bilum pe*), net bag in which shell valuables (**ya**¹) are stored

yama (*lait*), light (e.g. of a torch). **/Yamakasakech/**. There is no light, or It's dark.

yami¹ (var. **lami**; *nil*), thorn. **/yamika tawa/ me** a thorny tree – *diwai i gat nil*.

yami² (see **hi yami**)

yamogii (*hap nait*), dusk; time of day when it is too dark to identify clearly people who are some distance away

ya najitar (*pe antap tru, dia moa, dia tumas*), expensive; costly

yapa (*longwe*), distant; far away. /**yapa/ eem** a distant place – *ples longwe*, or *ples i stap longwe*. (The expression **yapak tawa eem** has the same meaning.) /**yapak/ tawa akama** a distant village – *ples i stap longwe*. **Ka /yapa/ eemek na i siitii!** Go and stand a long way off! /**yapak/ tawa ma** a man who lives a long way off

yaparechi (*sutim, tromoi spia i go insait*), to spear; wound mortally with a spear (e.g. a pig or an enemy in battle). **No poyi pichawey akama no hechiniga hugurukak /yaparechiwa/**. When we spear a (wild) pig in our region, we take careful aim and then plunge the spear into the side of its chest. – *Taim mipela sutim pik mipela lukim na sutim long sangana bilong han*.

yapa eem (*ples i stap longwe, ples longwe*), distant place. **Kata /yapa eemek/ siitiitawa siiva ii Tuwudimi riiti**. Those coconut palms in the distance are **Tuwudimi**'s.

yapa eemek tawa ma (*man i stap longwe*), people who live a long way away; people from a distant village

yapaka¹ (*bungim*), add to a pile; make into a pile; heap up

yapaka², drop (to ground); collapse (on to ground). **Nenyaw yaney aka saka /yapakakiita/**. If there is an earthquake the house will collapse. **Yikapwa mek yowuwa me siik atawak saka /yapakato/**. The children climbed the tree and while they were eating the fruit some (fruit) fell to the ground. – *Ol pikinini i go antap long diwai ol kaikai pikinini diwai na sampela pundaun long graun*.

yapakachi (var. **yapakeechi**; alt. **heechi¹**; *tromoi i go daun, lusim*), let go; throw away; drop (something). **Na**

yapakeechi! Let go (of it)!, or Drop it! – *Lusim!* (In this sentence **heechi** would be an idiomatic alternative to **yapakeechi**. This statement might be made to a child who has picked up a dangerous object, e.g. a snake.)

yapa kada (*longwe liklik*), medium distance

yapakeechi (see **yapakachi**)

yapak tawa ma (*man i stap longwe*), 1. person who lives at a considerable distance (e.g. in another village; contrasts with **bana bana tawa ma**). 2. unrelated person; member of another tribe.

yapanaba (*binatang*), dragonfly (of which Kwoma distinguish numerous named varieties)

ya paya (see **rabo ya paya**)

ya pi (see **pi³**)

yapiika (see **piika yapiika**)

ya pi nedii (alt. **ya pichu**; *taim bilong hot*), hot period; hot weather; time when the sun shines strongly

yapo¹ (*singsing*), one of two song forms in which myths are narrated. (The other song form is termed **hokwa**. Most myths have both prose and song versions. The prose versions, which often contain their own short songs performed in a distinctive style, are the form in which men narrate myths to instruct people who are unfamiliar with the plots, e.g. children and visiting anthropologists, and to entertain family members around a kitchen hearth at night. Men perform the song versions, or sections of them, during rituals and on the occasion of large-scale community activities such as the roofing of a new house.)

yapo², husk (of coconut)

yapo sha (abbr. **sha**; *singsing*), sing or perform a song in the **yapo** style (**yapo**, sung myth; **sha**, sing)

ya reekii (alt. **ya reekii ma reekii**; *san i hat tumas*), powerful, burning or hot sun (**ya**², sun; **reekii**, large). **Ya /reekii/pichu**. The sun is very strong. (The sentence **Ya reekii sowa** has the same meaning.)

ya reekii ma reekii (see **ya reekii**)

yas¹ (*ring*), type of small cowrie shell only a few millimetres long, known in the ethnographic literature on New Guinea as *nassa*, which Kwoma traditionally obtained through trade with neighbouring communities on the Sepik. (Kwoma use these and other shells to make currency items termed **ya**¹ and ceremonial decorations. The shells are individually stitched to a fibre base through a hole made by breaking the back off the shell with a pointed stick. See also Whiting 1970:220. Whiting spells this word **yasi**.)

yas² (see **yas bogii**)

ya saka (see **saka ya**¹)

ya saka yaya (*stretim i kam daun*), to set lower; bring down. **Na /ya saka yaya!** Lower (it) down! (This might be said with reference to one end of a beam to make it horizontal.)

ya saraga (*skin bilong san, kina*), generic term for the largest shells (e.g. mother of pearl and bailer) that homicides wear as ornaments during ceremonies and which Kwoma also use as currency items in interclan exchanges (**ya**², sun; **saraga**, peeling. Before European contact Kwoma knew nothing of the origin of saltwater shells and believed that the largest, such as the bailer and mother of pearl, were the sloughed-off skin or outer layer of the sun, **ya**², which shed its skin each evening as it descended beneath the horizon. People living in the

vicinity of the setting sun were thought to find these flakes or peelings in the forest and to trade them, in exchange for other items, with neighbouring groups; some of these would eventually find their way to the Kwoma. One type of shell termed **yopo saraga** was thought to be the sloughed-off skin of a banana plant, **yopo**.)

ya sava (*laplap bilong kokonas*), woven string or other fibre base to which shells are stitched when making shell valuables

yasaya¹ (var. **yasala**; *kam insait*), come in; come inside; enter. **Sa, lotu yak otiito. Na kwo na eyey /yasaya/, aka wok!** Hey, church is about to begin. All of you come inside! **Mii na /yasaya!** **Mii na /yasayaba!** You come inside! You too come inside! – *Yu kam insait!* *Yu tu kam insait!* **Na /yasaya!** Come in!

yasaya² (abbr. **saya**; var. **yasala**; *kam ausait, kamaut, go arasait*), 1. come out; come outside; emerge. (Because **yasaya** can mean both ‘come in’ and ‘come out’, which meaning is intended is either understood from the context or made explicit by the use of a qualifying term such as **geenyi** or **saba**, outside.) **Na /yasaya/, geenyik!** Come outside! – *Kam ausait!* **Yechi suguk eeka ichi sii awasen sabak /yasaya ichu/.** Whatever goes into their stomachs comes out again. 2. go outside (*go arasait*); go out (of something). 3. (song) stand erect; become erect (*sanap*).

yasaya i (*kam i go ausait*; abbr. **yasaya**), go out; go outside; come outside (e.g. from a house)

yasayarabo (*singsing*), sing and dance. **No akama sukwiya sayatawey, tawa mima ma yikapwa kiki /yasayaraboto/.** In our community when we perform a ceremony all of the women, men and children sing and dance together. – *Long ples bilong*

mipela taim mipela singsing, olgeta man, meri na pikinini olgeta i save singsing wantaim.

yas bogii (abbr. **yas**; *ring bilong ol meri*), nose and ear shell pendants made with **yas** shells which women whose husbands are homicides are entitled to wear

ya shiki (alt. **mima ya shiki**; *hangimapim pe bilong meri*), make a bridewealth payment. (This term literally refers to the act of hanging up shell valuables. When Kwoma make a bridewealth or other major interclan payment the majority of the shell valuables that compose the prestation are hung from a horizontal beam supported at each end by a post about a metre and a half in height that has been set up for this purpose in front of either the recipient's, as in the case of bridewealth payment, or donor's house. The beam is made from the soft midrib of a sago palm branch. Many men and women contribute valuables to an interclan payment; when they do so they individually come forward at the appropriate moment, scrutinised carefully by the spectators, and hang one or more valuables by means of loops of string attached to them from short sticks they push into the beam's soft wood.) **No mima ya /shikik/ ichu**. We are on our way to make a bridewealth payment. – *Mipela go long hangimapim pe bilong meri.*

Yasi, Kwoma name for (and the name used by) speakers of the Maio-Yesan dialect of Mayo at Yesan (**Yasiyan**) village. Kwoma also know these people as **Baday**, a name they extend to members of the Iatmul-speaking village Brugnowi, which today is located close to Yesan. Kooyers (1974:26) spells this name **Yesi**.

Yasiyan (= Yesan, Yessan, Yasyin; Laycock 1973:125-126), the Kwoma name for Yesan village (see Map)

ya sokwa¹ (alt. **ya yowu**; *kam kamap*), arrive (e.g. at a village); come up

ya sokwa² (*kirap*), get up; rise; rise up (e.g. a person off the ground after fainting)

yatii (*lek*), 1. leg. 2. foot (Kooyers 1974:20) (see also **yatii bajii**). 3. footprint (alt. **yatii sapi**).

yatii abo (*faivpela*), five (lit. foot all) (Kooyers 1974:20)

yatii bajii (*lek*), 1. top of foot (flesh and bones. This term may be extended to the foot as a whole, for which there is no separate term). 2. thigh (bone and flesh); hindleg (of quadruped). **poyi /yatii bajii/** a pig's hindleg – *bun pik*

yatii biirajii (see **yatii biirajii omu**)

yatii biirajii omu (abbr. **yatii biirajii**), calf of leg (flesh and muscle)

yatii bi, toenail (the growing section attached to the quick)

yatii bish, toenail (the section that extends beyond the end of the toe and is periodically trimmed)

yatii bogo (*skru*), knee (front of)

yatii bogok putii (*brukim skru*), kneel; kneel down; fall to knees. **Rii riitak ya /yatii bogok putiichi/ heyi yir**. He came up to him and knelt down, or He approached him and fell to his knees.

yatii ha tawa ma (*lek i dai, lek nogut*), lame man; man with a withered leg

yatii hugusha (*stretim lek*), stretch out legs (e.g. in front of one while seated)

yatii jumu (alt. **siitii tawa eem**; *lek*), place or spot where a person is standing (and, by extension, a person's foot, for which there is no separate term; the expression **siitii tawa eem**, 'place where

(a person) is standing', has the same sense. The spelling of **jumu** here is the Kooyers'; Bangwis informants pronounced the word more like **jimo**.) **Miiti pen /yatii jumuk/ tawa**. Your pen is next to your foot. **Pol, magiyakow miiti /yatii jumuk/ tawa**. Paul, a black millipede is close to where you are standing. **Magiyakow miita siitii tawa eemek, /yatii jumuk/ wato**. A black millipede is lying close to where you were standing. (In this sentence the phrase **yatii jumuk** is optional.)

yatii kwinyip (*baksait bilong skru*), back of the knee

Yatii'kwopa'uku, name of a ceremony in which pairs of flutes are played in imitation of the 'calls' of dozens of totemic entities, animals and other (see also **Komobo**)

yatii kwoya tosii (*samsam nabaut*), dance around joyously or exuberantly

yatiima, 1. toe (*pinga bilong lek, hap lek*). 2. big toe (alt. **harapa yatiima; pespela pinga**)

yatiima seegey (alt. **kapakada yatiima seegey; liklik pinga bilong lek**), little toe

yatii magiir, 1. shin. 2. shin bone. 3. top of foot (alt. **yatii bajii**).

yatiima oboroku, stub a toe

yatii miyi (see **yatii miyi gur**)

yatii miyi gur (abbr. **yatii miyi**), ankle

yatii mu, heel

yatii neeji tar ma (abbr. **yatii neeji ma**; alt. **yatii neeki tar ma, yatii neeki ma; lek nogut man**), crippled man; man who cannot walk

yatii neeki tar ma (see **yatii neeji tar ma**)

yatii pagiirebak piitii (*kalap long sua*), step ashore; step up on to shore (e.g. from a canoe)

yatii nuku, stand on toes; stand on tips of toes. **/yatii nuku/ chishitu** to be walking around on the tips of the toes – *apim lek na krungutim pinga na wokabaut*

yatii pika (*paspas bilong lek*), decorative band of plaited split liana which homicides wear around the tops of their calves as an insignia of their status

yatii pika ya (*paspas bilong lek*), woven band made from split liana decorated with shell rings which homicides wear around the tops of their calves as an insignia of their status

yatii piitii (see also **piitii¹**), make footprint (e.g. in soft earth)

yatii reekii (*brukim lek*), break a leg

yatii sapi (see **yatii**)

yatii wopu (*baksait bilong lek*), sole of foot

yatii yeepiik (*sotim lek, brukim skru*), bend knee; draw up leg (e.g. while sitting on ground)

yatiiyoko, five. (This number is used when counting above ten; see Kooyers 1974:19-20. The spelling is Kooyers'; an alternative spelling, which accords better with the way Bangwis informants actually pronounce this word, would be **yatiiyokwa**, where **yatii** means 'leg' and **yokwa**, 'side'). **siiva yokotapa abo yokotapa abo /yatiiyoko/ por** eleven coconuts – *tenpela kokonas na wanpela moa*. **siiva yokotapa abo yokotapa abo /yatiiyoko/ abo /yatiiyoko/ upurus** seventeen coconuts – *tripela faiv kokonas na tupela moa*

yaya¹ (var. **laya, lala; kisim i kam**), bring (Kooyers 1974:20); get (Kooyers 1974:55). **Na yeechi /yaya/!** Get it and bring it here! **Pusi na /yaya/!** Bring the cat over!

yaya² (var. **laya; sotim**), draw up (leg). **Yatii na /yaya/!** Draw up your legs!

(This might be said to someone who is sitting with their legs outstretched and blocking one's path.)

yaya³ (alt. **nagwa**¹; *taitim*), draw (a bow)

yaya duwu (*bringim na hipim, bungim, hipim*), 1. bring together and place in a heap or pile; collect together into a single pile (e.g. fruits that have fallen to the ground around a tree). **Noko /yaya duwu/**. Pick (them) up, bring (them) over and put (them) in a heap. **aboboy /yaya duwu/** to collect food together into a pile. (In this sentence **yopowu** would be an idiomatic alternative to **duwu**.) 2. bring ceremonial objects to a men's house before a ceremony so that they can be prepared for display (e.g. sculptures that need to be painted and decorated with shell and feather ornaments).

ya yapaka (*kam bung*), come together; assemble (e.g. a group of people for a meeting)

yaya rabo (*tromoi*), throw down; cause to fall down

yayar (*kisim i go insait, kisim i go putim insait*), bring inside; bring and put inside (e.g. yams in a storage hut). **Rii riina anacheker eeta yikadey boboyen riita akak yeechi ye i /yayarenakech/**. He prohibited him from carrying this kind of thing into the building.

yaya seechi (*kisim i kam na putim*), bring and set down. **Na /yaya seechi/!** Bring (it) here and put (it) down! (In this sentence **yeechi** would be an idiomatic alternative to **yaya**.)

ya ya sokwa nobo (*rot we san i kamap*), east (lit. path the rising sun takes)

yaya yopowu (*bungim*), collect (things) together; gather together; bring together. **aboboy /yaya yopowu/** to collect food together. (In this sentence **duwu** would be an idiomatic alternative to **yopowu**.)

yaya yopowu yichi (alt. **ya yopowu yichi**; *bungim*), collect or bring (things) together and set down (e.g. sticks to be burnt)

ya yeyi (*san i go daun*), sun sets; sun sinks (in sky)

ya yeyi nedii (*taim bilong san i go daun*), sunset; time when the sun sets

ya yeyi tawa eem (abbr. **ya yeyi eem**; *ples we san i go daun*), the west; place where the sun sets or goes down

ya yeyi nobo (alt. **ya yeyi tawa nobo**; *rot we san i go daun*), path taken by the setting sun; westwards; westerly direction

ya yeyi tawa nobo (see **ya yeyi nobo**)

yayi (see **piitiishey**)

yayiim (*sap nil*), primary rafters of a house. (Rafters run from the central ridgepole down to the longitudinal side beams on each side of a building, ceremonial or domestic.)

yayi omu, muscles on either side of the backbone

ya yo (*wok long mani*), (mod.) money-based work; commercial or business activity

ya yon otii (*wok long mani*), (mod.) do business; engage in commercial or business activity (lit. do money-based work)

ya yo otiitawa ma (*man i save wok long mani, man i wok mani*), (mod.) business man; man who works with money

ya yopowu yichi (see **yaya yopowu yichi**)

ya yowu (alt. **ya sokwa**¹; *kam antap*), come up (e.g. a hill)

ye¹ (*kisim*), take. (This is probably a variant pronunciation of **ya**⁹.)

ye² (see **yecha**)

yeba (see also **yeba rabo**), let go; release

ye ba (*kisim na tokim*), take verbal message

yeba rabo (*lusim, lusim i go bek, lusim em i go pinis*), release and allow to spring back (e.g. a branch that has been pulled down so that fruit can be picked)

yeba ya (*pulim long han bilong narapela man*), snatch; pull away (e.g. something another person is holding)

yecha (abbr. **ye**; alt. **yeta**; *ol*), they plural (three or more entities, subjective form) (Kooyers 1974:14). **Mima /yechaban/ aboboy na hava**. Only give food to the women (Kooyers 1974:15). **Ma mima /ye/ heri /ye/ negarabor**. When the people saw (what happened) they were amazed.

yechi (abbr. **yi**; *bilong ol*), theirs (plural, the possessive possessive form of **yecha**) (Kooyers 1974:14)

yee (*tanim, rabim*), to roll; roll into a length (e.g. bark fibre to make twine, or clay into a rope for making a pot by the coil technique; see also **majii yee**)

yeebiiru (*tamiak*), axe (Kooyers 1974:15, 25)

yeechi¹ (var. **leechi**; *kisim*), take; fetch. (Kooyers [1974:18] states that **yeechi** derives from **ya**, take + **-chi**², completeive; elsewhere he glosses the suffix **-chi**¹ as a benefactive [1975:7].) **Na /yeechi/ seechi**. Bring (it) here and put (it) down. – *Kisim i kam na putim*.

yeechi² (var. **leechi**; alt. **hehar**³; *stretim*), put in order; tidy up; (mod.) make (a bed). **Wa gwsii na yan wochi wa eemen na /yeechi/**. Pick up your sleeping mat and tidy up your sleeping area. – *Kirap na kisim bet slip bilong yu na stretim ples bilong slip*. (In this sentence **hehar** would be an idiomatic alternative to **yeechi**.)

yeechi heechi (*kisim na putim i stap*), take in (e.g. a guest into one's house); welcome. **Tuwudimi rii riiti akak /yeechi heechir/**. **Tuwudimi** took (the visitors) into his house.

yeechi kayek rabo (abbr. **yeechi rabo**; *kisim na tromoi i go*), seize and discard; seize and throw away

yeechi kiya i (*kisim na karim i go*), take and carry away; carry off. **Riita eeji boboyen /yeechi kiya ir/**. He took my things away.

yeechi kiya yowu (*karim i go antap*), carry up

yeechi neeki (*kisim na holim*), take hold of

yeechi rabo (see **yeechi kayek rabo**)

yeechi var (*putim nabaut*), lay out or spread out evenly (e.g. objects in the sun to dry)

yeechi ya (see **yeechi yaya**)

yeechi ya saka (*pulim i kam daun, kisim i kam daun*), pull down

yeechi ya saka yichi (*kisim i kam daun na putim*), pull down and set down

yeechi yaya (alt. **yeechi ya**; *kisim i kam, kisim na i kam*), 1. bring; fetch and bring; get and bring (**yeechi**, fetch, get; **yaya**, bring) (Kooyers 1974:52, 66, 72). **Pol riina na /yeechi yaya/!** Bring Paul here!, or Get Paul! **Veyi pochin na /yeechi yayanak/ ada eeka ik!** Get a canoe so I can go! 2. catch (e.g. fish; *kisim*). **Piir mayak emiyep /yeechi yayatar/**. The two had been catching fish with hand-nets. – *Tupela i bin kisim pis long wumben*.

yeechi ye i (*kisim i go*), take; fetch and take (**yeechi**, fetch; **ye i**, take). **Bwimey moto yecha /yeechi ye ir/**. Which motor did they take away? (Kooyers 1974:57). **Rii nona jabiirek /yeechi ye ir/**. He took us on to the boat.

yeechi ye i yaya (*kisim i go i kam*), take back and forth; carry back and forth

yeechi yesokwa, 1. lift up; raise up (*kisim i kam antap, apim, apim i go antap*). **Ye i riina /yeechi yesokwachi/ heri rii eeta har**. They went over and raised him up but found that he was dead. 2. rear (a child); raise from infancy (*lukautim*). **Siiti yikapwaga eecha /yeechi yesokwar/**. She raised him as her own child.

yeechi ye yowu (*kisim i go antap*), take up (somewhere)

yeechi ye yowu yichi (*kisim i go antap na putim*), take up and set down

yeeji¹, 1. left (versus right; *han kais*). 2. (fig.) second (in order; e.g. the second of two trees to produce fruit; *namba tu*). 3. (fig.) junior (genealogically, e.g. a younger brother versus an older brother; *liklik*). 4. (fig.) younger (chronologically; *liklik*).

yeeji² (*liklik*), short distance

yeeji yepa (*sait i stap long han kais*), left side (e.g. of a building or the body). **/yeeji yepa/ yatii** the left leg

yeekees (*natnat*), mosquito (of which several named varieties are distinguished)

yeekim (*tambu*), 1. term of reference and address for: (i) wife's brother's wife; (ii) the wife of any of one's wife's other 'brothers', e.g. WFBSW; (iii) (f.s.) wife of a 'brother' (*medaya*), e.g. BW, FBSW. 2. wife's clansmen (male and female). **eeji /yeekimena/** my wife's clansmen – *ol tambu bilong mi*. (In this expression **yeekim** would be an idiomatic alternative to **yeekimena**.)

yeeemi (var. **leemi**), stretcher (made of two poles and vines, e.g. on which a sick or injured person can be carried; *bet bilong karim man*). **Ye yatii tapa har ma poren /yeeemik/ jichi kiya ya seechir**.

They tied a paralysed man to a stretcher and brought him and set him down. 2. pole from which an object is slung so that it can be carried (*diwai*). **Boy /yeeemik/ jik?** What pole will (we) lash (it) to? – *Bai (mipela) pasim long wanem diwai?*

yeeen (*baksait*), rear (e.g. of a house)

yeepiik (see **yatii yeepiik**)

yeeer (*asde*), yesterday (see also **noboyeer**). **/Yeer/ an ameya ir Abudi ik**. Yesterday I walked quickly to Ambunti.

yeeeripiya, lightning seen in the distance (not accompanied by thunder); distant lightning flash

yeeeripiya ta, lightning flashes in the distance; sky lights up with distant lightning

yeeyii (see **uku yeeyii**)

-yega (*sapos*), (suffix; **-eyega** following a consonant) antecedent conditional past tense marker, e.g. if (Kooyers 1974:61; 1975:10). **Ada kow saka kiiviinan /siiyega/ an waga inyaka iiban hikitu**. If I hadn't planted the yams I would be concerned about them. – *Sapos mi no planim mami bai mi no amamas*. (In this sentence **siiney** would be an idiomatic alternative to **siiyega**.)

ye ha (*kisim na givim*), take; take and give (e.g. a verbal message to someone)

ye heechi (*kisim na putim*), take (something) and put or leave (it somewhere)

ye i¹ (*kisim i go*), 1. take; take and go (**ye**, take; **i**, go) (Kooyers 1974:47). **Kwo inyak boboyeka /ye ikasakech/**. When you go take nothing with you. **Nama majin /ye ikiita/?** Who will relay the news?, or Who will bring the message? – *Husat bai i kisim tok i kam?* **Kata mima sii asa /ye ichu/**. That woman is taking her dog (foraging in the forest). –

Dispela meri em i kisim dok i go wantaim. (In this sentence **tabo ichu** would be an idiomatic alternative to **ye ichu**.) 2. carry away (e.g. a flood carries away a bridge).

ye i² (*nabaut*), about; around and about; here and there. **chishi /ye i/** to walk here and there (e.g. around an area of forest). **he /ye i/** to look around, or to look here and there

ye i heechi (*kisim na lusim*), take and leave (something somewhere)

yelakwashii (see **yeyakwashii**)

Yena¹, name of (i) one of the three yam harvest ceremonies, (ii) the sculptures displayed in the **Yena** ceremony, (iii) the spirits depicted by the sculptures displayed in the **Yena** ritual, and (iv) the moiety responsible for performing the **Yena** rite. (Like both of the other yam harvest ceremonies the **Yena** ceremony can be performed on its own but normally it is performed as part of the larger set of three: **Yena** first, **Mija** second and **Nokwi** third; for details see Bowden 1983b. See also **Yena ma**, **Yena masek**, **Yena sikiyawas** and **Yena sukwiya**.)

yena² (see **yenya**)

Yena ma (*man bilong Yena*), name of the moiety responsible for performing the **Yena** ceremony (lit. **Yena** men. Kwoma ceremonial moieties are not hereditary. For information about the structure of ceremonial moieties see **Mija ma**; see also **Yena¹**)

Yena masek (*tumbuan Yena, diwai Yena*), a sculpture carved in the form of a stylised human head displayed on a stage in the centre of a men's house in the **Yena** ceremony (lit. **Yena** head; for further information about these sculptures see Bowden 1983b; see also **Yena¹**)

Yena sikiyawas (*tumbuan Yena*), 1. spirit associated with the **Yena** ceremony. 2. spirit depicted by a sculpture displayed in the **Yena** ceremony. (The majority of **Yena** spirits, particularly those depicted by the largest sculptures, are classified as 'male', **ma**. Spirits depicted by some of the smaller sculptures are classified as 'female', **mima**. See also **Yena¹**.)

Yena sukwiya (alt. **Yena ma sukwiya; singsing Yena**), the **Yena** ceremony. (For details of this ceremony see Bowden 1983b; see also **Yena¹**.)

yenay kwow (see **ma kwow²**)

yenya (var. **yena**; abbr. **yen**; *ol*), them (plural, the objective form of **yecha**: **ye[cha]**, they plural + **-nya**, obj.mar.) (Kooyers 1974:37)

yepa¹, 1. side; edge. (In narratives **yepa** often pairs with **yokwa** to denote one side versus another; see also **yepa yepa** and **yokwa yokwa**; *sait, hap, kona*). **Ma por kata aka yeeji /yepak/ yichu**. A man is sitting on the left side of that house. **Kata /yepa/ bwimey boboy tawa?** What is on that side? 2. area; section; part (*hap*). 3. location; direction (*sait*). '**Diika tar apobar, shiya /yepak/ gosowa?**' '**Kapo kak iwa.**' 'The **apobar** birds that were here, in which direction have they gone?' 'I think they went that way.' **Diita korobo rii hisaw gworo mayaka, diita /yepa/ gay eechaba hisaw /yepa/ gay eechaba hisaw, wowak howuka tawa**. This men's house is very long, very wide, and very tall. – *Dispela haus boi em i longpela tru, na narapela sait tu em i bikipela kam gen long narapela sait em tu em i bikipela, na em i antap tru*. **Wayi sokwa nobo saka diita /yepak/ tawak, kata /yepak/ tawa**. Rain doesn't come from this direction (e.g. in front of the speaker), it comes from that direction (e.g. to the rear of the speaker. In this

sentence **eeka** would be an idiomatic alternative to **diita yepak**.)

yepa² (*hapsait*), medium distance (see also **yapa**). **Nokwapa nokwapa mima ye eeka /yepak/ siimaka her**. A large number of women stood some distance away and watched. **Mii na kata akama /yepak/ i**. You go to that village over there. – *Yu go long hapsait long ples*.

yepaba aka (*wansait haus*), hut or shelter with one side open to the weather (e.g. a firewood storage shed, or a temporary garden house)

yepa bayagey (see **bayagey yepa**)

yepa gay (alt. **gay yepa**; *long sait*), lateral location; side

yepa yepa (*sait sait, tupela sait*), each side; each end (e.g. of a house); each edge (e.g. of a two-edged cutting implement). **Nowi akama anapichawey yababajii ow /yepa yepa/ tawa. No eeche wocho 'gay /yepa yepa/ tawa'. Oweka tawa**. The sticks that (we) use for fighting in our village have sharp edges on two sides; we call (them) 'double edged'. (They) are very sharp. – *Long ples bilong mipela hap limbum bilong pait i gat sap tupela sait wantaim. Mipela tok 'tupela kona' i stap. I gat sap*.

yepa yepa kiyi ya yaya (*taitim i go i kam*), pull in opposite directions; pull from opposite sides simultaneously

yepa yepa neeki (*holim long tupela kona*), hold by the sides; hold by edges

yepiyow kwatii (see **yiir**)

yeroku (alt. **yokwi**; *liklik*), further. **Ye kata /yeroku/ i i kesinek papa he nobok ye ir**. They went further and eventually walked along a sandy track.

yesha (alt. **hesha**; *painim, lukautim*), 1. look for; search for; seek. **Na i /yesh**a/. Go and search for (it). – *Yu go painim*. (The sentence **Na i yesh**a **he**, Go and

find it, has the same meaning.) **Boboy /yeshato**? What are (you) looking for?, or Are (you) looking for something? **Nokwapa ma mima riina /yeshato**/. Many people are looking for him. 2. hunt; search for (game animals; *raunim*). **Ma ye poyi kiikiireniga omucheyeka /yesh**a/ **tawewa**. When the men are driving pigs forward (towards waiting spearman) they also hunt for cuscus. – *Taim ol i raunim pik ol i painim kaskas tu wantaim*. 3. (fig.) carve a ceremonial sculpture depicting a spirit. (When a man carves a sculpture depicting a spirit he says he 'seeks' and 'finds' a spirit).

yesha **chishi** (alt. **yesh**a **i ye ya**; *painim nabaut*), walk around looking for (something)

yesha **he** (*painim*), find (**yesh**a, search; **he**, see). **Na i yikapwan /yesh**a **he**/. Go and find the child. (In this sentence **yeshaniga he** would be an idiomatic alternative to **yesh**a **he**.) **Rii Tuwudimi riina /yesh**a **hechi/ wor**, 'Mii ya adaka eeche ikiita.' When he found **Tuwudimi** he said, 'Come, we will go together.'

yesha **hek ya** (*kam painim*), come to find (something)

yesha **hipu** (alt. **yesh**a **otii hipu**; *painim no gat*), search in vain

yesha **i ye ya** (alt. **yesh**a **chishi**; *painim nabaut*), search here and there; search around an area

yesha **otii hipu** (see **yesh**a **hipu**)

yesha **taw** (*raunim na singaut*), hunt (game animals) and call out (when an animal is sighted; **yesh**a, search; **taw**, call out. This expression refers to the way a group of people drive pigs through long grass or the forest towards a line of spearman; when an animal is sighted the beaters shout out to inform

the spearman that an animal is coming their way.)

yesha ya (*painim na kisim*), search for and retrieve (e.g. an object that had been mislaid or lost). **An /yesha yawa/**. I have found and retrieved (it). – *Mi painim na kisim pinis*.

yesha ye i (see **har yesha ye i**)

yesokwa (*kisim i kam antap*), raise; lift. **Mii asa yeechi /yesokwawa/?** Have you lifted the dog out (of the hole)? **An asan uku dagiir hawachi /yesokwar/**. I pushed the dog under the water and when it was dead lifted it out. **Riiti tapan /yesokwar/**. He raised his hand.

yesokwa howuk seechi (alt. **yesokwa howuk yichi**; *apim na putim antap*), place up on (something); set up on

yesokwa howuk yichi (see **yesokwa howuk seechi**)

yesokwa neeki (*apim na holim*), hold up; hold up high (e.g. something in the hand)

yesokwa yichi (*kirapim*), 1. raise into sitting position (e.g. a person who is ill and lying down); help up. 2. save (e.g. from drowning). **Diita ma yecha veyik tanan siiney yen /yesokwa yichikasakech/**. If these men do not stay with the canoe they will not be saved.

yeva ya (alt. **niigiiriibagiir**; *tromoi nabaut*), throw around; throw in all directions

yey (*tumbuna*), 1. term of reference and address for: (i) all second ascending generation relatives connected through father, e.g. FF, FM, FMB, FMZ; (ii) (f.s.) husband's first ascending generation relatives, e.g. HF, HM, HMB; HMBW. 2. a clan's founding ancestor. (The members of each Kwoma clan trace descent from a male founder located on average four to six genealogical levels above the oldest

living member of the group. Clan founders are descended in turn from the clan's chthonian forebear, a person termed **wayaga** who might have had several descendants who separately founded clans.) 3. a culture hero whose creative activities are described in one or more myths owned by the speaker's clan.

yeyada (*wan sait*), without obligation (Kooyers 1974:12); free (e.g. a gift)

yeyada ha (*givim wansait tasol no gat bekim bek, wansait givim*), give freely; give where there is no obligation on the part of the recipient to make a return gift

yeyada ha tawa boboy, free gift; something given freely; object given where there is no obligation on the part of the recipient to make a return gift

yeyada ya (*kisim nating*), receive as a free gift; receive (something) where there is no obligation to make a return gift

yeyadii (abbr. **yadii**; *tanim tanim [het]*), 1. shake or move (head) from side to side (as when denying something; contrasts with **ma adii**). **masek /yeyadii/** to shake the head from side to side. 2. gesture sideways (with head). **Pita rii riin ri masekek yeyadiichi eecha wor, 'Riina na wohe. Rii kapo naman wocho?'** Peter gestured to him with his head and said, 'Ask him. Who was he speaking about?' (This example derives from the Kooyers' translation of John 13:24 in *God Riiti Maji Kepi*.)

yeyakwashii (var. **yelakwashii**; *brum*), broom. (Kwoma make brooms from the seed-bearing stalks of the **gwosii** palm when the stalks die and fall to the ground. The stalk is about 75-100 cm in length and has numerous small branchlets which serve as the broom's straws.) **aka hako /yeyakwashii/** a

house broom, or a house-sweeping broom

ye yayar¹ (*kisim i go bek*), take back

ye yayar² (*kisim i go na lukautim*), take in; foster; look after (an orphaned child). **Nowi akama ma hatawey yikapwa kubuchey sowey akar ma /ye yayareto/ hava ma sowak eeta heechiwak iwa.** In our village when a man dies and a child is orphaned another man will take it in and look after it and when it grows up it is sent back (to its clan of origin). – *Man i save i dai, pikinini no gat man lukautim, mipela save kisim na lukautim, taim em bikpela mipela save givim bek.*

yeye (see *kow yeye*)

ye yeyi (see *ye yeyi ye i*)

ye yeyi ye i (abbr. *ye yeyi*), 1. take down; bring down (*kisim i kam daun*). **Na /ye yeyi/!** Take it down!, or Bring it down! – *Kisim i go daun!*, or *Kisim i kam daun!* 2. set down lower (*daunim*).

yeyi¹ (var. *leli*), 1. down (*daun*. Note: Kooyers spells this word *ye*; 1974:48). **Si aka kata siitiito, ri ka yowu, een dii /yeyi/ siitiito.** Our two houses are over there, his up above, mine down below. 2. go down; move in downwards direction; sink (e.g. into mud; *go daun*), 3. (of sun) to set (*go daun*). **Ya /yeyitu/.** The sun is setting. – *San em i go daun nau.*

yeyi² (var. *leli*; alt. *kwotii¹*; *dikim*), dig (a hole)

yeyi³ (var. *leli*; alt. *teenye yopowu*; *putim*), gather up (e.g. dirt) in hand and smear (on body). **Hikishebo yeyir.** (They) smeared fires ashes (on themselves).

yeyi⁴ (alt. *hapaga sokwa*; *dai, dai gutpela, kamap strong, tan, redi long katim*), (of sago) to gel; to set. (When sago starch is mixed in a pot with

boiling water and the correct proportions of starch and water are achieved the mixture suddenly gels.) **Noku /yeyiwa/, hapaga sokwa.** The sago has gelled, has set well. – *Saksak i dai gutpela, i go strong pinis.*

ye yichi (*kisim i go putim*), take and place (something somewhere)

yeyi i (*go daun*), climb down; go down (*yeyi*, down, *i*, go). **Buwutawa; anapa saka /yeyi/ ikiitawak.** (The track) is too steep; I'm not going down. – *Ples stip; mi no inap go daun. /yeyi/ ichawa nobo* a track for going down (somewhere). (The expression **yeyi i nobo** has the same meaning.)

yeyi yowu (*kalapim na i go long hapsait*), cross over (e.g. a stream)

ye yowu (*litimapim; putim*), lift up; raise. **Rii tapan /ye yowuchi/ yenya maji baken otiir.** He raised his hand in order to speak. – *Em i putim han em i laik toktok. Rii riiti tapan /ye yowur/.* He raised his hand. – *Em i litimapim han bilong en.*

ye yowu i (*kisim i go antap*), take up; carry up. **Rii riina yeechi yesokwa neeki howuk kiyani /ye yowu ir/.** He lifted him up and carried him up (e.g. up steps into a house).

ye yowu ya saka (*tromoi i go antap kam daun*), toss up and down. **Harapa sowa yarek, veyi sii ukubor /ye yowu ya sakarek/ gubuk otiitar.** A strong wind blew and the canoe was tossed up and down on the waves and almost sank. – *Bikpela win i kirap, si i tromoi kanu i go antap kam daun, kanu i laik kapsait.*

ye yowu ye i (abbr. *ye yowu*), take up (*kisim i go antap*). **Rii riina yeechi harapa kwowek ye i /ye yowu ye ir/.** He took him up to the top of a high hill. – *Em i kisim em i go antap long maunten.*

ye yowu yichi (*putim antap*), lift up and place (something somewhere, e.g. a child on top of a log). **Rii cheyek /ye yowu yichikiita/**. He will take it and place it up on the platform.

yi¹ (*sindaun*), 1. sit (Kooyers 1974:16); sit down. **Na heyi /yi/!** Sit down below! **Mii na yak i /yi/**. You go and sit in the sun. **An /yibak/**. I want to sit down too. – *Mi laik sindaun tu. 'Sii kapo siitak /yichu/?' 'Sii kata /yichu/.'* 'Where is she sitting?' 'She is sitting there.' 2. settle; live. 3. lie (e.g. on ground).

yi² (*pikinini*), young (of animal)

yi³ (see **yechi**)

yibarega (see **yikapwa barega**)

yibiika, elkhorn fern. (People transplant these ferns from the forest to their houses where they grow them on posts as decorations.)

yichi (alt. **rabo²**, **heechi¹**; *putim*), put down; set down. **Na howu /yichi/!** Put (it) down (e.g. on the table)!

yi hapaka (*sindaun na malolo*), rest; sit and rest (**yi**, sit; **hapaka**, to rest. Kooyers [1974:61], spells this expression as a single word.) **Eeta kepi no diita yo hamachi no /yi hapakak/**. It would be better if we finished the work before resting. – *Gutpela yumi pinisim wok pastaim na bihain yumi malolo*.

yi hapaka eem (alt. **yi hapaka tawa eem**; *ples bilong malolo*), place to rest; resting place

yi hiki (*sindaun na tingting*), consider in advance; sit and think (e.g. about a course of action); contemplate. **Ma por rii aka otiik hikitaney mapo rii /yi hikichi/ diita aka ya kapo shasha kiki siikiita**. If a man is considering building a house (with European materials) he will first sit down and consider whether he has enough money.

yi hi war (*sindaun na hatim skin*), sit and warm oneself by a fire

yi hiki ye i (*sindaun na wok long tingting*), (of several people) sit down and consider different matters

yii (var. **lii**; *katim*), 1. cut (e.g. wood); cut off (e.g. a branch); chop wood. **An me kaw /yiik/ ichu**. I am going to chop some wood. **Rii riiti masebiyan /yiichir/**. He cut his hair off. 2. fell (a tree); cut down. **Mi siiva kwashik taney me na /yii poy/ siiva eekapa ma siikiita**. If your coconut palms are in the forest cut down the trees around them and the palms will then grow. – *Kokonas bilong yu i stap long bus yu mas katim diwai na kokonas bilong yu bai kamap. Tuwudimi rii yeerek noku /yiir/*. **Tuwudimi** felled a sago palm yesterday.

yii'a, bailer shell chest pendant (which homicides wear as an insignia of their status; for illustration see Whiting and Reed 1937-38, Plate 4a)

yii poy (*katim daun, katim na rausim*), cut down and clear away (e.g. small trees in a new garden)

yiir, horizontal beam that runs the length of the roof of a ceremonial house on each side roughly half-way up the ceiling. (This is one of several longitudinal beams set on posts that support the roof; see also **jiraba** and **payi**. The **yiir** is supported at each end by a post termed **yepiyow kwatii** that leans diagonally out from close to the central axis of the building. In a fully-decorated building the **yiir** is concealed by bark paintings except for its two ends which are decorated with painted low-relief carvings.)

yiira¹ (*tekewe*), cut or strip off (e.g. bark off a tree with an adze)

yiira² (*brukim*), shred; tear into shreds (e.g. bark fibre into small pieces)

yikada (alt. **yikapwa**; *pikinini*), 1. child.
2. child in womb; foetus.

yikadaka tawa (alt. **yikapwaka tawa**; *gat bel*), pregnant; be with child

yikadey (*dispela kain*), kind; type. **Mashi diita /yikadey/ boboy nota saka hecharek**. Formerly we had no knowledge of this kind of thing. – *Pastaim mipela no lukim dispela kain samting*. **Niji magapana diita /yikadey/ hi takasakech**. No one in your maternal uncle's family has this kind of name. (In this sentence **magapa** would be an idiomatic alternative to **magapana**.)

yikapwa (abbr. **yik**; *pikinini*), 1. child; son (alt. **hole yikapwa**); daughter (alt. **mima yikapwa**). **Kuyabu rii /yikapwakasakech/**. **Kuyabu** had no children. 2. foetus; child in womb. 3. term of reference and address for (i) (m.s.) first descending generation male and female members of own clan and totemic division, e.g. S, D, FBSS, FBSD; (ii) (m.s.) child of any **yaka** ('eB') or **kumwoy** ('yB'), e.g. eBC; yBC; (iii) (f.s.) first descending generation members of husband's clan, e.g. S, D, HeBS; HyBS; (iv) (f.s.) child of same and ascending generation female members of own (natal) clan, i.e. the children of women a female speaker refers to as **yaka** ('eZ') or **kumwoy** ('yZ'), **yaku**, **gwiw**, etc., e.g. ZC, FZC, FFZC; (v) (f.s.) child of any other **yaka** ('eZ') or **kumwoy** ('yZ'), e.g. MZDC, MBDDC. 4. person or pet animal an adult raises to maturity by feeding it while it is young. 5. term a village leader uses for his clansmen of all ages. (These are the persons a leading man can reliably mobilise to undertake some large-scale activity such as building a new ceremonial house or performing a ceremony.) 6. (fig.) adult man who is exceptionally accomplished or outstandingly prominent in some way. **woyi siipiikwina neeki tawa /yikapwa/**

an outstanding artist (lit. adze- and brush-holding child).

yikapwa barega (abbr. **yibarega**; *liklik pikinini, pikinini tru*), infant child; baby.

Rii /yibarega/ tarek eeka siir. He has been like this since infancy.

yikapwa biika tawa (alt. **yikapwaka tawa**; *gat bel, pikinini i stap long bel*), pregnant; be with child (**yikapwa**, child; **bii**, belly + **-ka**, assoc.mar.; **tawa**, be)

yikapwaga tar nedii (*taim i stap pikinini*), childhood; time of childhood

yikapwaka tawa mima (abbr. **yikapwa tawa mima**; *meri i gat bel*), pregnant woman

yikapwa kiyakasakech (see **makwo ma atar**)

yikapwa kiya mima (*meri i save karim pikinini*), woman who has given birth to many children; highly fertile woman

yikapwa tawa mima (see **yikapwaka tawa mima**)

yikapwa woyi kwow (*bilum bilong pulimapim pikinini*), net bag used to carry and hold an infant. (Women suspend infants in net bags from tree branches or other suitable objects while they are engaged in different activities, such as working in garden. The infant sleeps resting on padded material; it can easily be seen through the bag's open mesh.)

yi kowu (*wet*), 1. sit and wait; wait while sitting (**yi**, sit; **kowu**, wait). **Diika na /yi kowu/!** Wait here!, or Sit and wait here! (In this sentence the use of the imperative marker **na** is optional.) 2. take care of; look after (e.g. a person's possessions while they are absent).

yimana (alt. **nejana**; *tumbuna*), 1. descendant. **Awonow ye Arokotobo riiti yimana, riiti nejana, eeta yecha**. **No Nowiy Teeki Kamadu riiti yimana, riiti nejana, diita nota**. **Awonow** (clan

members) are the descendants of **Arokotobo**. We **Nowiy Teeki** (clan members) are **Kamadu**'s descendants. – *Ol Awonow ol tumbuna bilong Arokotobo, em ol. Mipela Nowiy Teeki mipela tumbuna bilong Kamadu, em mipela.* 2. term a village leader uses both for his clansmen and other male members of his own village. (This term denotes the group of men a village leader can reliably mobilise for some large-scale undertaking, such as the performance of a ceremony; alt. **yikapwa**, children). 3. a leading man's totemic kin.

yimowu (*karim, bonim*), to bear (a child); give birth; be born. (Kwoma under the age of about fifty regard this term as obscene and generally replace it with the Tok Pisin term *bonim* or *bon*, as in the sentence **Sii yikapwa boneto**, She is giving birth. To use this term with reference to a young woman in her presence, men say, would provoke a tirade of abuse from her.) **Sukwiya pochi siinak siita yikapwa por /yimowukiita/**. She will give birth after a year. **Dii eeta riina /yimowur/ nobo diita ta**. This is how he came to be born. **Sii yikapwa /yimowurek/ sii riiti hi Nowiyakwar habar**. She had a child and named him **Nowiyakwar**.

yimowurek eeka tar wayaga (*lain tumbuna*), ancestry; genealogy; forebears. **Diita maji eeta Nowiyakwar riina /yimowurek eeka tar wayaga/ yechi maji**. This is a list of **Nowiyakwar**'s forebears. – *Dispela em i lain tumbuna bilong Nowiyakwar*.

yi po eem (alt. **noku bi ya seechiwa**), place at which a person sits when pulverising the pith of a felled sago palm trunk (**yi**, sit; **po**, chop; **eem**, place). This term refers to the section of bark a man or woman prises off a felled sago palm trunk and lays flat on the ground to give access to the pith inside. The

person pulverising the exposed pith sits on the section of peeled-off bark facing the trunk, holding the chopper between his or her outspread legs.)

yi ye i (*sindaun nabaut*), (of several objects) lying around; scattered around; distributed about. **Diita papa nokwapa nokwapa nobok /yi ye itu/**. There are many stones lying around on this track, or This track is covered with stones. – *Planti ston i sindaun nabaut long rot.*

yi yi ya, walk slowly along pausing frequently to sit down (**yi yi**, sit repeatedly; **ya**, come). **Rii eshar yato. Rii kata /yi yi yato/**. He is coming slowly. While walking he frequently stops and sits down (on the track). – *Em i kam isi. Em wok long sindaun na i kam.* (This passage is from a **Nokwi** ceremony song. It refers humorously to a man who is travelling to another tribe to participate in a ceremony; he is so excited about the prospect of participating in the rite that he left home much earlier than he should have and to avoid arriving at the host village inappropriately early must kill time en route by walking very slowly and sitting down at regular intervals.)

yo¹ (*wok*), 1. work. **Mii harapa /yo/ otiito**. You are working very hard, or You are doing very hard work. 2. (a) right (to do something). 3. (a) concern. **Ii noti /yokasakech/**. It's not our concern. – *I no wok bilong mipela*. 4. (a) responsibility. **Yechi saniga /yo/**. It's their responsibility alone. – *Em wok bilong ol.*

yo², serve food (Kooyers et al. 1971:37)

yobo (*sikau*), tree kangaroo

yobo pika (*paspas bilong han*), type of plaited ceremonial arm band decorated with flat shell rings which homicides wear on their upper arms as an insignia of their status

yo chepii (*hap wok*), piece of work; part of a work project

yo eetay (*inap nau, redi nau*), that's enough; all right

yogo¹ (*pulim i kam*), pull (something) towards one

yogo², crowbar-like implement consisting of a wooden handle about two metres long and a 20-25 cm long stone blade hafted to one end. (Formerly Kwoma men used these implements to hollow out the interiors of slit-drums. Today they prefer to use sharpened crowbars.)

yogo ye yowu (*pulim i go antap*), pull (something) up

yogwotii (*kapsaitim*), tip out; pour out

yogwotii poy (*kapsaitim olgeta*), 1. empty out; tip out (e.g. the entire contents of a bag). 2. pour out completely; spill (e.g. the contents of a cup by knocking the cup over). /**Yogwotii poyechi**/, **wonyak**, **miin bekeban yeechi hanakapa yayakiita**. Having emptied it, he will get it and give it to you, and you will return with only the bag (Kooyers and Kooyers 1965b:9).

yoka tawa (*gat wok long en*), have a use for (something; **yo**, work + **-ka**, assoc.mar.; **tawa**, be)

yokotapa (var. **tapayoko**, **tapayepa**; *faivpela*), five. (According to Kooyers [1974:11, 19-20] this word literally means 'hand five'. Note: **yokotapa** is Kooyers' spelling. The word is possibly better spelt **yokwatapa**, where **yokwa**, like **yepa** as in **tapayepa**, means 'side'.) **Ana /sawori/ ow anapichawa ma ye yokotapa**. I was told that there were five enemy warriors.

yokotapa abo yokotapa abo (abbr. **yokotapa yokotapa**; *tenpela*), ten. (According to Kooyers [1974:19-20], this expression literally means 'hand-

five all, hand-five all'; **yoko**, five, **tapa**, hand; **abo**, all. Repeating **yokotapa abo** three times is one way of indicating fifteen, and repeating it four times is one way of indicating twenty; other terms for twenty are **ma por** and **ma podat**.)

yokotapa abo yokotapa por (*sikis, sikispela*), six (lit. hand all hand one) (Kooyers 1974:20). /**Yokotapa abo yokotapa por/ yayar**. (He) brought six. – (*Em i kisim sikispela*).

yokotapa abo yokotapa diipiira kara (*etpela*), eight

yokotapa abo yokotapa diipiira kapara (*nainpela*), nine

yokotapa abo yokotapa upurus (*sevenpela*), seven (lit. hand all hand two)

yokotapa yokotapa (see **yokotapa abo yokotapa abo**)

yoku (see **yokwi**)

yokusha (alt. **yokusha haba**; *mambu resa*), type of the **haba** bamboo formerly used for making razors for shaving and other cutting implements

yokwa (alt. **yepa¹**; *sait, hapsait*), 1. side (e.g. of a house). (In narratives **yokwa** often pairs with **yepa** to denote one side of a two-sided entity in contrast to the other side, such as a house roof). **mama /yokwa/** the right side (e.g. of the body). **Ow anapi ma upurus piir por /yokwak/ por /yokwak/ siitii kowutar**. Two warriors stood guard, one on each side. 2. agnatically-distinct segment (of clan).

yokwa yokwa (alt. **yepa yepa**; *sait sait*), 1. each side; both sides. 2. different agnatically defined segments of a clan.

yokwi (var. **yoku**; alt. **yeroku**; *liklik*), further; a little further. **Rii ameda /yokwi/ ichi misomak sakar**. He went a little further then fell on his face. – *Em i wokabaut i go liklik em i pundaun*.

yokwi i (var. **yoku i**; *go liklik*), go a little further (horizontally)

yokwi ya (*kam liklik*), come a little further (horizontally)

yo mesh otiitar ma (*wan wok*), person who does the same kind of work; fellow worker; co-worker

yomu (*limbum*), type of forest palm the flexible black wood of which is used for making a variety of hard-wearing utilitarian objects, e.g. spears, canoe paddles, digging sticks

yo otii (*wok, wokim*), to work; do work (**yo**, work; **otii**, do). **Riiti mesek /yo otiito/**. His heart is working. **/Yo otiitanakech/** (He) shouldn't work (Kooyers 1974:67). **Ye /yo otiikasakech/**. They don't work. **Mariyawaya ma ye diika yar an yechaka eena hisaw yon /otiiir/**. I worked hard with the men who came here from Melawei (village).

yo otii boboy (*saming bilong wok*), work tools. **Yecha riiti akan eeji /yo otii boboyek/ Abudi akamak apak ameya eecha otiito**. They are quickly building his house at Ambunti with my tools.

yo otii wakasa ma (*boi bilong wok*), the younger and physically most fit adult male members of a village who do the bulk of the heaviest work that men routinely do, e.g. building and roofing a ceremonial house

yopo (var. **lopo**; *banana*), banana (of which Kwoma distinguish many named varieties)

yopo biika (*lip bilong banana*), banana leaf (green)

yopo jey (see **jey**)

yopo kiiba (see **kiiba**)

yopo saraga (see **ya saraga**)

yopo waya (*banana i no mau*), small, immature banana

yopowu (*bungim*), collect together; bring together (e.g. a set of objects into a heap). **Mii yaya /yopowu/ tawa aboboy mii opoche atanakech**. Don't you eat any of the food that has been collected together (here).

yopowuka chi (*tromoi, putim*), set down (several items) together; place in a pile. **Sumasobo Hadakinya ye iwey eeta rii eeka ye iniga /yopowuka chiwa/, riiti korobo, Sumasobo Hadakinya**. He took (the lengths of vine he had collected) to his men's house **Sumasobo Hadakinya** and there placed them together in a heap (on the floor).

yopowu paka (*stretim, bungim*), pack up; bring together into one place (e.g. one's possessions so that they can be taken somewhere). **Mii na aka boboy /yopowu paka/!** Pack up the things in your house! – *Yu stretim saming long haus bilong yu!* **Tuwudimi rii boboy /yopowu pakar/**. **Tuwudimi** packed up his things.

yopowu yichi (*bungim*), bring together in a pile; collect together (e.g. earth into a mound); accumulate. **Ye kowuwak, niiwiika chepii sowak eeka ye now hayiwa. Eeka ye tiimii tiimii yeechi podat eemek /yopowu yichi/ eeka ye hi hayiwa**. They waited and after a week or so they fired the garden. They then cut (the large timber that had not been burned), collected (it) together into a heap and set it alight.

yopwoyichi (var. **lopwoyichi**; *putim i go daun, tromoi i go daun*), put into; put down into (e.g. food into a pot)

Yowanabu, 1. one Kwoma name for Yambon village. (Kwoma also refer to this village as **Yahan**. Yambon is a government name that derives from **Yabun Jabu**, the indigenous name used by all Ambunti peoples for the rocky promontory on the south side of the Sepik directly opposite the western end

of Yambon village. Yambon village was located on this promontory, on the south side of the Sepik, before European contact but moved to the north side of the river some time after the establishment of the patrol post at Ambunti in the 1920s when the people no longer feared surprise attacks by Kwoma. **Yabun Jabu** is one of a pair of opposed rocky promontories that jut into the Sepik to form a narrow passage through which the Sepik flows, and which is known today as the Yambon Gates. The river immediately downstream from the Yambon Gates is turbulent and treacherous; people attribute the turbulence to the movements of a giant spirit crocodile that lives at the bottom of this section of river. To utter the crocodile's name when passing over it in a canoe would cause the animal to overturn the canoe and drown its occupants.)

yowu¹ (var. **lowu**), 1. up; up above (*antap*). **Kata /yowu/ wato**. (It's) up there. (This statement might be made with reference to an animal in a tree.) 2. walk up; climb up; go up; get up (*go antap*). **Na miita /yowu/**. You climb up (the tree). – *Yu go antap*. **An /yowuk/**. I want to get up (e.g. on to the bed to sleep). – *Mi laik go antap*. **An komas /yowukiita/**. I will go up later (e.g. into a house to sleep). 3. rise; get higher (e.g. a brick wall as it is built higher and higher; *go antap*). 4. (of certain types of male animals, e.g. pig, dog) to copulate (*goap*). 5. lift out (e.g. something from a pot; *kamautim*). **Aboboy yowutu**. (She) is lifting the food out (of the pot).

yowu² (var. **lowu**; *samsam*), prance along joyfully (like a warrior going confidently into battle)

yowu³ (*wail limbum*), type of palm that grows wild along river banks and in the forest. (The flexible flower sheath or spathe, **gwsosii**, of this palm is used for

making small containers.) **yowu /gwsosii/** the spathe of the **yowu** palm

yowu i (alt. **i yowu**; *goap*, *go antap*), climb up; go up. **Rii howuk kawka /yowu ir/**. He went up (into the house) again. **/yowu ichawa/ nobo** a track for going up (somewhere). (The expression **yowu i nobo** has the same meaning.)

yowu yi (*sindaun antap long*), sit up on (or in, something, e.g. a tree). **An hewa. Na ya! Kata mek /yowu yichu/**. I saw it. Come! It's sitting up in that tree.

yowuja (*lokas*), locust

yowu seechi (*kamautim na putim, kamautim na rausim, rausim*), lift out and set aside (e.g. something from a pot)

yowu yowu yi (alt. **mowu**¹; *hip i go antap*), (of set of objects) accumulate (in heap); pile up

yo ya (*hatwok*), work hard; engage in hard work; expend great energy (on something, e.g. building a house). **Miita /yo yawak/ eena an miin ya hawa**. You worked very hard (for me) and that's why I paid you. – *Yu hat wok na mi baim yu*.

yu (alt. **beya**; *tekewe*), 1. scrape; scrape out (e.g. the flesh of a coconut); grate. **An siiva /yutu/**. I am scraping out coconut flesh. – *Mi tekewe kokonas*. 2. scrape off (e.g. the soft inner bark off a tree to make twine).

yupu (see **me yupu yepa**)

yuwa siik (*pikinini bilong yuwa*), seed of the **yuwa** vine. (Formerly Kwoma strung these seeds together to make necklaces which men and women wore at ceremonies as decorations. Today the seeds have largely been replaced by **gayetiik** shells which people obtain through trade with neighbouring river peoples, or store beads.)

yuya (*no laik*), dislike (Kooyers 1974:62); to object (to doing

something); not to want (to do something); refuse; loathe. **An /yuyawa/**. I don't want to. – *Mi no laik*. **Ada inyan /yuyawa/**. I don't want to go. **An /yuya/ kow anan**. I don't want to eat yams. **Ye an /yuyato/**. They don't like me. **Rii /yuyeechi/ heechi ir**. He was opposed (to what was suggested) and left, or He was annoyed (by what was suggested) and left.

yuyawa tawa, hateful; loathesome; offensive

yuyawa tawa boboy (*samting mi no laik*), something hateful; something loathesome. **/Yuya tawa/ boboy, kapasek**. (It's) a loathesome thing, a bad (thing). – *Samting mi no laik, nogut*.

ENGLISH-KWOMA FINDERLIST

A

- abandon** *heechi*¹
abandoned village *mashi akama*
Ablatak (village) *Apalataka*
about *ye i*²
above *howu*¹, *ka yowu, yowu*¹
abrasive *eegey*
absorb water *a ye i*¹
acceed *mayishi*
accommodate (in house) *akan ha*
accompany *ma tabo, tabo, tabo wa*
accumulate *iibiitii, mowu*¹, *yopowu*
yichi, yowu yowu yi
accurate *nagwa*²
accusation *ba diima maji*
accuse *ba diima, ba diima majin ba, maji*
ba higiya
accuser *ba diima ma, maji ba diima tar*
ma
acerbic *ow maji kuja*
aching *kapasek meeji*
acquainted *he hechi*
acquatic entity *pak tawa boboy*
acquire *ya*⁵
act *otii*¹
act aggressively *ow otii*
act tryingly *otii otii he*
actual *siikiin, woy*¹
Adam's apple *noku pipoy*
add *heechi*²
adequate *kiki sii*¹
adjacent *saba*¹
adolescent *harapa yikapwa*
admirable *hadabas*
admire *kwoya he, mayi*², *payitu, rukusii*
admired thing *payitu tawa boboy*
adult *ma*¹
adultery (commit) *nobo anamesheroko*
adversative present marker *-kech*
adversative future marker *-nakech*
advise *wosawo, wosawo maji ba*
adze *nokusu woyi, woyi*¹, *woyitobo*²
adze binding *woyi shagura*
adze blade *papa woyi*
adze blade (blunt-ended) *woyitobo*¹
adze handle *woyi tapa*
adze socket (for blade) *woyima*
aesthetically unattractive *keyapo*
neekiiriya
aesthetic quality *hirika*
affiliate *huwi*
afraid *akii*
after *komas*
afterbirth *ayas*
afternoon *hogo*¹, *hogo ya yeyi nedii*
again *eechaba, kawka*
aged *apoko saba*
aged person *mashi ma*
aggressive *oweka tawa*
aggrieved *hoy*
agnate *apokobor*
agree *mayishi, wohowu, wotar maji ba*
agree formally *kwopagey rabo*
agreement *kwopagey rabo tawa boboy*
seerenobo, wotar maji
aimlessly *biish shebo shebo*
alight *okoree, uwu*¹

alive *moro, sobo⁷, sobo tawa, ver, ver tar boboy*

all *abo, ama, eetaba, eyey, kiki²*

allocate *hi wochi*

all right *yo eetay*

almost *abo abo*

alone *-ba², saniga*

alongside *anapoy*

also *-ba², eechaba, iibak¹*

Amaki (village) *Amaki*

Ambunti *Abudi*

ancestor (of clan) *wayaga, yey, yimowurek eeka tar wayaga*

ancestral

ancestral place *wayaga yichar eem*

ancestral practice *mashi nobo*

ancestral village *wayaga tar akama*

ancestry *yimowurek eeka tar wayaga*

anger *gwoy, kwotay siitiichi¹, ow²*

angry *eyepii, harapa ba, henokwo, inyaka kisokwa, inyaka kwotay, kwotay, kwotay ow, misoma eyepii, ow a, ow asa ma*

make angry *wopun saboy*

animal *boboy, hava tar boboy*

ground-dwelling animals *nowosapek tawa omu apo*

ankle *yatii miyi gur*

annoyance *gwoy*

another *akar, anadii¹, kada², pochika*

another one *akar por*

another time *akar nedii*

ant *shi*

antecedent conditional past tense marker *-yega*

antecedent consequential present tense marker *-wey*

antecedent past tense marker *-wak²*

antecedent present tense marker *-wak¹*

anticipatory marker *-k¹, -k otii*

anticipatory negative marker *-nan, -nan -ney, -nan -yega*

anus *somu supu*

anyway *beber¹*

apparent *kwodii sii*

appeal (make direct) *somak wo*

appearance *misoma, riki*

appear *sokwa, ya⁶*
appear as *he¹, hega²*

apply *apoy², heechi², neeki²*

appointed day *awa², awa woyek*

approach *biyi rabo, ya³*

approach from above *howu ya¹*

appropriate *hiya*

approve *kwoya he, wohowu*

aquatic creature *emiyep*

area *nowosap, yepa¹*

argue *awasen awasen ba, awasen awasen ow maji ba, awasen awasen ow otii, maji ba², ow ana pichar maji, ow maji awasen awasen ba*

arm *hapa, tapa¹*

armband (see plaited band)

armpit *huguruka*

arm (upper) *tapa hapa*

aroma *gwonya², hirika, kwowa, maba kwowa*

emit aroma *kwowa ya*

aromatic fluid *kwowa ya tawa uku*

around *har*

around and about *ye i²*

aroused *sokwa*

arrangement *wotar maji*

arrive *iyar¹, ya³, ya sokwa¹*

arrow *be mija, kwona², mija², sey²*

artist *jebwa otii tawa ma, woyi marok siipikwina otii hechawa ma, woyi siipikwina neeki tawa yikapwa*

as *otii tawaga*

ash *hikishebo, him she, keyihapa now, she³*

ashamed *hiibiya ya*

ask *wohe, wohe ye i, wopoy paka he, woyesha, woyesha ya*

ask fervently *hehar wohe*

ask in vain *wohipu¹*

ask repeatedly *higiya, wo wohe*

ask secretly *veenyichi wohe*

aspersion with water *neeki jabor¹*

assemble *duwu¹, duwu², ya duwu, ya duwu yi, ya kikiba yi, ya yapaka*

assembly place *ya duwu eem*

assert *ba*

assert emphatically *harapa ba*

assiduous *eshar*

assign *hi wochi*

assist *kiyatayi, otiichi²*

assistant *wakasa*

associative marker *-ka¹*

astray *wurubu yarebo*

attack *arowa pi, che, kiiikir chishi, ow giichi, ow i, pi hama, pi heechi, yabuk pi*

attractive *kepi¹, kepi he, kwoya he*

attractive entity *kwoya hechawa boboy*

attractive man *kwoya hechawa ma*

attractive woman *kwoya hechawa mima*

aunt *amwoy, nokwapa, nowayaka, wapoko, yaku*

aura *hirika*

authoritative statement *maji hapaga, maji kepi*

avenge killing *masek ya*

avoid *tavii yi*

avoid capture *tavii yichi heechi i*

awake *niy sukuya*

awl *gow¹*

axe *yeebiiru*

B

baby (see infant)

back *awasen*

(the) back *komakiny, komakiny yepa, magiir, mu yepa, yeen*

back and forth *sen sen*

back (muscles of) *yayi omu*

back of hand *tapa bajii*

back of house *aka yeen*

back of knee *yatii kwinyip*

back and forth *awasen awasen*

backbone *magiir, yayi omu*

bad *kapasek*

bag

bag for carrying firewood *hichapwa sakiya kwow*

bag for carrying food *aboboy woyi kwow, wasahaya kwow*

bag for carrying infant *yikwapwa woyi kwow*

bag for carrying sago leaf thatch *dopo ya kwow*

bag for carrying sago processing implements *ipusara kwow*

bag for carrying sago starch *noku woyi kwow*

bag for storing shell valuables *ya kwow wa kwow*

faeces net bag *she kwow*

net bag *jika kwow, kwow¹, kwow somu, kwayiishiika kwow, ma kwow², noku ya kwow, she kwow, wa kwow*

bake *chi², padii, suwu¹*

bamboo *ama, ginyi, haba¹, hadii¹, ribii, yokusha*

length of bamboo *yaba²*

banana *bwiya yopo, piitiiboko, yopo*

banana leaf *yopo biika*

banana stem *kiiba*

immature banana *yopo waya*

band *hapa pika, hapa pika ya, shagura*

- band (to plait) *sii*²
- bandage (wound)** *taka*
- Bangwis (village)** *Bagwis*
- bank** *giireba*
- baptise** *uku yeetii*
- bark** *bi*¹, *majii*, *majii sapi*, *me sapi*, *noku veyi*, *sapi*
- bark of sago palm trunk *veyi*¹
- bark of vine *poko sapi*
- bark painting *bi*¹, *bi aka*
- bark sheet *wa gwosii*
- dog barks *kii*, *kiita sokwa*, *kiita yeyi i*, *teeji*
- barren** *makwo ma atar*
- barter** *awaba*
- base** *mu*¹, *tobo*¹, *tuku*¹
- base (be at) *muk sii*
- basis** *mu*¹
- basket (food)** *wasahaya kwow*
- basketry mask** *mukuyaya*
- basketry storage container** *mukuyaya*
- bast** *sava*
- bathe** *uku ya*¹
- bathing spot *uku ya sey*
- be** *ha*³, *he*¹, *neeki*⁵, *sii*¹, *ta*¹
- beach (canoe)** *gay*⁴
- bead** *gayetiik*
- beak** *meebi*
- beam**
- cross-beam *kwa*
- side-beam *payi*¹
- bean** *poyimaka*
- bear child** *kiya*², *yimowu*
- beard** *teekibi sheebi nebi*
- bear fruit** *wa*³
- beat** *kiikiichi*, *pi sowakwo*
- beat drum** *hubu*², *me amii kwi*, *me apo kotii*, *me hubu*, *otii*³, *piika*³, *tapa*³, *toko*²
- beater (wooden)** *me*¹, *meesi riiba*, *riiba*
- beautiful** *kwoya he*
- beautiful entity** *kwoya hechawa boboy*
- become** *heechi*², *neeki*⁵, *sii*¹
- become dark *neeki chepii*
- bed** *wa eem*
- make bed *hehar*³, *hehar yeechi*
- bee** *heemi*
- beetle** *giyobii*
- before** *mapo*, *mashi*
- beg** *woyasachiyasa he*
- begin** *saya*¹, *sokwa*, *tasii*
- Beglam (village)** *Beekelam*
- behind** *komakiny*, *komakiny yepa*, *komas*
- believe** *hiki*, *kwotayechi hiki*
- belittle** *wosowoy*
- bellow** *chey*³, *teeji*
- belly** *sugu*
- below** *haka*, *heyi*¹
- bench** *chey*¹
- bend**
- (a) bend *bogo*
- (to) bend *heyi gamu*, *heyi gamuchi yi*, *heyi gamuchi meyi he*, *kwar kwar i*, *kwar kwar ya*, *kwar kwar yeyi*
- bend elbow *tapa reekii*
- bend in river (inner side) *tapa bogo*¹
- bend knee *yatii yeepiik*
- benefactive marker** *-chi*¹
- bent** *kurii*², *ogol*
- bent forward *gamu gamu*
- beside** *saba*¹
- betel nut** *mabiy*, *wukwasha*, *wukwasha a*, *wukwasha a wa kwow*
- betel pepper** *kwasha*
- betray** *magiirechi kwodii wo*
- betrothed man** *mima yak tawa ma*
- better** *sabor*
- biceps** *nedii hapa*
- bide one's time** *tadii*¹

big *harapa, hisaw, hisoma, reekii*⁶

big man (see leader)

big toe *harapa yatiima*

bind *apoy ji, bogii ji, ji, pokok ji*

(a) binding *woyi shagura, yabu pika, yabu poko*

bird *apo*¹

bird blind *apo aka*

bird of paradise *manu*

bite *che, puk a*

bite hold of *takiivii, takiiviichi wa, takiivii siitii*

bitter *kwo a, ow*³, *pu hatawa*

Bixa tree *siikiinow*

black

black colour *keyiha*¹, *keyihapa*

black paint *keyihapa now*

black palm *yomu*

black palm stick *yaba*², *yababajii*

black pigment *keyihapa now*

blackened tree *me keyihapa*

blade

blade of adze *papa woyi*

blade of spear *siik*³

bladder *mokugwey*

blade *kamaka siik, papa woyi*

blind *miyi kiitii*

blind person *miyi dumu tawa ma, miyi kiitii tar ma*

block *dasiipii*

blood *kepi pi, nayim siik pi, pi*¹, *pi kapasek, pi neekiiriya, pi podar*

blood (menstrual) *kamu*

blood-letting *ow buwu*

blow *gwopi, piina, piina poy, piita, ya*⁴

blow nose *goriika shebiya*

bludgeon *chey sowakwo*

blue *neekiirii*¹, *sobo*³

blunt *tobo*²

boat *jabiir*

bob up *peyuneechi*

body *maba*

body's internal organs *inyaka, wopu*¹

boil *cheebi, heeki, korakora, siipiisapii*

boiled (food) *uwu kwopa sii sakawa*

boil water *awojogo suwu*

bone *apo hapa, hapa*

book *jey*

border *giireba*

born *yimowu*

bottom *mu*¹, *somu, tobo*¹

bottom of canoe *veyi magiir*

boulder (see stone)

bounce

bounce from side to side *wamar wamaya*

bounce up and down *wushara*

boundary marker *seerenobo*

bow *anaba, was anaba*

bow string *anaba poko*

bow *heebiya*¹, *heebiya geyim sobo, uku siivii heebiya*

braid *va*¹

brain *marenoku*

branch

branch (dry, of coconut palm) *kaba*²

branch (of plant) *tapa*¹

branch of river *karakada pa*

branch of sago palm *noku tapa, suku*¹, *suku reekii*

branch of tree *me tapa*¹

branch of vine *poko nawaba*

brand (burning) *hi*³, *hichoko*

breadfruit tree *mowu*³, *wachii, wachii pi*

breadfruit tree leaf *wachii kiimiiga*

break *buwu*², *chey tapa, giisii, hapa reekii, neeki nakii, nobojii, piika*¹, *putii, reekii*¹, *siigiiriip, siipaya, sowu, ya*²¹

- break arm *tapa reekii*
 break bone *neeji hapa reekii*
 break in two *nediik neekii, reekii¹*
 break leg *yatii reekii*
 break off *giirii², wutiikiir, wutiikiir saka*
 break open *tiiriikwo*
 break through *reekii³*
 break wind *she piir*
breast *muku*
 breast-feed *muku a, muku chi, muku hava, muku heechi*
 breast milk *muku pi*
breath *popoy*
breathe *hegaha*
 breathe on *piina*
breathless *inyaka otii*
breeze *ameda sowa, pupoy¹, sowa¹, veereveer*
brideweath (see marriage payment)
bridge *me tuku, tuku¹*
brief *ameda, karakada*
brief period of time *ameda kada, ameda nedii*
bright *buya tawa, kepi¹*
bring *i yaya, tabo ya, yaya¹, yaya seechi, yeechi yaya*
 bring about *otiichi¹*
 bring down *ya saka yaya*
 bring inside *yayar*
 bring to end *otii hama*
 bring together *duwu², yaya duwu, yaya yopowu, yaya yopowu yichi, yopowu, yopowu paka, yopowu yichi*
broadcast *ba ye i*
broom *yeyakwashii*
brother (f.s.) *medaya*, (m.s.) *kumwoy, yaka*
 brother's child (f.s.) *neyi*, (m.s.) *yikapwa*
 brother's wife (f.s.) *yeekim*, (m.s.) *kumwoy, yaka*
 elder brother (m.s.) *yaka*
 elder brother's wife (m.s.) *yaka*
 younger brother (m.s.) *kumwoy*
brother-in-law *kumwoy, mowoy, nibeyi, yaka*
brown *kwopakwopa he*
browse *a ye i²*
bruise *maba wuwu*
brush off *kavakava paka, varekwo*
bubble *sogwiya*
 (to) bubble *heeki, korakora, siipiisapii*
buffet *gwopi*
build *otii*
 build bird blind *apo aka shepii*
 build house *aka otii*
 build up *hek hek heechi*
builder (of house) *aka otii tawa ma*
bullroarer *poyigapa*
bump *tiimo tam*
bundle *biika cheeny, cheeny, cheenyiipa cheenyiipa*
burden *nomoya tawa boboy*
burial
 burial place *tiiriimo, tiiriimo tawa eem*
 burial platform *chey¹, ma chey*
burn *hayi, hik uwu, hiriigwoy papa suwu, hi uwu, okoree, suwu¹, tuku², uwu¹, uwu², uwu hama seechi*
burn village *akama suwu*
burst *buwu¹*
burst through *reekii³, uku reekiichi ya*
bury *chi⁴, tiiriimo piitii poy, tiiriimo reekii, wak chi*
bush *meshik*
business *ya yo*
 business man *ya yo otiitawa ma*
 engage in business activities *ya yon otii*
butcher *kuha, kwotii²*

butt *diigiir*
butt of slit-drum *me taku*
butterfly *aposiibiiruka*
buttocks *somu, somu omu, takopo*
buy *poye², poyik poye², toko¹*
buzz *buwu⁵, muwutii*
bypass *tavii yi*

C

calf *hapa omu*
call *aya, ayawocho, hokwa*
 (to) call *aya kay, ayak uwa, ayawo, gasa, haba⁴, harapa uwa, hokwa ya, keya, taw, teeji, teenye², teenyecharecha, uwa, uwa chishi, uwa wo, wo¹*
 call in reply *wo ya*
 call over *uwa yaya, wo yaya*
call-sign (on slit-drum) *misobo²*
calm down *ow neekiiriya, saboy eshar sii*
canal *naba*
cannibalism *keyava keyapo*
canoe *veyi²*
canoe prow ornament *veyi keyapo*
cap *tam¹*
capsize *gubu²*
car *gaba veyi*
carcass *nawaba*
care for *hava, hehar², hehar heechi*
careful *eshar*
 be careful *ow poy sii*
careless *beber², shebo shebo, shebo shebo otii, shebo shebo otii a*
carry
 carried along by river *kiya buwu, ukwi yak yaya, ukwi yi i*
 carry away *yeechi kiya i, ye i¹*
 carry back and forth *yeechi ye i yaya*
 carry in hand *tapak neeki i*

carry net bag hanging from shoulder *kwow wakiir*
 carry net bag slung from on head *kwow podii, podii*
 carry on shoulder *kiya¹, kiya ya, tiimiinak neeki ya*
 carry suspended from shoulder *tobok i*
 carry up *yeechi kiya yowu, ye yowu i*
carve *diigii², gababeyas maka diigii, maka diigii, me diigii, meesi maka rabo, me ta, rabo⁶, ta²*
 carve bow *anaba ta*
 carve ceremonial sculpture *yesha*
carved face *gababeyas maka, maka¹, meesi maka, me maka*
carving *kwakwa, me²*
cascade
 cascade down *ukwi yi saka*
 cascade over *dabu¹*
cassava *gaba kow*
cassowary *aposhebu, wariiwawuku*
 cassowary pelt headdress *aposhebu sapi*
 colour on cassowary's neck *wayageya*
cat *gaba asa*
catch *chi⁴, chi⁵, ge y neeki, isagwa chik i, ya¹³, yeechi yaya*
caterpillar *hoposhop*
cauterise *dagiir²*
cautiously *shiyi shiyi*
cavity *aka*
census (take) *giisa piir, ma tapa kadii*
centipede *medii*
central post (of ceremonial house) *somar kwatii*
centre *nedii², nedii kwatii*
ceremony *sukwiya²*
 ceremonial object *mayira*
 ceremonial occasion *sukwiya saya niiwiika, sukwiya sayawa nedii*

ceremonies (listed) *Kwar*², *Masamija*²,
*Mija*¹, *Nayi*¹, *Nokwi*, *Yatii* 'kwopa 'uku,
*Yena*¹

commence ceremony *sukwiya saya*

ceremonial house *korobo, mageyi tawa korobo*

ceremonial house (examples)
Wayipanayim

ceremonial house (open) *korobon biira*

ceremonial house (parts of) *korobo mageyi tawa eem, korobo magon, korobo yeen, kwa, magon siiga, somar kwatii, sukunigi, tapa tobo*¹, *towu, wokiira, wushi, yayiim, yiir*

ceremonial moiety (names) *Mija*¹, *Yena*¹

ceremonial mound *teekibi aka*

chain *poko pika*

change *dareboy*

change mind *inyaka dareboy*

channel *iivii*², *pa*¹, *pa tobwoy, payi*³

charcoal *keyihapa now*

charged (with power) *hi uwu*

chase *hokwaw, kiikiir chishi, kiikiir poy, kiikiir poy paka*

chastise *wosowu*

cheek *wagiisiir, wanegey*

chest *biiriipii, sukutukwiya, veruk*

chest hair *veruk nebi*

chest pendant *yii'a*

chew through *diigii*²

chicken *apochoko, apochoko nokwapa*

chicken tail feathers *apobi*

child *karakada yikapwa, yikada, yikapwa*

child of woman by a second or subsequent husband *keyapi*

child's child *neja*

(to have) child by a woman who has a child from a previous marriage *keyapi kiya*

childhood *yikapwaga tar nedii*

chilly *higahaw*

chin *teekibi*

chop

chop (firewood) *sakiya*

chop (sago pith) *po*

chop (wood) *yii*

churn *boko*¹, *heeki, korakora, siipiisapii*

cicatrise *apowa, hi*⁴, *piitii*²

cigarette *him*

circle (move in) *ggunyi, wukuwur*

circumcise *sapi diigii rabo*

circumference *har*

claim *hiya*

clan *magwi, mamu*

clan (segments of) *yaka kumwoy*

clan ancestor *wayaga, yey*

clan of mother *nokwapa*¹

clansmen *kumwoy, yaka kumwoy, yimana*

senior member of clan *yaka yikapwa*

clarify *bachi*¹, *kap aka hako, sawo mukuchi*

clasp *kiyi*², *neeki*¹

clay (for making pots) *awo siik*

clean *kiirii kepi, sobo*⁵

(to) clean *kavakava paka, hehar*³, *panebut paka, uku yeechi, uku yeetii*

clear *geenyik sii, hehar*¹, *kiirii kepi, kwodii sii, meyi kwotii*

(to) clear *otii poy paka, piiriika, sowu, tak*¹, *ya*¹⁷

clear forest *aka tobo me yii, chi*⁶, *piira me yii, tobo me yii, yii poy*

clear garden site *now tam chi, now tayim ya, now ya*

clear track *nobo tak, nobo tak seechi*

clench teeth *pu giiriiga wa giiriiga, takiimoro*

climb

- climb down *saka ya¹, yeyi i*
 climb up *howuk yowu, yowu i*
 climb up undercover *siitii veenyi yowu*

cling to *kiyi²***clitoris** *siikiibor***close** *dumu*

- close off *dasiipii*

close by *bana***clot** *siik²***cloth** *gaba riki, riki, siivatabi***clothing** *aposaba, gaba riki, riki, siivatabi***cloud** *apoduwan keyi, hejagwayap, wayi keyi***clumsy** *kapasek***cobweb** *aka gwadii biira, gwadii***cockatoo**

- black cockatoo *wiinyiiwaga*
 white cockatoo *apoma², boyoway*

coconut *apokwashi sowakwo, siiva*

- coconut bast *noku sava, noku sava ya*
 coconut flesh *siiva omu*
 coconut husk *siiva yapo*
 coconut shell ladle *siiva heebiya*
 coconut sprout *siiva eer*
 grate coconut *siiva beya, siiva yu*
 green coconut *siiva biira*
 husk coconut *siiva saba²*
 immature coconut *siiva gogor*
 mature coconut *siiva neepii*
 plant coconut *siiva piitii*

cognate *pi podar***cold** *higahaw, neekiirii²*

- become cold *neekiiriiya*
 cold period *neekiiriiya nedii*

collapse *buwu², saka¹, yapaka²***collar bone** *meekeya***collect** *noko, ya¹⁹, yaya duwu, yaya yopowu, yaya yopowu yichi, yopowu, yopowu yichi***colour** *now¹, sobo³***comb**

- comb (of bird) *maba'asa, masamija¹*
 comb (decorative, for hair) *masamija¹*
 (to) comb (hair) *sa²*

come *heechi ya¹, nawiya, nawiya meyi, ya³*

- come back *heechi ya¹*
 come down *saka ya¹*
 come inside *heechi yasaya, yasaya¹*
 come out *sokwa*
 come outside *ya geenyik saya, yasaya², yasaya i*

come to find *yesha hek ya*

- come together *apoy³, duwu¹, ya duwu, ya duwu yi, ya kikiba yi, ya yapaka*
 come up *ya sokwa¹, ya yowu*

commence *buwu³, saya¹, sukwiya saya***commerce**

- commercial work *ya yo, ya yo otiitawa ma*
 engage in commercial activities *ya yon otii*

commiseration (expressions of) *kapa³, sayapa***commit** *kwopagey rabo***commitment** *sabo howu tawa maji*

- make public commitment (to do something) *sabo howu*

community *akama***compensation payment** *aka godii, aka toko*

- make compensation payment *hiibiya kwotii*

complain *maji ba², ow maji ba***complainant** *anasa tawa ma***complaint** *maji*

- complete** *abo, eyey, hama¹, hehar abo, paka¹, poy*
- completive** *-chi²*
- complex** *harapa*
- concave** *woyipe*
- concentrate** *hiki siitiichi*
- conch shell** *pu²*
conch shell trumpet *pu²*
- condition** *tobo⁶*
- conditional past tense marker** *-nan*
-yega, -yega
- conditional present/future tense marker** *-nan -ney, -ney*
- conflict** *ow¹*
- confused** *somoy*
- consequential past tense marker** *-ri*
- consequential present tense marker**
-wey
- consider** *hiki ta, yi hiki, yi hiki ye i*
- console** *saboy¹*
- container** *ama yaba, boya ama yaba, harapa ama yaba, hobu, mukuyaya, uku a tawa boboy, uku siivii ama yaba, wapa, yaba²*
- contain water** *ukuka*
- contemplate** *hiki ta, yi hiki, yi hiki ye i*
- content (be)** *riiga, wopu kepi sii*
- contented** *inyaka kwoya hiki*
- contentless (see empty)**
- continuative marker** *-cha, -niga, -ta*
- continuously** *kawka, siitii²*
- continuous present marker** *-cho, -chu, -to, -tu*
- control (see dominate)**
- convention** *nobo tawa abo*
- conversation** *maji*
- convinced** *kwotayechi hiki*
- cook** *aboboy otii tar ma, awo huwu tawa ma*
- (to) cook *aboboy otii, hik uwu, hukwiya huwu, huwu¹, kiya³, otii a, uwu², uwu abo*
- cook sago *awo huwu, chi², noku sor rabo, poyi gey suwu*
- cook soup *poye¹*
- cooking pot** *huwu awo, poye awo, poyok poye awo*
- cool down** *awo hakachi*
- copulate** *mowu pi, yowu¹*
- Cordyline plant** *awa¹*
- corner** *mushi, mushi yepa yepa, subu*
- correct** *kepi¹, nagwa nagwa, nagwa nagwa hehar, omutiik, omutiik siikiin, siikiin, woyek*
- corrugation** *gwoyobo*
- costly** *hisaw ya toko tawa, ya najitar*
- cough** *ukwashe i*
- count** *kadii, kenyi*
- courageous** *anabeyichi*
- courthouse** *anasak tawa aka*
- cousin** *kumwoy, magapa, medaya, mowoy, nokwapa, ruwoy, yaka*
- cover** *dasiipii, gamu, tadii², tadii yichi, tak sha*
- covet** *kwoya he*
- covetous man** *kwoya he ma*
- co-villager** *akamak tawa ma, akama mima*
- coward** *akii tawa ma*
- co-worker** *anapoy yo otii ma*
- crab** *kway*
- crack open** *diigi², tiiriikwo*
- crash down** *giiriiga, kiiniirii*
- crazy** *beyi*
- crevice** *papa supu, supu¹*
- cricket** *man¹*
- cripple** *yatii ha tawa ma, yatii neeji tar ma*
- crippled** *kapa siiniga bor, neeji², tapa kapasek tawa ma*

criticise *ow maji ba*
crocodile *mo*
crooked *kurii², kuriikwor, ogol*
cross
 cross stream *pa reekiichi, reekii³*
 cross over *yeyi yowu*
crosswise *giiba, giiba wa*
crouch *heyi gamu, heyi gamuchi yi*
crowbar *yogo²*
Crowned pigeon *apoduwan*
cry *keya, keya ya*
 cry out *teeji, uwa, viyisuwu*
cultivated (crops) *mak chiwa, mak kiivii*
cultivate food *aboboy otii, aboboy yo*
otii, a yo ya, sagan otii
culture hero *yey*
cure *dagiir²*
cured (in smoke) *reekii⁵*
curl *gowiyowu*
 lie curled up *kuriichi yi, kurii ya*
currency (shell) *apokwashi ya, ya¹*
current (of river) *ukwi*
curse *kapasek haba*
cuscus *omuchey*
 cuscus (types) *kotiyeeriipa omuchey,*
omuchey, omuchey bam, wayiyobo
omuchey
 cuscus skin head decoration *omu riki*
custom *abo, akama maji, akama nobo,*
mashi nobo, nobo, nobo tawa abo, otii
tawa abo, otii tawa tobo, tobo⁵
customary *woyek*
customary manner *-baga², otii tawa*
baga, otii tawa tobo
cut *bar¹, diigii², haba hi, kaya, kwotii²,*
me diigii, me yii, pokotii², reekii²,
siigiir, tiiki, tiimii, tiimii poy, tiimii
rabo, yii, yii poy, yüra¹
 cut away *kiisii*
 cut hair *masek giiriimi*

cut off *giirii², tapa²*

cut up *kuha*

D

dagger *eeki, eeki woyi, ma hapa eeki*
dam (to) *iibiitii, ta³*
damage *kapasek otii*
dance (to) *giiriya, hokwa tosii, kwayi,*
kwayi kwayi ya, siitii siitii ya, tosii,
tosii ya, yasayarabo, yatii kwoya tosii
danger *ow²*
dangerous *oweka tawa*
dangerous entity *oweka tawa boboy*
dangle *jeyi*
dark *keyiha¹, keyihapa, neeki chepii,*
niyiki yi
 darken *keyi suwubiir, niy sii*
 darkness *niyiki yi*
 dark place *niyiki yichawa eem*
 grow dark *tiirii¹*
daughter *mima yikapwa*
daughter's husband *neja 'oko*
dawn *ameda uhadii, apochoko wo nedii,*
uhadii, uhadii nedii
 dawn breaks *sariin*
day *yadii, yadii nedii*
 day after tomorrow *iyav*
 day before yesterday *noboyeer*
 day dawns *sariin*
 middle of day *yadii wuriwur nedii*
dazzled *miyi ha*
dead *ha ma*
deaf *kuja abatar ma, mabiya gii*
death payment *aka kepi, hichoko, ma*
kepi², sobotakepi
 make death payment *aka kepichi,*
kepichi
death signal *me amii, me apo*
 beat out death signal *me amii kwi, me*
apo kotii

- death threat** *ha maji*
make death threat *ha maji ba*
- debate** *awasen awasen ba*
- debris** *a pipi me pipi, suwu he bodii he, siinaba, suwu³*
- decapitate** *masek diigii*
- decapitated head** *masek reekii*
- decay** *kwopa*
decayed *bonyi², siibeya*
decayed house *aka siibeya*
- deceiver** *dubu sii*
- deception** *dubu*
deceptive *sabwi*
obtain information by deception *maji sabwi ya*
- decision** *hikichi batar maji*
come to decision *hiki abo*
- decompose** *siibiitii*
- decorate** *keyapochi*
- decoration** *keyapo¹*
- decorative marking** *keyapo¹, veyi keyapo*
- decrepit** *bor², mashi, siibeya*
- deep** *heyi¹, heyik sii, waw*
- deep water** *pa waw*
- defame** *hin dagaar poy, hi ye yeyi ye i*
- defecate** *she pii*
- definite** *nagwa²*
- delicious** *kwoya a, kwoyaba a*
- delighted** *inyaka kwoya hiki*
- deluded** *hikisha yesha*
- demand** *wohigiya*
- demarcate** *kubu rabo, sor*
- demonstrate** *geenyik mukuchi, mukuchi*
- denigrate** *hi ye yeyi ye i*
- deny** *bokona, nasowoy*
- departure time** *i nedii*
- depressed** *maba nomoya²*
- depth** *tobo⁶*
- deranged** *beyi, hikisha, hikisha yesha*
- derisive** *wokwoya*
- derive from** *buwu⁴, sokwa ya*
- descendant** *neja, yimana*
- descend from** *buwu⁴*
- deserted** *geenyika meyi*
- design** *arokomaka, jebwa, maka, me masek maka, mokwoy, yabu jebwa*
- desire** *gegiyan boboy*
(to) desire *gegiya, kwoya he*
- desired object** *kwoya hechawa boboy*
- despicable** *tata heechi*
- despondent** *maba nomoya²*
- desiccated** *reekii⁵, saba³*
- destitute** *kiiriisiiposii, kubuchey*
- destroy** *otii kapa sii, pi hama, pi hama seechi, saga sowu, sowu*
destroyed *shiyi buwu*
- develop** *ya⁵*
- diarrhoea (have)** *shegwiya hako*
- dibble** *yaba², yaba tobo*
- die** *gwota, ha², ha i, kiiriidii, reekii sii, sobo ha²*
- die down** *ha i*
- different** *akar akar, keena, keena keena*
- difficult** *harapa*
- dig** *aposhiina riivii, biish iivii seechi, biyi, gwa, hono, iivii¹, kwotii¹, now biyi, ow sa, ow siipaya, riima, riivii¹, rogwa, sa³, wakebi yeyi¹, wosii omu, yeyi²*
- digging stick** *kubu¹*
- dip up water** *noku siivii, siivii*
- direction** *yepa¹*
- dirt** *cher, maba regii, regii, supu sopu*
- dirty** *keyiha², keyiha boboy, maba keyiha, pipi peepi, wagiishichi*
- discrete** *saniga*
- discuss** *anasa, apo diigii, awasen awasen ba*

- discuss widely *har boy ye i*
- disintegrate** *kwopa, neekii nakii*
- dislike** *yuya*
- dislodge** *rogwa*
- dismiss** *nasowoy*
- disoriented** *hikisha, nobo hikisha*
- disparage** *hin dagiir poy, wosowoy*
- disperse** *heechi akii i ye ya, heechi i ye ya, i ye ya, otii poy paka*
- dispersed** *har ta ye i*
- displeased** *eyepii*
- dispute** *maji ba²*
- dispute-resolution procedure** *anasa nobo, mayira*
- disrespectful** *hikikasakech*
- dissipate** *kii pa, sheki a*
- distance** *kaka ya*
medium distance *yepa²*
short distance *yeeji²*
- distant** *esana, heyi², heyi kada, howu², howuk sii², ka warek, ka yapa, kayek², yapa*
distant people *yapa eemek tawa ma, yapak tawa ma*
distant place *yapa eem*
distant tribe (stock epithets for) *Keyinokor Masalaka, Wan Sobo*
- distended** *dii¹*
- distinct** *keena keena, saniga saniga, saniga saniga ba ye i, saniga saniga hikichi otii ye i tawa boboy, saniga saniga yi hiki ye i, saniga yi*
- distinctive** *keena*
- distribute** *hapoy paka, har ha ye i*
- distributed** *har ta ye i, ta ye i ta, yi ye i*
- disturbance (make)** *che hapaka, hapaka³*
- disused** *siibeya*
- divide**
divided in opinion *upurus upurus hiki*
- divide up *hisii sii hama, homa, homachi hapoy paka*
- divination pole** *haba³*
- divorce**
(to) divorce (a wife) *say*
divorced *mibiya*
divorced man *mibiya ma*
divorced woman *heechir mima, mibiya mima*
- do** *otii¹, roko²*
- do repeatedly** *roko roko*
- dog** *apo che asa, apo kiita asa, asa¹*
- domesticated** *kwoy, mak hava*
domesticated animal *hava tar boboy, poyi asa*
- domestic work (engage in)** *mima tabo chishi*
- dominate** *neeki siitii, neeki yesokwa, otii poy²*
- doorway** *nubereja*
- dotted line** *asa¹*
- double** *harapa upurus*
- doubled over** *gamu gamu*
- double-sided** *gay yepa yepa*
- down** *heyi¹, heyi², meyi, paka¹, poy, saka², yeyi¹*
- dowry** *saga*
- drag** *neeki⁴, neeki rutii i, neeki ya, reekii kiya*
- dragonfly** *yapanaba*
- drain** *pa¹, payi³*
- drape over** *hiipii, howu paka, paka²*
- draw**
draw (bow) *yaya³*
draw (design) *keyi¹*
draw up (leg) *yatii yeepiik, yaya²*
- draw bow and take aim** *nagwa¹*
- draw towards oneself** *kiyi ya*
- draw water** *siivii*
- dream** *sukwi*

E

(to) dream *sukwiya*¹
dress *riki*
 (to) dress *ruwu*¹
 dress wound *taka*
dribble down *gwotii woyi*
drift *dowiya, gay*³
drink *uku a*
 drinking container *uku a tawa boboy*
 drinking cup *uku a heebiya*
drive forward *kiikiir*
drive off *kwoyava poy*
drop *heechi*¹, *otii saka, saka yeyi,*
*yapaka*²
drown *uku a ha*
drowsy *miyi meeji*
drum
 hand-drum *woku*
 slit-drum *me*³, *me kowugu, me masek,*
me nawaba, me tak, me taku, me wey,
me wo
 water-drum *veyi*³
drumming ceremony *Komobo*
Yatii 'kwopa'uku
drunk *beyi*
 (a) drunk *beyi tawa ma*
dry *reekii*⁵, *saba*³
 become dry *reekii sii*
 dry out *kiipa, kiipa hama, sheki a*
 put in sun to dry *hik seechi*
dry region *wayi vanan biish tawa eem*
dry season *nabi sii nedii, nabi sokwa,*
uku kiipa nedii
 dry season begins *uku reekii sii*
 dry season track *nabi sii nobo*
dull *keyapo neekiiriya, tobo*²
dumb *aba, kuja abatar ma, kuja dumu*
dusk *hogo ya yeyi nedii, yamogii*
dust *hapasen, regii*
dust off *kavakava paka, varekwo*
dutiful *mayishi*

eagle's nest *geyasa*
ear *mabiya*
ear-hole *mabiya supu*
earlier *mapo*
earmark *hisii*
ear pendant *mabiya yas*
earth *mu*¹
earth floor of house *nowosap aka*
earth pigment *nowosap now, now*¹
earthquake *nenyaw, nenyaw ya*
east *ya ya sokwa nobo*
eat *a, a hama seechi, otii a*
edge *gay*¹, *giireba, har, hi giireba, tam*²
 each edge *yepa yepa*
 hold by edges *yepa yepa neeki*
edible leaves *kiya kiipiika, kiyasaba*
educated man *maji pokii tar ma*
eel *ukuhopo*
effective *hapaga, hapaga bor*
egg *apo bey, apo bey gwa, bey*
eight *yokotapa abo yokotapa diipiira*
kara
elbow *tapa tobo*², *tobo*³
 bend elbow *tapa reekii*
elder *harapa, mama*
 (an) elder *harapa ma, harapa mima,*
mima yaka
elkhorn fern *yibiika*
emaciated *kapa sii*¹, *karakar*
embarrassed *hiibiya ya*
embarrassment *hiibiya*
embrace *anapiir*
emerge *saya*¹, *yasaya*²
emotions (seat of) *sugu wopu, wopu*¹
emphatic *-baga*¹, *bor*¹, *koba*², *ta*⁵
empty *biish woy sii, geenyika meyi,*
shebo shebo, yogwotii poy
 empty-handed *shebo shebo*

empty out *gwotii poy*
enable *diigiichi, otiichi¹*
encircle *heedii par paya, owusago geech*
encounter *he¹, he ho, jawo*
encourage *kiyatayi, kwochobo rabo*
end *hamak tawa nedii, subu*
 (each) end *yepa yepa*
 (to) end *hama¹, hama seechi*
enemy *akar ma, arowa ma, ow¹,
 rogween, yabu pi ma*
enfeebled *bor²*
engage in *ya²⁰*
 engage in hard work *yo ya*
enough *eetayo, kiki sii¹, yo eetay*
enquire *woyesho*
enter *iyar¹, yasaya¹*
entity *boboy*
entrance *tak²*
entrap *inyi ji*
entwine *punyi*
enumerate *kadii, kenyi, ma tapa kadii*
envious *inyaka kwotay*
envy *mija⁴*
erase *bachi²*
erect *kay kwoya, yasaya²*
erroneous *woshepii*
 speak erroneously *woshepii maji ba*
escalator *akatoko*
escape *tavii yichi heechi i*
euphemistic (see metaphoric)
European (see white man)
everyone *hega ma, meyi meyi maka
 maka*
evident *geenyik sii*
exact *woyek*
excavate *hono, iivii¹*
excellent *kwoya¹, kwoyaba*
exchange *ana¹, sen sen ha*

exchange assistance *awasen awasen
 kiyatayi*
 exchange blows *anapi, awasen awasen
 ow ana pi, ow ana pi*
 exchange glances *ana meyi maka,
 miyibak meyi maka he*
 exchange goods *awasen awasen toko*
exclamation *sa⁴*
exclusively *eyey*
exhausted *maba kapa meeji, maba
 nomoya¹*
exist *ta¹*
exit *iyar²*
expel *pii, bey pii, she pii, sogwiyak pii*
expensive *hisaw ya toko tawa, ya najitar*
experience *meeji², ya¹¹*
explain *geenyik kwodii wo, geenyik
 mukuchi, kap aka hako, kwodii wo,
 sawo², sawo mukuchi*
explode *buwu⁶, diigii³*
expression *maji*
exterior *saba²*
external form *riki*
exterminate *pi hama seechi*
extol *hin haba yesokwa, hin yesokwa, hi
 ye yowu ye i*
extract *gwonya¹, hono, horii*
eye *miyi¹, miyi noku pipi, miyi noku sobo*
eyeball *miyi siik*
eyebrow *miyi bojii nebii*
eye contact (make) *miyibak meyi maka
 he*
eyelash *miyi bojii nebii*
eyelid *miyi sapi*

F

face *ma misoma, misoma*
 side of face *wagii yepa, wanegey*
faeces *apo she, she²*
faeces net bag *she kwow*

fail *otii hipu, otii otii hipu, roko roko hipu*

faint *ha saka, miyi gwunyi*

fall *kukurum, nubu saka, putii, saka¹, saka yeyi, tiipiikeyineechi yeyi*

fall from height *saka sowakwo*

fall into deep sleep *wa heyi i*

fall into fire *hik yowu*

fall off *wutiikiir, wutiikiir saka*

fall over *gay², gwa*

false *woshepii*

falsehood *woshepii maji*

speak falsehood *woshepii maji ba*

familiar *gayar, he hechi*

famous *hika tawa ma*

far *yapa*

far side *kata yepa giireba, komaveyi*

fart *she piir*

fasten *apoy ji, giirii¹, ji, par¹, pokok ji*

fat *piipiita*

(the) fat *kwoku*

father *apoko, apochey*

father-in-law *atoko, yey*

father's elder brother *apoyaka*

father's elder brother's wife *nowayaka*

father's father's sister *gwiyapa*

father's father's sister's husband
gwiyapa

father's sister *yaku*

father's sister's husband *yaku*

father's sister's son (f.s.) *yikapwa,*
(m.s.) *ruwoy, sowahapa ruwoy*

father's sister's son's wife *naremi*

father's younger brother *amwoy*

father's younger brother's wife *amwoy*

father's youngest brother *apokobor*

fearful *akii*

fearful person *akii tawa ma*

fearless *anabeyichi*

feast *nokusha, nokusha aboboy*

(to) feast *nokusha a, nokusha otii a*

feast time *nokusha a nedii*

give feast *nokusha, nokusha hava*

feather *apo nebii, nebii*

feed *hava, tabo chishi hava*

feel *meeji²*

feel ill *meeji pu*

feel sorry *inyakapwa hiki*

feel sorry for oneself *mayama*

inyakapwa hiki

feelers (of insect) *boriina boriina*

fell *gwa, yii*

female *mima*

fence *inyi*

fertile woman *yikapwa kiya mima*

fetch *yeechi¹, yeechi yaya, yeechi ye i*

fetch water *siivii*

feverish *maba hi uwu, maba meeji*

few *ameda, karakada, kaw*

fight *ow anapi*

(to) fight *anapi, ana tapa, awasen*

awasen ow anapi, ow anapi, ow otii

ready to fight *ow yesokwa abo*

start fight *ow yesokwa*

fighter (see warrior)

fighting

fighting equipment *ow ana pichawa boboy*

fighting mood *ow yesokwa abo*

fig tree *meegey*

fill *punyi*

filled *takiikiisii*

fill with fluid *siivii takiisii, uku siivii woyi*

filthy *keyiha²*

find *he¹, ya¹⁹, yesha he, yesha hek ya*

fine *hadabas*

finger *harapa tapama, ma⁴, tapama*

finger nail *tapa bi, tapa bish*

little finger *tapama seegey*

thumb *harapa tapama*

finial *yaba*³

finish *abo, eeta hamawa, hama*¹, *hama seechi, otii hama, paka*¹

fire *hi*³

fire (a clay pot) *awo hayi*

fire (a gun) *buwu*⁶

fire a garden *now hayi, now hayik i*

light fire *hayi*

firewood *hichapwa, hi tobo*

firm *hapaga sii*

first *bakabaka*¹, *mama, mapo, mayama*²

fish *emiyep*

(to) fish *chi*⁴, *por rabo, por rabo i*

fish container *omokiir woyi hobu*

fish hook *por*²

fishing line *por*²

fishing net *maya, siigabu wor*

fish trap *chiimu haya*

fish types *baw*¹, *korowa, moyi, omahaya*

fit

be fit *maba kepi tawa*

cause to have a fit *wadey sii*¹

five *yatii abo, yatii yoko, yokotapa*

fix *otii kepi sii*

fix boundary *sor*

flake *ganye*

(to) flake *shey shey*¹

flanged buttress root of tree *me diip*

flash *buya*¹

flat *danagwa, naya ha, shey shey*²

flat-ended *tobo*²

flea *niika*

flee *akii i, heechi akii i, heechi akii i ye ya*

flesh *hapa biirajii, hapa omu, maba omu, omu*¹, *siiva omu*

flex *pinyo*

float *gay*³

float to surface *peyuneechi*

flood (to) *dabu*¹, *gamu, rumu, uku dabu, uku rumu, ukwi kiya*

floor *aka siiriikweya*

flotsam *a pipi me pipi, suwu*³, *suwu he bodii he*

flow (in torrent) *kiya sor*

flower *me she, she*¹

(to) flower *noku tumu sokwa, pa*³, *she bwiya*

flute *ama, Komobo Yatii 'kwopa 'uku, sageyi*

play flute *sageyi piita*

fly *amaruka, karuka, niiniivar*

(to) fly *boko*², *gwajiir, haga, haga miina, haga yowu, neer hako, sapagwa*

fly off *sokwa i*

flying fox *apokibi, apokwashi, apokwashi sowakwo*

foam *sogwiya, uku sogwiya*

(to) foam at mouth *sogwiyak pii*

focus mentally (on something) *hiki siitiichi*

foetus *yikada, yikapwa*

fog *hejagwayap*

fold *gwoyida*

follow *ma tabo ya, sumowu*

food *aboboy, otii a boboy, otiiwa aboboy*

food (obtained by hunting and gathering) *hukwiya*

food crop *aboboy, saga*

food scrap *aboboy mogo*

gather food *hukwiya gwadii*

provide food *otiichi yaya*

food storage container *aboboy heechi tawa eem*

foolish *beyi, hikisha*

foot *yatii, yatii jumu*

foot (sole of) *yatii wopu*

foot (top of) *yatii bajii, yatii magiir*

footprint *ow yatii sobo, yatii*
 (make) footprint *yatii piitii*
forage *a yo ya, a yo ya chishi, kwayi*
kwayi ya
forage with dog *asaka i, asa rabo, asa*
tabo i
forbid *anachek*
ford stream *pa reekiichi*
foream *tapa biirajii, tapa biirajii omu,*
tapa bodii
forebear (clan) *wayaga, yey, yimowurek*
eeka tar wayaga
forehead *makabe*
forehead decoration *makabe*
foreign tribe *Wan Sobo*
foreleg *tapabiyakiir*
 foreleg (top of) *tako hapa, tapa bajii*
forest *bujii, chi¹, kwashi, kwow⁴, me*
kaba, meno¹, piira, sam
forest house *kwashi akama*
forget *abosuchi, heechi¹, magiirechi*
fork *bogur*
form *neeki⁵*
form line *heedii, he heedii*
forty *ma upurus*
foster *ye yayar²*
foster son *huwi yikapwa*
foundation *mu¹*
founder (of village) *aka tobo yii ma*
four *diipiira kapiira*
fowling technique *wagan rabo*
fragment *mogo*
 (to) fragment *neekii nakii*
free *shebo shebo, sobo⁶, yeyada*
 (give) freely *yeyada ha*
 (receive) free gift *yeyada ya*
 free gift *shebo shebo ha, yeyada ha*
tawa boboy
fresh *akar, sobo²*
frequent *eyanawa*

friend *ma apoma¹, nareboy*
friendship net bag *ma kwow², masek*
poko, mayi gwunyi
frog *bagii, giirisa*
front *ma, masek, misobo¹, misoma*
 front end *masek yepa, misoma yepa*
 front of house *aka ma*
froth *sogwiya*
froth at mouth *kujak sogwiya ya,*
sogwiyak pii
fruit *me siik, omu², siik¹*
 bear fruit *siik wa*
fruit dove *aponuma*
full *takiikiisii*
full moon *tay niiwiika*
fungi *kwinya*
fur *asa nebii*
further *kawka, yokwi, yokwi i, yokwi ya*
future *iyav*
 future tense marker *-kiita, -na, -nak, -pa*
 future time *iyav nedii*
 negative future tense marker *-kiitawak*

G

game
 game (meat acquired by hunting)
hukwiya, isagwa hukwiya, kiyapaka
 game animals *omu¹, omu apo, wosii*
omu
gaping *geenyika meyi*
garden *now²*
 (to) garden *aboboy otii, now otii, now*
saga otii, now saga otii tawa, sagan
otii
 bottom of garden *now kinyi*
 disused garden *nowariya*
 gardening equipment *now saga*
 garden owner *now apoko ma*
 garden periphery *now tam*
 garden produce *now saga, saga*

- make new garden *meno otii*
 middle section of garden *now nedii*
 top of garden *now masek*
- gardener** *now sagan yeechi otii ma, now yo otii tar ma, saga otii tawa ma*
- gather** *teenye¹, teenye yopowu*
 gather around *cheshenechi siitii*
 gather into arms *tapak yaya yopowu yi*
 gather together (see bring together)
 gather under wing *tapak yaya yopowu yi, wok woyi*
 gather up *yeyi³*
 gather wild food *hukwiya gwadii, hukwiya i, kiyapaka i*
- gel** *yeyi⁴*
- genealogy** *yimowurek eeka tar wayaga*
- generous** *inyaka kepi, tapaka, tapaka tawa ma, tapaka tawa mima*
- genitals** *cha¹, cha sapi, eer, eer madii, geenyik tawa sikiyawas, kwochobo, madii, munyi*
- gesture with hand** *tapan ye yowu*
- get** *i yaya, ya⁸, yaya¹, yeechi yaya*
 get down *i yeyi*
 get ready *hehar⁴*
 get up *sokwa, sokwa siitii, ya sokwa²*
- get rid of** *keerokwo*
- ghost** *gaba, gaba hi, gaba kow, gaba noku, gaba riki, gaba veyi, gaba yaba, gaba yi, gaba yowu tawa ma, omu gaba*
- gift** *ha tawa boboy, yeyada ha tawa boboy*
 give gift *poyik ha, yeyada ha*
 receive gift *yeyada ya*
- give** *anadii ha, ha¹*
 give back *awasen ha*
 give back and forth *sen sen ha*
 give birth (see bear)
 give freely *sobo ha¹, yeyada ha*
 give shell valuables *ya ha*
- giving *tapaka*
- glue** *wachii pi*
 (to) glue *apoy ji, bogii¹, bogii ji*
- go** *goso, heechi i¹, i, i i i*
 go around *har i, tavii yi*
 go back and forth *i ye ya*
 go by *kar ya i, kar ya yowu*
 go cautiously *anagii dagiir, siitii siitii i*
 go down *heyi yeyi, i yeyi, saka i, supuk yeyi, yeyi¹, yeyi i*
 go in *iyar¹*
 go out *iyar², saya i, yasaya², yasaya i*
 go up *howuk yowu, yowu¹, yowu i*
- good** *kepi¹, kwoya¹, kwoyaba*
 good man *ma kepi¹*
- gourd** *wapa, wiyopu*
 gourd fishing trap *wapa geenyi*
 gourd penis-sheath *wapa ma eer*
- grandchild** *neja*
 grandchildren's spouses *neja sobo*
- granddaughter** (see grandchild)
- grandfather** (see grandparent)
- grandmother** (see grandparent)
- grandparent** *atoko, yey*
- grandson** (see grandchild)
- grasp** *neeki¹*
- grass** *woheja*
 grass (types) *gubu¹, heja, heja gur, kaba¹, kaba pamu, nokwa, sowa²*
- grassland** *he⁵, woheja*
- grass skirt** *kwaya¹*
- grate** *beya, yu*
 grate coconut *siiva beya, siiva yu*
 make grating sound *wo buwu*
- grave** *tiiriimo*
- gravel** *kesin*
- great-grandchild** *neja sobo*
- great-grandparent** *wayaga*
- green** *neekiirii¹, sobo³*

greens (edible leaves) *biriika, kiya kiipiika, kiyasaba, poyibiji bonyi, poyikiya*
greet *omore amore, rukusiichi woshi a, woshi a*
greeting (see salutation)
grief-stricken *kechi inyakapwa hiki*
grieve *inyakapwa hiki*
grind teeth *pu giiriiga wa giiriiga, takiimoro*
grip
 grip (with foot) *piitii¹*
 grip (with hands) *piichim*
grit *regii*
grit teeth *pu giiriiga wa giiriiga*
groan *viyisuwu*
ground *nowosap*
grow *sokwa, ya⁶*
grow dim *tiirii¹*
grow food (see cultivate food)
growing *harapa sii*
growl *ow hiki*
growth (new) *kwiny*
grub *me ow, ow⁴*
grunt *goroko, reejii*
guard *kowu, ow poy sii, siitii kowu*
guide *ma tabo i, tabo i, tabo ya*
guise *riki*
gun *gaba anaba, was anaba*
gunwale *baya*
gust of air *pupoy¹*

H

hair *nebie*
 hair of armpit *huguruka nebie*
 hair of body *maba nebie*
 hair of chest *veruk nebie*
 hair of head *makapa, masebiya nebie*
 hair on upper lip *sumogweeji nebie*

pubic hair *sheebi*
half grown *harapa kada sii*
hamlet *kapakada akama*
hand *tapa¹, tapa jumu*
 hand across *ha paya*
 hand down *ha paka*
 handmade *tapak otiir*
 handmade entity *tapak otiir boboy*
 hand over *tapak howu ha, tapak howu seechi*
 handprint *tapa¹*
 hand up *ha powu*
 have in hand *tapak sii*
 palm of hand *tapa wopu*
hand-drum *woku*
handle *tapa¹*
handle of sago pounder *kamaka tapa*
hand-net *maya, maya woy*
hang *shiki, wakiir*
 hang by teeth *takiiviichi wa*
 hang down *jeyi*
 hang over *howu paka*
happen *otii¹, sii¹, sokwa, ya⁷*
happy *riiga, wopusha*
hard *hapaga*
harm *kapasek otii, pisheman*
hat *ma kwow¹*
 hat of village official *mima keyihapa hat*
hatch *sopeya*
hate *magiirechi*
 hateful *yuyawa tawa*
 hateful thing *yuyawa tawa boboy*
have *heechi², ta¹, ya¹*
hawk *aponumay*
he *ka riibor, riibaga, riibor, riita, riitana, riiti*
head *ma kwow¹, ma masek, masek, masek reekii*
 head of slit-drum *me masek*

- head-pad *tamase*
headache (suffer from) *masek meeji*
headhunt (engage in) *masek ya*
headstrong *wohipu²*
 headstrong man *wohipu tawa ma*
head-water *pa nuku*
heal *otii kepi sii*
healthy *kepi¹, kepi he, maba kepi tawa*
heap *mu⁴*
heap up *yapaka¹*
hear *meeji¹*
 hear clearly *mabiya tobok meeji*
 hear imperfectly *biish meejiba, mabiya nukuk meeji*
heart *mesek*
heart (terminal shoot, e.g. of palm)
mich
hearth *hi³, himiijumu*
hearth stone *diin, papa*
heat *hi yami*
 (to) heat *shepii², suwu¹*
heave *gwashii*
heavy *nomoya*
heavy object *nomoya tawa boboy*
help *kiyatayi, otiichi²*
 help (a person) along *tapa tobok yeechi neeki i*
helper *kiyatayi tawa ma, wakasa*
hence *eena²*
her *siitana, siiti*
here *diibak, diika, diita, diita ta, doreta, eeka¹, iibak¹, kareta*
hers *siiti*
hesitate *siitii siitii sii*
hesitation word *nago*
hibiscus *kopowaruk*
hidden *kurii¹, veenyi tawa, veenyi tawa boboy*
hide *veenyi*
high *howu¹, howuk sii¹*
- hill** *kwow³, nedii kwow*
hip *takopo*
hiss *sobo⁸*
history *maji*
hit (see strike)
hold *neeki¹*
 hold by edges *yepa yepa neeki*
 hold down *dagiir poy, neeki dagiir, piitii¹*
 hold down with foot *piitii dagiir*
 hold firmly *eyey neeki*
 hold in split stick *bagiir*
 hold on to *kiyi²*
 hold tightly *piichim*
 hold up *neeki howu, yesokwa neeki*
 hold water *ukuka*
hole *siisiwey, supu¹, tabotii wawu, wakebi, wowi supu, wu*
 bury in hole *wak chi*
 dig hole *wakebi yeyi¹, wa kwotii*
 fall into hole *wakebi yeyi²*
 hole (pierced) in nasal septum *sumojii supu*
 hole in stone *papa supu*
 hole in wall of house *aka siisiwey*
 make hole *kwotii¹*
hollow *woyipe*
 hollow log *me¹*
 hollow out (slit-drum) *hadii pi¹*
homicide (insignia of homicidal status)
apo eyi, apokwashi ya, aposhebu sapi, botiika, diigii¹, hapa pika, hapa pika ya, payi², pika, tay poyi, wakiir ya, waniikaya, wukwasha a wa kwow, yas bogii, yatii pika, yii 'a
homicide (see warrior)
honey *heemi kwar*
hook (fish) *por²*
horizontal *giiba, giiba wa, wokiira, paka¹*

hornbill *eepey*
hot *hi uwu, hi yami ya, maba hi uwu*
 hot plate *hiriigwoy*
 hot sun *ya reekii*
 hot weather *ya pi nedii*
hotel *wa aka*
house *aka, akama*
 house (in bush), *kwashi akama*
 house (kitchen) *a aka*
 house (new) *akar aka*
 house (old) *aka siibeya*
 house (sleeping) *wa aka, now aka*
 house owner *aka apoko ma*
household *aka, akama*
household goods *akamak tawa saga, boboy saga, saga*
household members *akama*
how *boyega, boyega secha*
how many *shasha*
huge *mayaka, reekii⁶*
humiliated *hiibiya ya*
humiliation *hiibiya*
hump *tiimo tam*
hungry *eecha ha*
hunt *yesha, yesha taw*
 hunt and gather *hukwiya i, kiyapaka i*
 hunt pigs *noku taya i*
 hunt spiders *isagwa chik i*
 hunt with dog *asaka i, asa rabo, asa tabo i*
hurricane *sowa mayaka*
hurt *pisheman*
husband *ma¹, ma ama riivii, ma riivii, mayama ma*
husband's father's sister *gwiyapa*
husband's father's sister's husband *gwiyapa*
husband's sister *yaku*
husband's sister's children *ruwoy*
husband's sister's husband *yaku*

husk *siiva yapo, yapo²*
 (to) husk coconut *siiva saba²*
hut *yepaba aka*

I

I *ada*
Iatmul (language group) *Yabunay*
idea *hiki tawa maji, inyakak hiki tawa maji*
identical *hegaba, kikibak*
ignite *hayi, tuku²*
ignorant man *maji pokiinan biish tar ma, somoy*
ignore *heechi¹*
ill *aroko yabuk pi, hak oti, kapak hava, siiga ji*
illegitimate *nobo*
illegitimate child *nobo yikapwa*
illuminate *buya¹, okoree*
image
 image (dream) *mayi¹*
 image (mental) *sukwiyanega*
immature *bakabaka², biribiri, karakada, sobo¹, waya¹*
immoral *kapasek*
 immoral man *ma kapasek*
impale *sukwu*
imperative marker *na¹, sa¹*
imperative vocative marker *-no*
implore *woyasachiyasa he*
importune *higiya*
in *wo³*
inactive *sobo tawa ma*
inarticulate *aba, tarekwoy par*
incinerate *suwu¹*
incise *piika², piika yapiika, piitii²*
 incise penis *ow buwu*
incisors *mapo pu*
incite violence *ow yesokwa, ow yesokwa maji ba*

incoherent *aba, aba sii*
incorrect *kapasek*
indicate by pointing *tapak mukuchi*
individual *saniga*
infant *seeki ma, yikapwa barega*
infertile *shebo shebo, shebo shebo*
nowosap
inflammatory *ow yesokwa maji ba*
influential *harapa, hisaw*
inform *ba, pokii*
informally *biish¹*
information *maji*
infusion (make) *me sapi poye*
ingest *a*
initiate *hadii pi²*
initiation ceremony *Hadiipiya sukwiya,*
Nayi¹
initiator *Hadiipiya eepi*
injure *pisheman, sowakwo*
injured *kapasek sii*
innards *inyaka*
in order to *-ken*
insect *sama*
insert *wok woyi, woyi²*
inside *harek tawa, wo³*
insignificant *karakada*
insignificant person *karakada ma*
insist *wohigiya*
instruct *maji pokii, pokii, wo¹, wochi i,*
wochi ya, wosawo, wosawo maji ba
instructor (see teacher)
instrument marker *-k²*
insult *wosoboy maji*
 (to) insult *kapasek haba, maji kapasek*
ba, maji kubuk pi, wohega, wokwoya
maji ba, wosoboy majin ba
 insulting *wokwoya, wosoboy*
 laugh insultingly *wokwoya hega*
intensifier *way, wayan, wayan*
[verb]-nak tanak

intention *hiki tawa aboga, inyaka,*
inyakak hiki tawa maji
intently *maka²*
interior *wo³*
interior of house *aka wo, akaw poko*
intestinal worm *wayawaya*
intestine *kubu², sugu, sugu wopu*
intoxicated *beyi, mabiy pi*
inundate *gamu, rumu, uku dabu, uku*
rumu
ironwood tree *wiin*
irrational *aba, aba sii, hikisha*
irrelevant *kayek sii*
island *nedii kwow*
isolated *kubuchey, kubuchey ma,*
kubuchey nowosap, kubuchey yikapwa
it *eena¹, eeta, eeta ta*
itch *hoka*
 (to) itch *hoka ya*

J

jab *kwotii³*
jam *par¹*
jaw *teekibi, teekibi pu, teekibi sheebi*
nebii
jealousy *mija⁴*
jerk *asii, ha soguru, soguru*
jettison *kavakava poy, panebiya*
jew's harp *dowudii², dowudii toko*
jiggle up and down *wushara*
join *huwi*
join together *apoy³, edii*
joke *anamesheroko maji*
 (to) joke *anamesheroko maji ba*
joyful *kikiba, kwoya hiki, riiga, wopusha*
judge *maji meeji tawa ma*
 (to) judge *anasa*
judgment *hikichi batar maji*
jump *durii¹, durii chishi*

jump across *durii par*
 jump down *durii paka, durii poy, saka¹*
 jump up to *durii powu*

junction

junction in river *pa bogo*
 junction in track *akama nobo bogo,*
bogo, nobo bogo

junior *yeeji¹***just about** *abo abo***justification** *mu¹***K****Kaunga speakers** *Kawoga, Wan Sobo***keen** *kechi keya***keep**

keep (to a particular area) *piitii¹*
 keep clear *piiriika*
 keep company *ma tabo, tabo, tabo wa*

keloid *mokwoy, mukushi***kick** *hapaka²***kidney** *magiir wuwu siik*

kill *arowa pi, che, chey sowakwo, hapa*
reekii, pi², pi ha, pi sowakwo,
sowakwo

kill oneself *mayama arowa pi***killer (of enemies in warfare)** *apochoko*
*siikiin***kind** *kada kada, kada kada boboy,*
*yikadey***kinsmen** *apoko yaka kumwoy, bana*
*bana tawa ma***kitchen** *a aka*

knee *heebiya¹, yatii bogo*
 knee (back of) *yatii kwinyip*
 knee cap *gügiin*

kneel *yatii bogok putii***knife** *haba¹*
(make) knife *haba tey***knock**knock down *pi poy*

knock over *deeginya poy*
 make knocking noise *hapaka¹*

knot *awa²***knotted string** *küitiwa awa***know** *he², hiki, meeji¹, na he*know how (to do) *otii he¹*know well *he hechi***knowledgeable man** *maji pokii tar ma,*
*otii hechar ma***L****lack** *dopo², dopo tawa boboy***lack food** *aboboy dopo***lack strength** *bor tapa***ladder** *akatoko, kolapa, piitiishey*

ladle *heebiya geyim, heebiya maku siivii,*
maku siivii, noku siivii geyim, siiva
heebiya

lagoon *a naba, naba, wasanaba***lake** *naba***lame** *neeji²*lame man *yatii ha tawa ma*

lament *keyaniga chichawa hokwa*
 (to) lament *kechi keya*

land *nowosap***landing place (for canoe)** *gay eem, pa*
*mushi***language** *maji***large** *harapa, hisaw, hisoma, mayaka,*
*reekii⁶***last** *komas, komas nobo***later** *-kapa, opoy***lateral location** *bayagey yepa, gay¹, gay*
*yokwa, yepa gay***latrine (communal)** *shemonyobo***laugh** *hega¹*laugh derisively *wokwoya hega***lawyer** *majin kiyatayichi batar ma***lay** *chi⁹, seechi***lay egg** *bey pii*

lay flat *danagwa seechi***lay out** *chi⁷, hichi, yeechi var***laze around** *wa chishi***lazy** *waba***lazy person** *shebo shebo tawa ma***leach sago starch** *noku siivii***lead** *ma tabo i, rabo³, tabo, tabo i* (see also dominate)**leader (male)** *akama neeki yesokwa ma, akama tabo yichawa ma, harapa ma, hika tawa ma, hisaw hika tawa ma, hisaw ma, hisoma ma, hokwa sokwa tawa ma, korobo kwatii yikapwa, korobo tabo yi ma, korobo tawa ma, maji meeji tawa ma, maji pokii tar ma, ma por, neeki yesokwa ma, otii hechar ma, yaka yikapwa, yikapwa***leading** *mayaka, neeki yesokwa***leaf** *biika, kiipiika, kwiny, suku¹*leaf (of banana) *jey, yopo biika*leaf (of breadfruit tree) *kiimiiga, wachii kiimiiga*leaf (dry) *mabiy saba, siiva saba¹*leaf wrapper *noku biika***lean** *awa i, awa i wa, gay wa, heyi gamu, kwar kwar i, kwar kwar ya, kwar kwar yeyi***leap** *durii¹, durii chishi*leap over on to *apoy¹***learn** *ya¹⁴***leave** *heechi¹, heechi i¹, kwoyava poy, otii heechi***left (side)** *mu³, yeeji¹, yeeji yepa***leg** *yatii*calf of leg *yatii biirajii omu*hindleg (of quadruped) *yatii bajii*leg (of insect) *tapa¹***legband (see plaited band)****lengthwise** *gworu***let down** *heechi¹***let go** *yapakachi, yeba***let's** *hawa¹***level** *shey shey², shey shey sii***liberal** *inyaka kepi***lick** *tarekwoyek gwoya a***lid** *masek***lie** *woshepii maji*liar *woshepii maji batawa ma*
(tell) lie *woshepii maji ba*lie (down) *wa¹, yi¹*lie face down *gamu poy wa*lie in wait *tadii¹*lie on back *jimo wa*lie on ground *nowosapek wa*lie together *duwu yi*lying around *yi ye i***lift** *kiyapowu, kiyeechi, parachi, yeechi yesokwa, yesokwa, ye yowu*lift off *tagwa*lift out *yowu¹, yowu seechi***ligament** *neeji¹***light** *haba yama, yama*
(to) light *tuku²***lightning** *neer hopo, sarebeya, yeeripiya***lightning flashes** *yeeripiya ta***lightning strikes** *sarebeya pi***like (to)** *payitu***likewise** *eechaba sii***limbless (tree)** *bor²***lime (powder)** *wo⁴*eat lime energetically *wiyopu kiya*lime container *ama wapa, wapa, wiyopu*lime stick *giiriigiisa, giisa*throw lime powder *wo pi, wo piita***limp** *naya ha***line (fishing)** *por²***line up** *heedii, he heedii***lip** *kaja sapi***listen** *meeji¹, wagiitey*

listen joyfully *kwoya meeji*
little *ameda, karakada, karakar*
live *ta¹, yi¹*
liver *wopu¹*
living *moro, sobo⁷, ver tar boboy*
lizard *bos, gey²*
loathe *yuya*
 loathesome *yuyawa tawa*
 loathesome thing *yuyawa tawa boboy*
location *eem, yepa¹, yepa gay*
locative marker *-k³*
locust *yowuja*
log *me¹*
look *he¹, maka he, meyi he, meyi maka*
 he, nawiya meyi, wa maka
 look (of something) *misoma*
 look after *eshar hehar, hava, hehar²,*
 hehar heechi, kowu², yi kowu
 look angry *misoma eyepii*
 look around *har he ye i, har yesha ye i,*
 meyi maka he
 look back *siimeyi¹*
 look carefully *hehar he, he siitii*
 look down *meyi he, meyi maka he,*
 womeyi kowu
 look down into *mala he*
 look for *he¹, hesha, yesha, yesha chishi*
 look kindly on *hehar he*
 look like (something) *hega²*
 look one way (versus another) *meyi he,*
 meyi maka he
 look one way then another *siitii meyi*
 maka he
 look up *meyi mowu maka, mowu he,*
 mowu maka he, sikiyawas mowu
look like *hega², hegaba*
loosen *heema¹, hogo²*
long *gworu*
long ago *mashi*
lost *nobo hikisha, somoy, wurubu yarebo*

loud *harapa, harapa uwa*
louse *niika*
love (see admire)
lover *nareboy*
 to have a lover *nareboyeka tawa*
love magic *keyapo map, mima keyapo*
low *haka, heyi¹, heyik sii, karakada, muk*
 sii
lower
 lower part *kinyi¹*
 lower track *kinyi nobo*
low in status *kiiriisiiposii*
lowland *tobo¹*
lungs *hiiriibu*

M

maggot *amaruka she*
magic
 impart magical power *keyapochi, ow*
 keyapo hava
 lose magical power *keyapo neekiiriya*
 love magic *keyapo map*
 magical entity *hi uwu boboy, keyapo²,*
 kwasa, ow keyapo, wodii kwasa
magistrate *maji meeji tawa ma*
maintain resolve *hehar siitii*
major *harapa*
make *otii¹, roko²*
malaria (suffer from) *maba meeji,*
 masek meeji
Malay Apple tree *tiiriikwo kiriba*
male *hole, ma¹*
male child *hole yikapwa*
malign
 malignated person *wokwoya tawa ma*
 maligner *wokwoya tawa ma*
malodorous *kwopa ya*
man *ma¹, wakasa yikapwa*
 senior man (see also leader) *harapa ma,*
 hisaw ma

mango

mango fruit *kiriba siik*
 mango tree *kiiruku kiriba*

manifest *geenyik sii***manufactured** *tapak otiir***many** *harapa, kadiiyi, nokwapa²,
nokwapa nokwapa***map** *mayi¹***mark (make)** *giisa piir, keyi¹***marker** *hoku, hoku sha, seerenobo***market** *awaba***marketplace** *awaba eem***marriage payment** *mima ya*

bag for carrying marriage payment
kwow somu

make marriage payment *mima ya shiki,
 mima ya tagwa, ya kiitii, ya shiki*

married man *mimaka tawa, mima tapa
atar ma, mima yatar ma***married woman** *maka sii, maka tawa,
riivii sii***marry** *mima tapa a, ya¹²*

marry under false pretences *riivii sii
 woshepii*

mash *monya, neeki monya***mask (see basketry mask, sculpture)****mature** *hubu¹, hubu sii, ma¹, nee pii
 (to) mature *chi⁸, madii rupu, ma sii,
 piipiita****maturing** *harapa sii***mayfly** *kiika***me** *adana***meal time** *aboboy a nedii, otii a nedii,
otii atawa mayi***mean (see selfish)****meander** *kurikwor***meaning** *hi², maji mu, mu¹***meaningless** *shebo shebo***means** *iibak², nobo***measure** *pokoshey ya*measure depth *chey he*measurement *pokoshey*measuring instrument *pokoshey***meat** *asa omu, hapa biirajii, hapa omu,
kiyapaka, noku a kiya, omu¹***medicinal substances (examples)**
*cheebiiya, gwosiiyoy, kwar¹***medium distance** *yapa kada***meet** *he ho, jawo, mageyi***meeting** *maji ba¹*hold meeting *maji ba¹*meeting place *mageyi tawa eem, maji
ba eem, sey¹*meeting time *maji bato nedii***Melawei (village)** *Mariyawaya***Meno (village)** *Meno²***men's house (see ceremonial house)****menstrual blood** *kamu***menstruate** *buk i, kamu sii, niiwiika he,
siiva yesha***message** *maji ama*take message *rabo⁵, ye ba***messenger** *heechiwak ye ichawa ma***metaphor** *shiyi tawa maji***metaphoric** *shiyi*speak metaphorically *shiyi maji ba***meteorite** *maway***midday** *a yadii nedii***middle** *nedii²*middle of day *yadii wuriwur nedii*middle-order (chronologically) *nedii²*middle-order sibling *nedii yikapwa***midnight** *niy nedii***midrib (of sago palm branch)** *gaw***milk** *pi¹***millipede** *magiyakow***mind** *inyaka***miniature** *waya¹***mirror** *gukay***miserable** *koba¹*

misleading *sabwi*
mist *hejagwayap*
mistake *tiipikeyineechi*
mistaken *hikisha*
mix *neeki jabor²*
moiety (ceremonial) *Mija¹, Yena¹*
moist *ukuka*
money (see shell valuable)
 money-based work *ya yo, ya yon otii*
monopolise *dagiir pagiir*
month *niiwiika, sukwiya saya niiwiika*
moon *niiwiika*
 full moon *tay niiwiika*
 new moon *akar sokwa niiwiika*
moor (vessel) *pi seechi*
morally undesirable *tata heechi*
morning *niyega, niyega hubu, niyega yadii*
morning star *niyegak sokwa tawa winyumay*
mosquito *wuriba yeekees, yeekees*
 mosquito swat *dowudii¹*
motel *wa aka*
mother *nokwapa¹*
mother-in-law *atoko, yey*
mother-of-pearl shell chest pendant
 nyey
mother's brother *magapa, magapa akar*
mother's brother's daughter *nokwapa¹, nokwapa akar*
mother's brother's wife *wapoko*
mother's co-wife *nokwapa¹*
mother's elder sister *nowayaka*
mother's elder sister's husband
 apoyaka
mother's parents *atoko*
mother's younger sister *amwoy*
mother's younger sister's husband
 amwoy
motion with hand *tapan ye yowu*

more *kawka*
morning *gaba yi*
mound *teekibi aka, tiimo*
mountain *kwow³*
mourn *inyakapwa hiki, kechi keya*
mouse *akagora*
moustache *sumogweeji nebi*
mouth *kuja, kuja sapi*
mouth of river *pa bogo*
move aside *towuchi*
move out of way *riima*
move rhythmically *tosii*
mud *biirabiira she, cher, cher ya, cher yeyi*
muddy *pipi peepi*
murder *arowa pi*
muscle *maba omu, yayi omu*
muscle of arm *hapa biirajii*
muscle of leg *kwochobo omu*
mushroom *kwinya*
musical instruments (examples)
 daragwosa, geyigeyi, ginyi, mupugu
mute (see dumb)
mutual *sen²*
my *eeji*
myth *yapo¹*
 sing myth *yapo sha*

N

Nageri (village) *Nakari*
nail *wowi*
naked *biish², maba biish, shebo shebo, sobo⁴*
name *hi¹, hi harapa, hi karakada, hika tawa ma*
 (to) name *haba⁴, hi ha*
namesake *hikobu*
nape (of neck) *nenedii*
narrate *maji sawo, noma sawo*

narrative (prose) *maji, noma*¹
narrow *gowiyowu sakiir*
nasal mucous *goriika*
navel *ayas, nawaba*
near *bana, bana bana*
near side *diita yepa giireba, me yupu yepa*
neck (of slit-drum) *me nawaba, nawaba*
necklace *gayetiik, yuwa siik*
needle *gow*¹, *wowi*
 eye of needle *wowi supu*
negative *biish*¹, *-kasakech, saka*³, *shebo shebo, sii siikiin, sobo*⁶
negative antecedent anticipatory marker *-nan*
negative future tense marker *-kiitawak*
negative past tense marker *-rek*², *-wak*⁴
negative present tense marker *-wak*³
neighbour *bana bana tawa ma*
nephew *neyi, ruwoy, yikapwa*
nest *aposhiina, omu wosii, wosii*
 make nest *patii, wosii patii, wosii pi*
 pig's nest *poyi wosii*
 sit on nest *tadii*²
net bag (see bag)
nevertheless *beber*¹
new *akar, sobo*²
news *maji*
 spread news *sawo ye i*
next *apa*¹
niece *neyi, ruwoy, yikapwa*
night *niy*
 night falls *niy sii*
nine *yokotapa abo yokotapa diipiira kapara*
no *eye, yaho*
nobody *karakada ma*
nod *ma adii*
nod off *miyi meeji*
no importance *kayek*¹

noise *hokwa, hokwa takwa, wasegey, wosawosa*
 make loud noise *buwu*⁷, *che hapaka, chey dogwar, chey keyar, wosariina*
 make noise *wasegey roko*
no matter *kayek*¹, *sa kayek sii*
non-representational *shebo shebo*
noon *a yadii nedii, yadii wuriwur nedii*
nose *sumojii*
 nose-bone *payi*²
 nose ornament (woman's) *sumojii yas*
nostril *sumojii supu*
not *biish*¹, *saka*³, *sii siikiin*
not good *opoche*
not happen *saka ya*²
nothing *shebo shebo, sobo saka*
nourish *hava*
nourishment *a ye i boboy*
now *apa*¹, *apagaya, diita, diita apa woyi*
numb *shiyi veer*
numerous *nokwapa nokwapa*
nut *siik*¹

O

obedient *mayishi*
obese *piipiita*
object *boboy*
 (to) object *yuya*
object marker *-n*¹, *-poko*
observe *he*¹, *he siitii*
ocean (see sea)
occupy *eem hiya*
odour *hirika, kwopa, kwopa ya, kwowa, maba gwonya*
offence *tarevey*
offensive *yuyawa tawa*
offering *ha tawa boboy*
old *apoko saba, bonyi*², *mashi, siibeya, sukwiwapa sukwiwapa*

on *howu*¹
once again *kawka*
one *pochi, podar, podat, pojat, por*¹,
upurus por
one by one *podar podar*
one to another *podar podar*
on guard *ow poy sii*
only *-ba*², *eyey, iiba, iibak*¹
open *geenyi*², *naba geenyi*
 (to) open *tagwa, tagwa seechi*
 opening *awo tak, me tak, tak*²
 openly *kwodii*
opening of sound chamber on slit-drum
me tak
oppose *sabo howu bokona*
orange *juwi*
order *wosawo*
organs (see body's internal organs)
origin *mu*¹
original idea (have) *piika*⁴
originally *bakabaka*¹
orphan *kubuchey yikapwa*
orphaned *kubuchey*
other *akar, kada*²
our two *siichi*
out *saya*²
outermost *somar*
outer side *saba*², *saba yaba, saba yepa*
outer surface *maba*
out of reach *dopo*³
outside *geenyi*¹, *saba*², *sabak rabo,*
*sabak wukuwur, saya*²
overlook *heechi*¹
overturn *gubu*², *otii saka*
own *neeki*³
owner *apoko ma, boboy apoko ma*
 owner of ceremonial sculpture
sikiyawas apoko ma
 owner of land *nowosap apoko ma*

P

pacify *saboy eshar sii*
pack up *hehar*⁴, *yopowu paka*
pad *tamase*
paddle *apo eyi, eyi*
 (to) paddle *eyi ka*
pain (period of) *kapa meeji tawa nedii*
 pain (to experience) *kapasek meeji,*
maba meeji, meeji pu
paint *me siik now, metapa'ap, nowosap*
*now, now*¹, *sogwiyaw*
 (to) paint design *keyi*¹, *suwu*²
 paint stippled line *asache*
paintbrush *siipiikwina*
pair *upurus upurus*
pallisade *sijii*
palm of hand *tapa wopu*
pandanus
 fruit-pandanus tree and fruit *mowucha*
 pandanus (type of tree) *mogi apoyap*
paper *jey*
paralysed *bor*², *bor yi*
parcel *cheeny, cheenyiipa cheenyiipa*
parents *madiiwa*
part *chepii, yepa*¹
 small part *tobo*⁴
particle *mogo*
particular *keena*
pass
 pass across *ha paya*
 pass by *chishi i, kar ya i, kar ya yowu*
 pass down *ha paka*
 pass up *ha powu*
past *noboyeer*
past tense marker *-r, -rek*¹, *-rek*², *-ri,*
*-wa*², *-wak*², *-yega*
pat *neeki*¹
paternal grandparent *yey*
path (see track)

- pathetic** *koba*¹
pattern *mayi*¹
pay *toko*¹
peace *gayasay, kepi sii*¹
 make peace *gayasay*
peaceable *eshar, haniga, kukugey, moro, tata heechi*
peaceable person *haniga tawa ma, moro tawa ma*
peak *tiimo*
peak of mountain *kwow masek*
peel *saraga*
 (to) peel *bariishii, biya, chey*⁴, *kiiruku, noku veyi biya, shey shey*¹
peep-hole *siisiwey*
peg *shiki*
pelvic bone *takopo*
penis *eer, okoreetar haba*
penis-sheath (see phallocrypt)
people *maga*
perambulate *chishi, chishi ye i*
perch *tuku*³, *wa*⁴
perform *saya*¹, *saya saya, sukwiya saya*
perfume *kwowa ya tawa uku*
perimeter *har, saba*², *saba yaba*
period of time (less than a month)
niiwiika chepii
periphery *saba*¹, *tam*²
permeate *punyi*
perpendicular (see vertical)
person *ma*¹
personal effects *saga*
perspiration (see sweat)
pet animal *akama tawa boboy, yikapwa*
phallocrypt *hadii*¹, *siiva ma eer, wapa ma eer*
phlegm *ukwa siik*
pick *eeki woyi*
 (to) pick *boriya, giirii*², *howu siikiir ya, kiyasaba ya, kwoya*², *siikiir, ya*¹⁶
 pick up *heyi ya, noko, ya*¹⁵
pierce *tay*¹
pig *buri, poyi*
 pig's tusk nose ornament *tay poyi*
pigment (see paint)
pig sacrifice (make) *poyik poye*¹
pile *mu*⁴
pile up *mowu*¹, *yapaka*¹, *yowu yowu yi*
pin (in position) *pi*²
pit *tabotii wawu, wakebi*
pith *hama*², *rupu, siiga*²
pitiable *koba*¹
pity *koba he*
place *eem*
 (to) place *heechi*², *howu heechi, seechi, seechi heechi*
 place down *chi*⁹, *rabo*²
 place hand on *dagiir*¹, *howu dagiir, neeki*¹
 place in pile *yopowuka chi*
 place together *duwu yichi*
 (a) place to rest *yi hapaka eem*
 place up on *yesokwa howuk seechi*
plain *shebo shebo*
plait *va*¹
plait a band *pika sii*
plaited band (arm and leg) *hapa pika, hapa pika ya, pika, yatii pika, yatii pika ya, yobo pika*
plan *hiki tawa aboga*
 (a) plan to kill *pi sowakwo maji*
 plan a killing *pi sowakwo maji ba*
 plan attack *ow ba*
plank of wood *me diigiir*
plant *boboy*
 (to) plant *kiivii, pa*², *siiva piitii, tuku*⁴
 plant garden crops *now saga oti*
 wild plant *nowosap sokwawa boboy*
plate (top, of wall) *payi*¹
platform *chey*¹

- play** *anamesheroko*
 play (instrument - see beat)
 play wind instrument *piita*
- pleased** *inyaka kwoya hiki*
- plenty** *kadiiyi*
- pluck** *bo*
- plug** *hobu tam*
 (to) plug *gii*
- poem** *hokwa*
- point** *bi², me bi, tapa bogo¹, tapak mukuchi*
- pointless** *biish¹, shebo shebo, sobo⁶*
- poison** *kapa¹*
- poke** *gwaya, kwotii³, viy*
 poke through *har seechi*
- pole** *ama yaba, gwaya, me¹, siiva kwotii gwaya, wachii kwotii gwaya, yaba², yeemi*
- polished** *kinyi²*
- political ally** *sikiyawas*
- pollard** *me reekii¹*
- pond** *wasanaba*
- poor** *kiiriisiiposii*
 poor person *kiiriisiiposii tawa ma, kubuchey ma*
- pork** *kiyapaka*
 pork stock *poyi dogo*
- portion** *chepii, kaw, kaw kada*
- possess** *heechi², neeki³*
- possessions** *boboy saga*
- post** *korobo kwatii, kwatii, somar kwatii, tapa tobo¹*
- posthole** *aka wa*
- pot** *awo, awo bik, awo kwopa uku, awomar, noku woyi awo*
 make pottery *awo chi, chi¹¹*
- pot lid** *awo masek*
- potter** *awo chichawa ma*
- pound** *na³*
- pour** *gwotii*
 pour down *gwotii paka, gwotii saka, gwotii woyi, gwoya, saka i*
 pour forth *gay⁵*
 pour out *dabu poy, gwotii, gwotii poy, yogwotii, yogwotii poy*
 pour over *dabu¹*
 pour up over *gwotii powu*
 pour water on *uku yeetii*
- poverty-stricken** *kubuchey*
- power** *ow², tapa ow*
 powerful *hapaga, hapaga tawa, hapaga tawa boboy, oweka tawa*
 supernatural power *mayi¹*
 vocal power *kuja ow*
- practice** *abo, nobo tawa abo, otii tawa abo*
- praise** *hin yesokwa, hi ye yowu ye i, wohowu*
- prance** *durii¹, tosii*
- precipitous** *buwu⁸*
- precise** *nagwa², woyek*
- pre-eminent** *mayaka*
- preen** *maba hehar*
- pregnant** *biika sii, yikadaka tawa, yikapwa biika tawa*
 pregnant woman *yikapwaka tawa mima*
- preoccupied** *inyaka iiban hiki*
- prepare** *hehar⁴, kepi aka diigii, sayar, tak¹*
- prepared** *abo abo, otii hama*
- prepare food** *aboboyen sayar, aboboy otii, gwadii¹, otii a*
- present tense marker** *-wa¹, -wak¹, -wak³, -wey*
- press down** *dagiir poy, heyi dagiir, piitii dagiir, sar*
- prestigious** *harapa*
- prevent** *anachek*
- previous** *mashi*
- prickly** *eegey*
- principal** *mapo, mayama²*

- probably** *kapo*
- proceed** *i*
- proceed cautiously** *siitii siitii i, siitii veenyi yowu*
- proceed down below** *heyi i*
- proceed up above** *howu i*
- produce fruit** *wa³*
- prohibit** *anachek*
- promise publicly** *sabo howu*
- protect** *kowu², tabo*
- proud** *riiga*
- provision** *otiichi yaya*
- prune** *tiimii poy*
- puberty**
 puberty ceremony *Hadiipiya sukwiya*
 puberty payment *hadiipiya ya*
- pubic**
 pubic covering *sobwi*
 pubic hair *cha sheebi nebii, madii sheebi nebii, sheebi*
- public** *towu*
- publicly** *kwodii, misomak*
- pudenda** (see **genitals**)
- pull** *gwashii, kiyi¹, neeki⁴, neeki ichawa ma*
 pull along *neeki i, neeki ya*
 pull apart *neekibiira, reekii ya*
 pull away *yeba ya*
 pull down *kiyi ya saka, niigiirii, yeechi ya saka, yeechi ya saka yichi*
 pull in different directions *kiyi ya yaya, yepa yepa kiyi ya yaya*
 pull off *kwoyava ya, siikiir*
 pull out *gwonya¹, hono*
 pull towards one *kiyi ya, yogo¹*
 pull up *kiyi ye yowu, yogu ye yowu*
- pulsate** *boyo, hekii*
- pulverise** *po, tiiriikwo*
- pump** *hekii*
- pumpkin** *woru*
- puncture** *buwu¹*
- pupil (of eye)** *gwadiimay¹, miyi noku sobo*
- purchase** (see **buy**)
- pure** *kiirii kepi, shebo shebo, sobo⁵*
- purlin** *wokiira*
- purpose** *hiki tawa aboga*
- purposeless** *biish shebo shebo*
- push** *darema, diima, keyibo ya*
 push across *ha paya, huguruka paka, otii paya*
 push away *otii par*
 push down *dagiir poy, otii poy¹*
 push down into *kubu pa*
 push down into water *pak dagiir poy*
 push into *daremaniga iyar, giichi i, har heechi, yopwoyichi*
 push into ground *pa²*
 push under water *uku dagiir hawa*
 push up *diima yowu*
- put** *chi⁹, duwu yichi, heechi¹, heechi², heechi ye i, heyi yichi, heyi woyi, seechi, sha², tak sha*
 put down into *kiivii, yopwoyichi*
 put hand on *dagiir¹, howu dagiir, tapak dagiir, tapak howu neeki*
 put in *har heechi, wok woyi, woyi²*
 put in order *hehar yeechi*
 put into *yopwoyichi*
 put into another's hand *tapak howu ha*
 put on *apoy², heechi², neeki²*
 put on clothes *ruwu¹*
 put on ground *muk seechi, nowosapek seechi*
 put out (fire) *otii ha*
 put to test *otii otii he*
 put up on *howu chi, howu heechi, howu seechi, howu yichi*
- puzzle** *i hiki ya hiki*
- python** *hopoma*

Q

quality *tobo*⁶
quartz *pyikoko papa*
query *wopoy paka he*
question *wopoy paka he*
question repeatedly *wo wohe*
question word *boy, boyak, iiboy, sawo*¹
quick *ameya, owusha*
quiet *eshar*
 quiet-living *moro, tata heechi*
 quiet-living man *moro tawa ma, tata heechi ma*

R

rack *chey*¹
rafters *wokiira, yayiim*
 set rafters in position *wokiira tay*
rain *wayi*
 (to) rain *wayi va*
 rain clouds *uku mu, wayi keyi, wayi nobo*
 rain clouds appear *wayi sokwa, wayi sokwa tawa eem*
 rainy season *wayi va nedii*
 source of rain *uku nobo pa sowa*
rainbow *wariipoy, wayiposhebori*
raise *kiyapowu, kiyeechi, parachi, yesokwa, yesokwa yichi, ye yowu*
raise (child) *muku chi, yeechi yesokwa*
raise hand *tapan ye yowu*
randomly *shebo shebo, shebo shebo chi ye i*
rape *diima*
rational capacity *inyaka*
rattan *waga*¹
rattle *nyeegii nyeegii hapaka*
ravished (visually) *miyi ha*
raw *sobo*¹
reach *hay, tapak howu neeki*
reach (a place) *iyar*¹

reach down *tapak heyi, tapak heyi ya*
reach up *howu ya*², *tapak howu neeki*
read *kadii, kenyi*
ready *abo abo, otii hama*
 make ready *hehar*⁴, *sayar*
realise *hehar he*
rear *komakiny, magiir, yeen, mu*², *yeen*
 (to) rear *yeechi yesokwa*
 rear end *komakiny yepa, magiir yepa, mu yepa*
 rear of house *aka yeen*
reasonable *eshar*
rebuke *wosowu, wosowu kapasowu, wosowu pi*
rebut *heemapaka*
receive *reekii*⁴, *ya*⁸
recently *apagaya, noboyeer*
reciprocal *sen*²
reciprocate *ana*¹
recognise *he*², *hehar he*
reconnoitre secretly *kasiya*
recount *sawo*²
recount an event *maji sawo*
recover (from illness) *hageyaga, kepi sii*²
red
 red colour *juwi, nayim siik, siikiinow*
 red earth pigment *nayim siik now, now hapa*
 red paint *me siik now, nayim siik now, siikiinow*
red parrot *aponeeji*
reflection *mayi*¹, *pa mayi*
refuse *bokona, yuya*
 refuse to look *he yuya*
 (the) refuse *siinaba, supu sopu*
refute *heemapaka*
regain consciousness *saniya, siimeyi*²
region *nowosap*
rehearse *kap aka diigii, kap aka hako*

reject *bokona, heechi¹, magiirechi, nasowoy, sabo howu bokona*

relative *yaka kumwoy*

relax *hapaka⁴*

release *yeba, yeba rabo*

release pressure on bow string *tay³*

remain *sii¹*

remains *siinaba*

remain still *siimaka*

remember *makabek heechi, marenokuk heechi*

remove *aboboy howu, horii, kwoyava poy, kwoyava ya, rogwa, roko¹, sowu, ya²²*

renowned *meeji ye i*

repeated *eyanawa, kwate kwate ya*

replacement *sen²*

replete *bii dii*

reply *awasen eecha wo, awasen wo ya, sen ba, wo ya*

report *geenyik kwodii wo, sawo²*

representation *maka¹, mayi¹, meesi maka*

reprimand *wosowu, wosowu kapasowu, wosowu pi*

repudiate *bokona, magiirechi, nasowoy*

reputation *hi¹*

repute *hi¹*

request *higiya, sen¹, wohe*
make direct request *somak wo*

resembling *hegaba*

reserve *hisii, hi wochi, piitii¹*

reside *ta¹*

resolve conflict *kepi sii¹, maji ba dabu*

respect *kiyatayi*

respirate *hegaha*

responsibility *yo¹*

rest *hapaka⁴, siitii hapaka, yi hapaka*

resting place *wa eem, yi hapaka eem*

rest on hands *heyi dagiir*

retaliate *awasen pi*

retract foreskin *keerish poy*

return *sen²*

(to) return *awasen ha, awasen heechi i, awasen yeechi ye i, heechi awasen i, heechi ya¹, sokwa*

reveal *mukuchi*

revive *otii saniya, saniya, siimeyi²*

rib *mey¹*

rice *gaba noku*

ridge *towu*

mountain ridge (end of) *kwow bi*

ridge of roof *matoko*

ridge-pole *aka towu*

ridge-top track *towu nobo*

rifle *gaba anaba, was anaba*

right *nagwa nagwa hehar, nagwa nagwa hiki*

(the) right *kepi¹*

right (side) *mama, mama yepa*

right (to do something) *yo¹*

right arm *mama yepa tapa*

right leg *mama yepa yatii*

right-thinking *nagwa nagwa hiki*

rigid *kiikiita*

ring *shagura*

make (plaited) ring *shagura va*

ripe *neepii*

ripples *uku veereveer, ukwi ichu*

rise *iibiitii, saya¹, sokwa, ya sokwa², yowu¹*

ritual (see *ceremony*)

ritually knowledgeable man *hokwa sokwa tawa ma, yaba mija tawa ma*

ritual seclusion (go into) *wa⁵*

river *harapa pa, karakada pa, pa¹, ukwi ichawa pa, wasiipokii pa, wushuwara*

river current *ukwi*

river-dwellers *pak tawa ma*

river floods *ukwi yi i*

river flows swiftly *ukwi kiya*
 river (Sepik) people *Kwayama*
road *nobo*
roar *ukwi durii*
roast *suwu*¹
rock (see *stone*)
role (social) *akama, eem, eem ya*
roll *awo yee, dareboy, gowiyowu, gwunyi, gwunyibiir, ji, yee*
roll around *jimo jemo, jimo jemo chishi*
roll over *pinyo, wamar*
room *aka wo*
roost *wa*⁴
root
 root (of tree) *me neeji, neeji*¹, *suguyu*
 root (of vine) *neeny*²
rope *poko*¹
rot *kwopa, kwopa sii, kwopa sowa boboy, neepii*
 cause to rot *otii kwopa sii*
rotund *piipiita*
rough *eegey*
rouse *chey*²
rub *neeki siigegi, pupoy*², *reekiikii, siigegi*
rub on *apoy*², *bachi*², *chi*¹⁰, *heechi*², *rosii*
rub into *har heechi*
ruin *otii kapa sii*
ruined *kapasek sii*
rumble *kiiniirii, kuru*¹, *wayi kuru*
run *amaba*
run aground *gay*⁴
run away *heechi akii i*
run down *saka i*

S

sacrifice *poyi awo, poyik poye*¹, *siiva eepi*
sad *inyakapwa hiki*

safe *anadii*²
sago *noku*
 cook sago *noku sor rabo*
 cultivated sago *tapa noku*
 process sago *noku i, noku pok i, noku siivii, noku tukuchi, noku yo ya*
 sago cooking sticks *wuriipiya*
 sago-felling adze *nokuriiba*
 sago jelly *nokugworo, nokugworo kwopa, noku gwosii*
 sago palm *noku, noku woy, ow*⁵
 sago palm bark *veyi*¹
 sago palm flower *noku tumu*
 sago palm heart (apical bud) *mich*
 sago palm leaf (including parts of) *aka bi, bi*¹, *aka gaw, gaw, suku*¹, *tiip*
 sago palm seeds *noku siik*²
 sago palm trunk (far side of) *komaveyi*
 sago pith *noku hapa siiga, noku rupu, siiga*²
 sago pounder *kamaka siik, kamaka tapa*
 sago processing site *noku siivii eem, yi po eem*
 sago processing utensils *keyi saga*
 sago stand *keyi*²
 sago starch (cooked) *gey*¹, *nokugworo, gey padii, gey suwu, hi noku, noku siik*¹, *noku somu*
 sago starch (raw) *noku, noku sobo*
 sago storage pot *noku woyi awo*
 wild sago *giyi noku*
saliva *jiiriin, sogwiya*
salt *woshi*
salt water *somakwotii tawa pa, somakwotii uku*
salutation (examples) *apa*², *bishika, sen*¹, *shikapa kiyanaka*
same *eechaba sii, hegaba, kikibak, pojat*
same way *-baga*²
Sanchi River *Me Neeji Pa, Yageba*

- sand** *kesin*
sandbank *kesin*
sap *me pi, me ukuka, pi¹, wachii pi*
sapling *meshik*
Saseriman (village) *Meno², Sasaraman*
satisfied *inyaka kwoya hiki, wopu kepi sii*
save *yesokwa yichi*
saw *tiimii*
say *ba, wo¹, wo²*
scaffolding *gwasama, piitiishey*
scale *ganye*
scrape out *beya*
scarification (see keloid)
scarify *hi⁴, mokwoy hi, mukushi piitii*
scatter *heechi i ye ya, niigiiriibagiir, rabo ya paya, saka i ye ya*
scattered *har ta ye i, yi ye i*
scatter seeds *siik rabo*
scoop *uku siivii heebiya*
 (to) scoop *teenye¹*
scorpion *mediigiiriigiirii*
scorch *suwu¹*
scrap *mogo*
scrape *kiirii, me sapi yu, pupoy², tiibiirii, yu*
scrape against *riiriina*
scrape coconut *siiva beya, siiva yu*
scrape out *beya*
scraper *akama tiibiirii giyishagu, giyishagu*
scratch *kiirii, wiyar*
scratch head *masek hoka kiirii, omo kiirii*
scratch itch *hoka kiirii*
scream *teeji*
screech *keya*
screen *aposaba, noku shepii, noku taya haya*
 construct screen *noku taya gwoyi, shepii¹*
sculpture *mayira, me²*
 carve sculpture (see carve)
 sculptures (types) *Mija¹, Nokwi, Yena¹*
sea *somakwotii tawa pa*
seam *kapa nobo*
search *hesha, yesha, yesha i ye ya, yesha ya*
search in vain *yesha hipu*
second *komas, upurus, yeeji¹*
secondary (part) *tapayepa tapayepa*
second burial *tiiriimo piitii poy, tiiriimo reekii*
second oldest (of set of siblings) *kumwoy*
secret *kurii¹, kuriik uwa, shiyi, shiyi shiyi, veenyi*
secretive action *veenyichi otii tar boboy*
secretly ask *veenyichi wohe*
section *kaw, yepa¹*
secure *anadii²*
 (to) secure *par¹*
see *he¹, he³, he ho, miyi he*
 see well *hehar he*
seed *siik¹*
seek *yesha*
segment *kaw, yokwa, yokwa yokwa*
segment (junior) of clan *kumwoy*
seize *tapak yeechi, yeechi kayek rabo*
select *hisii*
self *mayama¹, oreta*
self-effacing *haniga, tata heechi*
self-effacing person *haniga tawa ma, tata heechi ma*
selfish *egeyebaka, inyaka kapasek, kapasek*
selfish man *egeyebaka tawa ma, ma havakasakech, ma kapasek*
self-satisfied *riiga hiki*
sell *ha¹*

- semen** *moku*
- send** *ha yaya, heechi³, heechi i², heechi ya², wochi i*
- send message** *maji wochi i*
- send out general call** *uku pa*
- senior** *hisaw, mama*
- senior genealogically** *yaka*
- sentence** *maji*
- separate** *saniga, saniga saniga, saniga saniga ba ye i, saniga saniga hikichi otii ye i tawa boboy, saniga saniga yi hiki ye i, saniga yi*
(to) separate *neekibiira, reekii ya*
- Sepik** *Nabagey, wushuwara*
- serve food and drink** *aboboy hava, yo²*
- set**
- set apart *saniga heechi*
- set down *chi⁹, duwu yichi, heechi¹, heyi heechi, heyi tay, heyi yichi, rabo², seechi, sha², ye yeyi ye i, yichi, yopowuka chi*
- set hard *yeyi⁴*
- set on ground *muk seechi*
- set up on *howu chi, howu heechi, howu seechi, howu yichi, yesokwa howuk seechi*
- set upright *tay², woyi³, heyi tay*
- set alight** *hayi*
- set right** *otii kepi sii*
- settle** *yi¹*
- settle dispute** *gayasay, heemapaka, tapa wayiji*
- settle land** *eem hiya*
- settlement (see village)**
- seven** *yokotapa abo yokotapa upurus*
- sever (social relationship)** *miyi bachi*
- several** *ameda, nokwapa²*
- sew** *kapa²*
- sexual intercourse (engage in)**
anamesheroko, kwomajii he, mowu pi, nobo anamesheroko, otii²
- shade** *gwoyi²*
- shadow** *mayi¹*
- shake** *gwagwanye, howo, howo howo, niigiiniigii, nubu, nubunubu, nubu pakachi, saboy²*
- shake from side to side** *wamar wamaya, yeyadii*
- shake hands** *tapa neekichi woshi a*
- shake head** *masek yeyadii*
- shallow** *tobo⁴*
- shame** *hiibiya*
- shameful manner of speaking** *hiibiya ya majin ba*
- shameful speech** *hiibiya ya maji*
- shape** *chi¹¹*
- shape post top** *kiny*
- shape wood** *ta²*
- share** *hapoy paka*
- sharp** *harapa oweka tawa, oweka tawa, puka sowa, suguyu, tey*
- sharpen** *kiny*
- sharpness** *ow²*
- sharp-tongued** *ow maji kuja*
- shatter** *chey tapa, tiiriikwo*
- shave** *giiriimi, masek giiriimi, masek yiichi poy, teekibi giiriimi*
- shaving implement** *yokusha*
- she** *siita¹*
- shed (firewood)** *hi tobo*
- shed skin** *hopo ar*
- shell** *bi¹, gayetiik, jiiip, yas¹*
- shell jaw decoration** *teekibi sheebi nebi*
- shell ornament** *hapa pika ya, mabiya yas, payi², pika, sumojii yas, tay poyi, wakiir ya, waniikaya, ya¹, yas bogii, yii'a*
- shell valuable** *ya¹, ya kwow wa kwow, ya saraga, ya sava*
- shell valuable (types)** *kwow somu, nyey*
- shelter** *yepaba aka*
- sheltered section of river** *pa mushi*

- shield** *bagii wor*
 crocodile-skin shield *mo sapi bagii wor*
 pig-skin shield *poyi sapi bagii wor*
 shield design *mokwoy*
 winged shield on canoe *veyi keyapo*
 wooden shield *me bagii wor*
- shift** *riima*
- shin** *yatii magiir*
- shine** *buya¹, buya tawa, niwiika pi, okoree, pi³*
- shiny** *kinyi²*
- shiver** *payi⁴*
- shoot** *diigii³, pi²*
- shooting star** *maway*
- shoot of plant (see sprout)**
- shop** *boboy toko tawa aka*
- shore** *giireba*
- short** *heyik sii, muk sii, ameda, tobo⁴*
- short distance** *yeeji²*
- shorten** *otii tobo sii, tiimii poy*
- short in stature** *tobo kada*
- shortly** *apakapa*
- shoulder** *biyijii gur, tako hapa, tiimiina, tiimiina hapamu, tobo³*
- shoulder blade** *biyijii*
- should have** *-nak tanak*
- shout** *aya kay, chey³, kobo neeki, uwa chishi, uwa wo*
- shove across** *ha paya*
- shove away** *otii par*
- shove down** *otii poy¹*
- shove forward** *darema*
- shove into** *giichi i*
- shovel** *akama tiibiirii giyishagu, giyishagu*
- show** *geenyik mukuchi, mukuchi*
- show way** *nobon mukuchi*
- shred** *siigiiriip, siimiimii, yiira²*
- shrimp** *siigabu*
- shrivel** *reekii sii*
- shrivelled** *neeji³*
- shrub (types)** *bonyi¹, michebiika*
- shut** *dumu*
- shut eye** *miyi dumu*
- shut mouth** *kuja dumu*
- siblings (male)** *yaka kumwoy*
- sick** *hak otii, meeji pu, neeji²*
- side** *bayagey yepa, chepi¹, gay¹, gayapam mey, giireba, har, yepa¹, yepa gay, yokwa, yokwa yokwa*
 each side *yepa yepa*
 far side *kata yepa giireba*
 hold by sides *yepa yepa neeki*
 near side *diita yepa giireba*
 on that side *katak*
 on this side *eetak*
 side beam (in men's house) *jiraba, payi, yiir*
 side of body *bayagey*
 side of face *wagiisiir, wagi yepa, wanegey*
 side of house *aka wiy*
- sidestep** *har i, towuchi*
- sign** *wata*
- sign language** *tapabak maji*
- sign language (use)** *tapak ba*
- signal** *me amii, me apo, misobo²*
 (to) signal *hubu², me diip hubu, me amii kwi, me apo kotii, me maji ba, me otii, tapa³*
- significance** *hi²*
- silent** *wokiinya, wokiinya siitii*
- silent person** *kuja dumutar ma*
- similarity relator** *-ga*
- similarity word** *owaga¹, waga³*
- simultaneous** *chegii, eepiira*
- sing** *ayawo, chi¹², hokwa tosii, hokwa ya, sha¹, sukwiya saya, uku sokwa, yasayarabo*
- sing ceremonially** *apiyaba neeki*

- sing myth** *yapo sha*
singe *suwu¹*
singed trees *me keyihapa*
sink *heyi yeyi, saka saka otii ya, yeyi¹*
sister (f.s.) *kumwoy, yaka, (m.s.) buka neeji, kiiriika, kiiriika yi ruwoy, mowoy*
 elder sister (f.s.) *yaka, (m.s.) mowoy*
 elder sister's husband (f.s.) *yaka, (m.s.) mowoy*
 younger sister (f.s.) *kumwoy, (m.s.) mowoy*
 younger sister's husband (f.s.) *kumwoy, (m.s.) mowoy*
sister-in-law *kumwoy, yaka, yaku, yeekim*
sister's daughter's husband *neja*
sister's child (f.s.) *yikapwa, (m.s.) ruwoy*
sister's child's child *neja*
sister's husband (f.s.) *kumwoy, yaka, (m.s.) mowoy*
sister's son (f.s.) *yikapwa, (m.s.) kiiriika yi ruwoy, ruwoy, sowahapa ruwoy*
sister's son's wife *naremi*
sit *yi¹*
sit and rest *yi hapaka*
sit and wait *yi kowu*
sit down *heyi yi*
sit on nest *tadii²*
sit scattered around *heyi yi ye i*
sit together *duwu yi*
sit upon *howu yi, yowu yi*
sit with legs apart *piika yi*
six *yokotapa abo yokotapa por*
size *kada¹*
skin *bi¹, gepi, maba, maba sapi, omu riki, sapi, sapi diigii rabo, saraga*
 (to) skin *sapi yii*
skull *masek hapa*
sky *neer, neer keyi*
- slacken grip on bowstring** *tay³*
slanderer *wokwoya tawa ma*
slanderous *wokwoya*
slash *piika yapiika*
sleep *wa², yadii miyi wa*
 fall into deep sleep *wa heyi i*
 sleeping house *wa aka*
 sleeping mat *wa gwsosii*
 sleeping place *wa eem*
slip *tiipikeyineechi*
slip and fall *tiipikeyineechi yeyi*
slippery *chey dagwiyabii, chey hogorabo*
slit-drum (see **drum**)
slow *eeta eeta, eshar, eshar eshar*
small *ameda, ameya, kapakada, karakada, karakar, omosakech, tobo kada, waya¹*
small part *tobo⁴*
smash up *chey tapa, diiriigwa, giisii*
smear on *apoy², yeyi³*
smell *gwonya², hirika, kwopa, kwowa, maba kwowa, maba kwowa ya, mukushe gwonya*
 (to) smell *meeji he*
 smell pleasant *kwowa ya*
 smell unpleasant *kwopa ya*
smile *ameda hega*
smoke *hirika*
smoke-dried (meat) *reekii⁵*
smoke of cigarette *him hirika*
smoke of fire *hi hirika, otiwa a hirika*
smug *riiga hiki*
snail *siip*
snake *hopo*
snare *man², okowama*
snarl *ow hiki*
snatch *ameya ya, yeba ya*
sneeze *hogusha*
 (to) sneeze *hogusha i*
snore *supurupu i*

- snort** *goroko, mayipi*
- so** *eena²*
- social practice** (see *custom*)
- socialise** *akamak mageyi, mageyi*
- sodomise** *ma man otii*
- soft** *naya ha*
- soil** *nowosap*
(to) soil *otii keyiha*
- soiled** *wagiishichi*
- sole of foot** *yatii wopu*
- solidary** *muka sii*
- something** *boboy*
- son** *hole yikapwa, yikapwa*
- son-in-law** *neja'oko*
- song** *hokwa, uku piika hokwa, yapo¹*
- song cycle (tribal)** *magwiy hokwa*
- songman** *hokwa sokwa tawa ma*
- son's wife** *naremi*
- sorcerer** *siiga kapa otii tawa ma*
- sorcery** *kapa¹, kutok, maba giira, siiga¹,
siiga kapa, tapa ow*
practise sorcery *siiga kapa otii, siiga
tuku*
sorcery infusion *siiga poyok*
sorcery pot *siiga suwu awo*
sorcery signal (play) *siiga pi*
- sore** *noma², romo*
(be) sore *kapasek meeji*
sore appears *romo sokwa*
- sorrowful** *inyakapwa hiki, kechi
inyakapwa hiki*
- sort** *keyibo*
sort out (a problem) *heema², kap aka
hako*
- soul** *gaba, ma mayi, mayi¹*
- sound** *aya gawiya, hokwa takwa,
wasegey, wosawosa*
make sound *keya, wasegey roko*
- sound chamber of slit-drum** *me tak, me
wo*
- soup** *poyi dogo poyok, poyok, ukubaka*
make soup *poye¹, poyi dogo poye, poyi
poye¹, poyok poye*
- sour** *kwo a, pu hatawa*
- sow** *rabo¹*
- sow seeds** *siik rabo*
- spade** *giyishagu*
- spasms (have)** *soguru*
- spathe** *gwsii, maboy, sha³*
- spatula** *giisa, gwoyimey*
- speak** *ba, wo¹*
speak about *sawo²*
speak about different things *saniga
saniga ba ye i*
speak aggressively *harapa ba*
speak angrily *gwoyi maji ba, harapa
ba, maji ba², ow maji harapa ba*
speak carelessly *pamenaba*
speak clearly *kwodii wo*
speak constructively *ba diigiichi*
speak enthusiastically (about something)
kwoyaba ba
speak erroneously *woshepii maji ba*
speak falsehood *woshepii maji ba*
speak incoherently *ababa wo*
speak informally *maji biish ba*
speak in inflammatory manner *ow
yesokwa maji ba*
speak insultingly *wokwoya maji ba*
speak joyfully *kikiba ba*
speak metaphorically *shiyi, shiyi maji
ba*
speak on behalf of *bachi¹*
speak peaceably *kukugey maji ba*
speak plainly *geenyik ba*
speak sympathetically *mija maji ba*
speak threateningly *ow maji ba*
speak with hands *tapak ba*
speak without authority *maji biish ba*

spear *ama tobo, bosamija, woboy, yabu, yabu jebwa, yagi*
 (to) spear *pi², pi ha, yabuk pi, yaparechi*
 spear blade *siik³*
 spear a pig *poyi pi*
 spear shaft *yabu hape*
 spear thrower *wodop*
specify *kepi apo diigii*
speck *mogo*
spell *gaba yaba, yaba¹*
 man knowledgeable about spells *yaba mija tawa ma*
 sing spell *yaba mija*
spherical *somusomu*
spider *gwadiimay², isagwa, isagwa hukwiya*
spider's web *gwadii aka*
spill *dabu¹, gwoya, yogwotii poy*
spirit *aroko, sikiyawas*
 ceremonial spirits (types) *Mija¹, Nokwi, Yena¹*
 river spirit *pa sikiyawas*
 spirit familiar *mayi¹*
spit *sogwiyak pii, sogwiyak pii poy, sogwiya sobu*
 spit with contempt *sogwiyak pii poy*
spittle *sogwiya*
splash in water *kiiriirii neechi*
split *diibaya, kaya, piika¹*
spoil *otii kwopa sii*
spoiled *kapasek sii*
sponge *heja gur*
spoon *womogu*
sprain *gworomo*
spread news *sawo ye i*
sprout
 sprout (of plant) *eer, mich, pamu, siiva eer*
 sprouting top of yam *neeny masek*

squabble *ow otii*
square-ended *tobo²*
squat *ow giichi, ow tiipiichi yi, tadii¹, tiipii*
squeeze *hekii*
stage (ceremonial) *chey¹*
stalk (of sago palm branch) *bi¹, tiip*
stand *siitii¹, siitii², sokwa*
stand and listen *siimaka meeji*
stand and look *siimaka he, siitii he*
stand and look down *siimeyi he*
stand and look up *siimowu he*
stand and stretch *sokwa danagwa*
stand and rest *siitii hapaka*
stand and wait *siitii kowu*
stand at distance *omu nediik siitii*
stand before (someone) *misomak siitii*
stand firm *hehar siitii*
stand on toes *yatii nuku*
stand up *sokwa siitii, tay², woyi³, yasaya²*
stand (something) upright *heyi tay*
star *winyumay*
stare *he siitii*
start *buwu³, saya¹*
startled *negarabo*
starving *bii banagu iyarewa*
statement *maji*
statement (true) *maji siikiin*
stature *kada¹*
stay *heechi⁴, i ta, kiki¹, sii¹, ta¹*
stay still *siimaka*
steal *hiyiya*
stealthily *shiyi shiyi*
steam *hirika*
steep *buwu⁸, tay siitii*
stem *mu¹, nawaba, nedi², neeny²*
stem of banana plant *kiiba*
stem of vine *poko nawaba*

step

- step around *har i, towuchi*
 step ashore *yatii pagiirebak piitii*
 step carefully *eshar ya piitii*
 step on *piitii¹, piitiichi gwonya, piitii chishi, piitii dagiir, piitii peja*
 step on edge (of something) *har piitii*
 step over *hapoyeedii*
 step up on to *howu piitii*

sterile (see barren)

stick *giisa, kubu¹, me¹, wuriipiya, yaba², yaba tobo*

stick into *pi², sukwu, tay¹*

stiff *kikiita, shiyi veer*

still *opoy*

stimulated *sokwa*

sting *che, somakwotii*

stinging *kwo a*

stingy *inyaka kapasek*

stir *rabo⁴*

stir up emotionally *wopun saboy*

stitch *kapa²*

stock (soup) *dogo*

stoke *tuku²*

stomach *bii, kubu², sugu*

stone *hiriigwoy dom, papa*

(to) stone *papak rabo pi, papak rabo sowakwo*

stone blade *papa woyi*

stony ground *papaka tawa nowosap*

water-worn stone *papa sobo*

stool *tikiir, worebey*

stooped *gamu gamu*

stop *kowu¹, sii¹*

stopper *hobu tam, kaba pamu, tam¹*

stop up *gii, gii poy*

storage place *heechi tawa eem*

storm *biirii, wayi sokwa tawa eem*

story *maji, noma¹*

straight *kepi¹, nagwa²*

(to) straighten *danagwa*

stranger *akar ma, anadii ma*

stream *karakada pa, pa¹*

strength *hapa, hisaw ow, ow²*

lose strength *ow neekiiriya*

stretch *danagwa*

stretch body *maba danagwa, sokwa danagwa*

stretch leg *yatii hugusha*

stretcher *yeemi*

strife (military) *ow¹*

strike *pi², pokotii¹, tiiriikwo*

strike down *pi poy*

strike with stick *kubuk pi*

string *majii (see also twine)*

(to) string bow *teeki¹*

strip off *tapa², yiira¹*

stroll *wa chishi, yi yi ya*

strong *hapaga, hapaga bor, hapaga sii, hapaga tawa, hapaga tawa boboy, kwochobo hapa mayaka, mayaka*

stub *diigiir*

stub (to) *oboroku*

stub of cigarette *him diigiir*

stub finger *tapama oboroku*

stub toe *yatiima oboroku*

stuff into *giichi i*

stump *tobo¹*

stump of tree *me tobo, noku tobo*

style (artistic) *tapa¹*

submerge *gamu, pak dagiir poy, rumu, tiirii², tuku⁵, uku dabu, uku dagiir hawa, uku rumu*

subordinate *kurii¹*

subsidiary (part) *tapayepa tapayepa*

substitute *sen²*

suckle (see breast-feed)

suck up *siimasiima a*

sufficient *kiki sii¹*

sugar cane *avii, gubu¹, heja gur*
suicide *mayama arowa pi*
sullen *misoma eyepii*
sun *ya², ya reekii*
sunset *ya yeyi nedii*
sun sets *ya yeyi, ya yeyi nobo*
supervise *tabo yi*
support (verbally) *bachi¹, kiyatayi, tayechi heemapaka*
supporter (in debate) *majin kiyatayichi batar ma*
sure *kwotayechi hiki*
surface *he⁴*
surface of rock *papa he*
surface of water *pa he*
surge *gay⁵, ukwi kiya*
surprise (expression of) *awiyo, negarabo*
surround *heedii par paya, owusago geech*
suspend *kwow wakiir, shiki, wakiir*
suspension hook *jishi*
swallow (to) *akoch, woyi²*
swamp *biirabiira she, naba, naba geenyi*
 (to) swamp *uku siivii woyi*
swamp bird *naba apo*
swear *kapasek haba*
sweat *okorama*
 (to) sweat *okorama ya*
sweep *hako¹, hako kiirakwu, hako rabo*
sweet *kwoya a*
sweet potato *gaba kow, gubayo*
swell *piipiita, wuwu*
swidden (see garden)
swim *ukuree*
swing *awa awa ya, howo, mayi gwunyi, neeki gwunyi*
swing from side to side *wamar wamaya*
swirl *boko¹*
swivel *riima*

swivel head around *siimeyi¹*
swoon *miyi gwunyi*
swordfish *wikiigeya*
sympathy *mija³, mija maji*
 speak sympathetically *mija maji ba*

T

taciturn *kuja dumu*
taciturn person *kuja dumutar ma*
tail *kinyi¹, now kinyi*
take *rabo³, tabo i, ya⁹, ye¹, yeechi¹, yeechi kiya i, ye ha, ye heechi, ye i¹, ye i heechi, ye yichi*
take back and forth *yeechi ye i yaya*
take care of *yi kowu*
take down *ye yeyi ye i*
take for walk *tabo, tabo chishi*
take hold *yeechi neeki*
take hold of person by elbow *tapa tobok neeki, tapa tobok neeki i, tapa tobok yeechi neeki i*
take hunting and foraging *tabo chishi, tabo chishi hava*
take in *yeechi heechi, ye yayar²*
take message *ye ba*
take off *kwoyava poy, kwoyava ya, ya²²*
take out *horii, roko¹*
take place *sokwa*
take possession *hiya*
take up *yeechi ye yowu, yeechi ye yowu yichi, ye yowu i, ye yowu ye i*
talk *maji*
talk (to) *ba*
talking *maji bato*
talk playfully *anamesheroko maji ba,*
tall *gworu, howuk sii¹*
tally (keep) *ma giisa reekii*
talon *be mija*
tame *kwoy, mak hava*

- tamp down with foot** *piitii poy, sar, tiiriimo piitii poy*
- tapioca (see cassava)**
- taro** *boga*
- taste** *a he*
- tasty** *kwoya a*
- taught** *kiiikiita, teeki¹*
- teach** *maji pokii, pokii*
- teacher** *neeki ichawa ma*
- tear** *kaya, horii rabo, neekii¹, nobojii, piiriishii, yiira²*
- tear (a)** *keyamuk*
- tear in two** *nediik neekii*
- tear off** *siikiir*
- tell** *ba, pokii, sawo², wochi i, wochi ya*
- ten** *yokotapa abo yokotapa abo*
- tendril** *buka neeji, neeji¹*
- tense** *teeki¹*
- terminal section** *subu*
- termite** *machi, way machi*
- test** *otii he², sabo he, woshepii otii otii he*
- test depth of water** *uku tobo chey he*
- testicles** *madii*
- tether** *kushi*
- thank** *woshi a*
- that** *kana, kata*
- thatch** *dopo¹, dopo bonyi, dopo chi aka, dopo pi aka*
(to) thatch *chi¹³, dopo pi, hogwey paka, matoko gamu, ta⁴*
- that way** *kacha*
- theft** *hiyi*
- their**
their (plural) *yechi*
their two *piiriiti*
- them (plural)** *yenya*
- then** *-kapa, opoy*
- there** *diika, doreta, eeka¹, iibak¹, kacha, kaka, kareta, kata heyi*
- they**
they plural *yecha, yechi*
they two *piiriita, piiriitana, piiriiti*
- thick** *bada*
- thief** *hiyi bak tawa ma*
- thieve** *hiyiya*
- thigh** *gwoyi¹, kwochobo, kwochobo hapa, yatii bajii*
- thin** *gowiyowu sakiir, kapa sii¹*
- think** *hiki, hikichi otii, hiki ta*
think enthusiastically (about something) *kwoyaba hiki*
think independently *saniga hiki*
- thirsty** *bareka sii, borowagii reekii sii, uku aken hiki*
- this** *dii boy, diicha, diina, diita, diita ta, dii yeyi, jecha*
this way *eecha, eechaba eechaba, jecha*
- thorn** *poko yami, yami¹*
- thorough** *eshar*
- thought** *hiki tawa maji, inyakak hiki tawa maji*
- thought (seat of)** *sugu wopu, wopu¹*
- threaten** *kapasek ow maji ba, ow maji ba*
- threaten with physical violence** *ow otii maji ba*
- three** *diipiira kara, piiriichar, upurus piiriichar*
- throat** *borowagii*
- throw** *niigiiriibagiir, rabo¹, rabo ya paya, yeva ya*
- throw against** *rabo diigii*
- throw away** *kavakava poy, panebiya, rabo par*
- throw down** *otii saka, rabo paka, rabo poy, yaya rabo*
- throw lime** *wo pi*
- throw up** *gwotii powu, rabo powu*
- thrust aside** *deeginya poy*
- thud** *buwu⁷, buwu buwu na, gwaw gwaw na*

- thumb** *harapa tapama*
thump *na³*
thunder *sarebeya*
thunder sounds *sarebeya pi, wayi kuru*
tidy up *hehar³, hehar yeechi, yeechi²*
tie *dagiir³, giirii¹, kiitii¹, kushi, mek ji*
siitiichi, par¹, pi seechi, poko jichi
heechi, pokok ji
tie knot *awa kiitii*
tie vine (to) *pokok kiitii*
tight *kiikiiriina*
time *nedii¹, sii sii mashi*
long time *sabiir*
reasonable period of time *warek kada*
stay long time *sabiir sii*
time to act *otiik tawa nedii*
time marker *-k⁴*
tiny *omosakech*
tip out *dabu poy, gwotii poy*
tip over *gay², gwa, riima*
tired *maba kapa meeji, shiyi veer*
to *-ken*
toast (food) *hik seechi*
tobacco *him*
today *apa¹*
toe *harapa yatiima, ma⁴, yatiima*
toe (big) *yatiima*
toe (little) *yatiima seegey*
toe (stand on tips of) *yatii nuku*
toenail *yatii bi, yatii bish*
together *anapoy, chegii, eepiira, kiki²,*
kikibak, kiki sii², mesh mesh
tomorrow *iyi, iyi nedii*
tongs *daragwosa*
tongue *tarekwoy*
Tongwinjamb (village) *Tokogwiyisheebi*
too *-ba²*
tooth *pu¹*
cheek teeth *gaga tobo pu*
- front teeth *mapo pu*
lower teeth *teekibi pu*
upper teeth *mowu pu*
top *ma³, magiir, masek, me nuku, nuku,*
tam¹, tiimo
top of container *awo tak, hobu tam*
top of hill *kwow masek*
top of house *aka magiir*
top (U-shaped) of house post *kwatii*
bogur
torch *haba², noku haba, okoreetar haba*
torch light *haba yama*
torrent *ukwi ichawa pa*
torso *bii, nedii²*
tortoise *gwushi*
toss (see throw)
toss up and down *ye yowu yasaka*
total *ama*
totem *hoku, sabo, sabo rabo, sabo ya*
totemic *sabo hi*
totemic divisions (names of) *Hamikwa,*
Keyava, Teeki¹, Wanyi, Wurabaji
totemic kin *apoko yaka kumwoy,*
makaw, yaka kumwoy, yimana
touch *dagiir¹, hay, howu dagiir, neeki¹,*
tapak howu neeki
try to touch *neeki he*
tourist *akar ma, anadii ma, anadii*
mima, i ye yatar ma
toy *anamesheroko tawa boboy*
track *nobo, nobo chegii, shemonyobo*
nobo, towu nobo
(to) track *oy*
trading site (see market)
traitor *magiirechichi kwodii wochi*
kapasek otii tawa ma
trample *piitii peja*
transform *sii¹, sokwa*
translate *maji siin dareboy*
trap *noku taya, noku taya haya*

travel *i chishi ye i, i ye ya, i ye yatawa nobo*

traveller *i ye yatar ma*

tread (see step)

tree *me¹*

tree (dead) *me reekii²*

tree (living) *me sobo*

tree (types) *bodii¹, dagasa, cheebiiya, gababeyas, gwaha, gwosii, hami, kopowaruk, kwar¹, mawujii, meegey, meer, meesi, mima bodii, mogi apoyap, mogisa majii, wiin, wiiny*

tree kangaroo *yobo*

tremble *howo, niigiiniigii*

trench *iivii²*

tribe *magwiy*

tribes (Kwoma and Nukuma) *Amaki, Apalataka, Hogwama, Kowaka, Kowariyasi, Kupunubu, Nakari, Tokogwiyisheebi, Wurabaji, Wayawus*

trickery *dubu*

trickster *dubu sii*

trim *tiimii poy*

trim bark sheet *bi kiisii*

troubled *inyakapwa hiki*

trough *tiip*

true *omutiik, omutiik siikiin, siikiin, woy¹*

truly *hehar¹*

trumpet *mupugu, pu²*

trunk

hollow trunk of sago palm *veyi¹*

trunk (of person) *bii, mesek, nedii²*

trunk of tree *me nawaba, nawaba, nedii²*

try *he³, otii he², otii otii he*

try out *sabo he*

tub *noku siivii gwosii*

turbid *pipi peepi*

turn *dareboy*

turn around *sapiyoku, siimeyi¹, vayoko he*

turn over *pinyo, wamar*

twenty *ma⁵*

twice *harapa upurus*

twine *awa², awa tobo, gwaha, majii, mogisa majii, uku majii*
(make) twine *majii yee*

(to) twine *punyi*

twist *dareboy, gworomo, pinyo*

twisting *kuriikwor*

two *upurus, upurus piiriichar, upurus por, upurus upurus, upurus upurus*

type *yikadey*

U

ulcer *kotii yatii, kwan, noma², romo*

umbilical cord *ayas*

unable *somoy*

unattractive *kapasek, sobo¹*

unavenged killing *masek reekii, masek saka yarek*

uncertain *somoy*

uncertainty *kapo*

uncle *amoy, apoko, apoyaka, magapa, yaku*

unconscious (cause to be) *wadey sii¹*

uncover *tagwa*

uncovered *potachi*

undecided *inyaka upurus hiki*

under *heyi kurii, kurii¹*

undercoat (apply) *now neekii*

understand *he², hiki, maji meeji siitii, meeji¹*

uneducated man *maji pokiinan biish tar ma, shebo shebo tawa ma*

ungenerous *inyaka kapasek*

ungrammatical *kapasek sii, kurii²*

unhappy *inyakapwa hiki*

unhealthy *meeji pu*

unidiomatic *kapasek sii, kurii²*

unimportant *kayek¹, kayek sii, sa kayek sii*
unison *eepiira, kikibak*
unite *apoy³, edii*
united *muka sii*
unjustified *sobo⁶*
unjustified statement *sobo maji*
unjustified statement (make) *sobo maji ba*
unnoticed *shiyi shiyi, veenyi*
unobserved *veenyi*
unoccupied *shebo shebo tawa ma*
unowned *biish tar boboy*
unreasonable *wohipu²*
unreasonable man *wohipu tawa ma*
unrelated *akar, anadii¹*
unrelated man *akar ma, anadii ma, yapak tawa ma*
unrelated woman *akar mima, anadii mima*
unripe *sobo¹, waya¹*
unseeing *miyi kiitii*
unskilful *hikisha*
 act unskilfully *otii hikisha*
unstring (bow) *biikii*
unsuccessful *higiya otii hipu, hipu*
unsure *somoy*
untie *heema¹, hogo², poko heema*
untruthful *woshepii*
up *howu¹, ka yowu, mowu², powu, yowu¹*
upland *nuku*
up on *hek yowu*
upper *towu*
upper arm *tapa hapa*
upper section *nuku*
upset *iibagow abagow, inyaka kisokwa*
upside down *tata, tata meyi*
Urambanj (village) *Wurabaji*
urinate *moku sobo pii*
urine *moku sobo*

use *otii¹, yoka tawa*
useless *biish tar boboy*

V

vagina *cha¹*
valley *kwow baw, pa baw, tabotii wawu*
valuable (see shell valuable)
value highly *naji*
vandalise *wadey sii²*
various *akar akar*
varnish *metapa 'ap, sogwiyaw*
vertical *tay², tay siitii*
very *harapa, hehar¹*
village *akako, akama, harapa akama*
village (abandoned) *kowugiira, mashi akama*
village elder (see man, woman)
village leader (see leader)
villages (Kwoma and Nukuma) *Amaki, Apalataka, Bagwis, Beekalam, Kowaka, Mariyawaya, Nakari, Sasaraman, Tokogwiyisheebi, Wurabaji, Wasiikuk, Wayawus*
vine *poko¹*
 length of vine *waga kubu*
 throw vine (while fowling) *wagan rabo*
 vine (types) *shigiya, waga¹, wayiwama, wushi, yuwa siik*
virgin girl *omunyego mima*
visible *towu*
visit *akamak mageyi*
vocalise *kuja hana, rii¹, sobo⁸*
voice *aya*
 loud voice *uwar aya*
 powerful voice *kuja ow*
vomit *woyi⁴*

W

wag *kotii¹*
wait *kowu¹, heechi⁴, neekichi, siitii kowu*

- wait a short while** *ameda kowu*
wait expectantly *hiki siitii kowu*
wake (of canoe) *ukumiiga*
waken *chey²*
walk *chishi, i*
 try to walk *neeki neeki sokwa*
walk around *siitii wukuwur*
walk around looking for *yesha chishi*
walk in circle *wukuwur*
walk in deceptive manner *wukuwoku*
walking stick *kiyatayi ya kubu*
walk slowly *wa wa ya, yi yi ya*
walk with walking stick *jokway ya,*
 kiyatayi ya
wall *aka wo, sijii*
wane (moon) *niiwiika yeyi*
want *gegiyan boboy*
 (to) want *gegiya*
 want to do *otiiken gegiya*
ward (of village) *akama, magwiy, mamu*
warfare *ow¹*
warfare (rite in) *wakan taku*
warm (oneself by fire) *hi war, siitii hi*
 war, yi hi war
warning *ow batawa maji*
warped *kurii²*
warrior *manu siikiin, ma pichar ma,*
 mapo pi, maway muku, ow ana pi ma,
 woy tawak, yabu pi ma
wash *neeki jabor¹, uku ya¹, uku yeechi,*
 uku yeetii
Washkuk (village) *Dowakapi, Tiliimo,*
 Wasiikuk
Washkuk Lagoon *Kwayagiir, Napu*
 Naba
wash sago (see leach sago starch)
wasp *heemi*
watch over *kowu², siitii kowu, tabo, tabo*
 yi
water *nagiilaya, uku, uku sobo*
- water becomes turbulent** *uku woja*
 gwoy
water cascades down *ukwi yi saka*
water container *awo kwopa uku, uku*
 siivii ama yaba
water drops *uku kiipa¹*
water-drum *veyi³*
waterfall *ukwi*
waterfall roars *ukwi durii*
water floods *uku niy¹*
water flows swiftly *ukwi i*
water-hole *noku siivii wakebi, uku siivii*
 eem, uku siivii wakebi
water level drops *uku reekii sii*
water level rises *uku sokwa, uku ya²*
waterlily *ukuba*
waterway *pa tobwoy*
watery fluid *uku*
watery mixture *ukubaka*
wattle (of cassowary) *borowagii muku*
wave (on water) *ukuboro, uku*
 veereveer, uku woja
wave (to) *saboy²*
way *nobo*
way-marker *wata*
ways (of a people) *otii ye i tawa boboy*
we (three or more persons) *nona, nota,*
 noti
weak *bor tapa*
wealth *ya¹*
 wealthy man *yaka tawa ma*
wear *giirii¹*
weary *maba kapa meeji, maba nomoya¹*
weave *na², na he*
web (spider's) *gwadii aka*
weed *kuru²*
 (to) weed *kuru ya, now kuru ya, ya¹⁸*
week (period of time) *niiwiika chepii*
weep *kechi keya, keya, keyamuk saka*
Weiawos (village) *Wayawus*

- weigh down** *nomoya*
- weight** *nomo*
- welcome** *harenaka yaya, woshi a, ya¹⁰, yeechi heechi*
- well** *kwoya¹*
 (a) well *uku siivii wakebi*
 (be) well *kepi he*
 (do) well *hehar¹*
- west** *ya yeyi tawa eem*
- westwards** *ya yeyi nobo*
- wet** *ukuka*
- wet season** *uku niy nedii, wayi va nedii*
- wet season canal** *uku niy nobo*
- wet season track** *uku niy nobo*
- we two** *sicha, sinya*
- what** *boy, boy boboy, bwimey, secha¹*
- when** *siitanedii, siitayek nedii, siitiyeejika*
- where** *shiya, siita²*
- which** *bwimey, siitakay, siitanedii*
- while (of time)** *sii sii mashi, warek kada*
- whip** *pokok pi*
- whirlwind** *mariya sowa*
- whisper** *kasaw maji, wosiirii maji*
 (to) whisper *kasaw maji wo, wosiiriik ba*
- whistle (to)** *sowago*
- white**
 white colour *apoma¹, hejagwayap, nokunow*
 white earth pigment *nokunow*
 white of eye *miyi noku pipi*
 white paint *nokunow*
 white person (European) *apoma ma, gaba, maba nayi, ma nayi*
 white woman *apoma mima*
- who** *nama*
- whole** *eyey*
- whose** *namey*
- why** *boy, boyak, boyerek, boyewak*
- wide** *bada*
- width** *gay yokwa*
- widow** *mibiya mima*
- widowed** *mibiya*
- widower** *mibiya ma*
- wife** *me mima, mima*
 first wife *mayama mima*
 second (or subsequent) wife *komas mima*
- wife's brother** *nibeyi*
- wife's brother's wife** *yekim*
- wife's brother's child** *neyi*
- wife's clansmen** *yekim*
- wife's parents** *atoko*
- wife-giving patriline** *wariipoy nokwapa*
- wig** *makapa*
- wild** *kwashik tawa boboy, soy, soy i*
- wilful** *wohipu²*
- will (the)** *inyaka, inyakak hiki tawa maji*
- wind** *sowa¹, sowa mayaka, veereveer*
- wind (sound of)** *wuwu wuwu*
- winding** *kuriikwor*
- window** *aka siisiwey*
- wing** *chepi²*
- wing bone** *chepi hapa*
- wing feathers** *chepi²*
- wipe** *bachi², kavakava poy, panebut paka*
- wipe eye** *miyi bachi*
- with** *eeka², kiki sii²*
- wither** *reekii sii*
- withered** *neeji³*
- withhold** *egeyesii, heechi⁵*
- within** *harek tawa*
- without** *biish sii, biish ta, sobo⁶*
- without obligation** *yeyada*
- witness** *ba diigiiwa ma, ma nedii*
- woman** *mima, mima kepi*

senior woman *harapa mima, hisaw mima*
 woman in physical prime *wakasa mima*
 young unmarried woman *omunyego mima*
womb *bii, kwow²*
wonderful *hadabas*
wood *me¹*
 piece of wood *me diigiir*
word *bar maji, bawa maji, maji*
work *yo¹*
 fellow worker *yo mesh otii tar ma*
 segment of work project *yo chepii*
 (to) work *noku yo ya, yo otii*
 workers *yo otii wakasa ma*
 work hard *yo ya*
 work project (terms for) *gaba hi, ma hi*
 work tools *yo otii boboy*
worm *gwoyibi, gwoyibi giir, gwoyibi she, wayawaya*
worn out *mashi, siibeya*
worry *nomo*
 (to) worry *inyakapwa hiki*
worthless *kiiriisiiposii, kubuchey, tata heechi*
worthless object *kubuchey boboy*
worthless person *kiiriisiiposii tawa ma, kubuchey ma, tata heechi ma*
would have *owaga², waga²*
wound *diiriigwa, yaparechi*
wrap *bata, biika ji, ji, ruwu¹*
wrap in leaves *padii*
wrinkled *neeji³*
wrist *tapa miyi*
write *giisa piir, keyi¹*
writhe *charachara, jimo jemo*
writing *jebwa*
wrong *kapasek*
 (do) wrong *kapasek otii*
 wrongdoer *kapasek otii tawa ma*

Y

yam *kow, kow awakiya, kow yeye, neeny¹, nogwa*
yam (sprouting top of) *neeny masek*
Yambon (village) *Yowanabu*
yam harvest ceremonies (types) *Mija¹*
yam magic *kow keyapo*
yam soup *kow poyok*
yam storage hut *kow ki aka*
yawn *takamayama*
 (to) yawn *takamayama ha*
yaws *noma², noma pi*
year *sukwiya²*
yellow
 (to) yellow *gwota*
 yellow colour *bodiiwa now, juwi, neekiirii¹*
 yellow earth pigment *bodiiwa now*
 yellow paint *bodiiwa now*
yes *ayo, owich*
Yesan (village, Mayo language group)
Nayiwori, Yasi, Yasiyan
yesterday *yeer*
yet *opoy*
you
 you plural (three or more) *kwona¹, kwonawa, kwota*
 you singular female *nija, niiji, ninya, ninyawa*
 you singular male *miinawa, miita, miitana, miiti*
 you two *kicha, kinawa, kinya*
young *bakabaka², biribiri, hadiiyey, karakada*
young animal *yi²*
younger *yeeji¹*
youngest *komas nobo yikapwa, kumwoy bor*
your
 your (plural) *kwoti*

your (singular) *miiti, niji*

your (two) *kichi*

youth *hadiyey yikapwa*

youthful *hadiyey*

Z

zigzag band *uku woja*

APPENDIX A

KWOMA TEXTS

Text 1: The origin of bridewealth payments
(the story of the **mima bodii** tree).

(Narrator of Kwoma text: **Abunigi** of **Nowiy Teeki** clan, Bangwis village. Date: December, 1972. The narrator, a male, was then aged about forty-five. This is a prose version of the sung myth **Bodii Yapo**. Kwoma cite this myth as the explanation for why men make bridewealth payments for their wives.)

line 001

Diita an bak otii tawey, bodii yapo bodii
diita an ba-k otii ta-vey bodii yapo bodii
this I speak-antic. do cont.-conseq.pres. type.of.tree myth type.of.tree

shatawey eena nomak sowak, yapo.
sha-ta-wey eena noma-k so-wak yapo
sing-cont.-conseq.pres. it.obj. story-loc.mar. be-pres. myth

What I am going to tell here is the prose version of the myth of the **bodii** tree, the song of the **bodii** tree.

line 002

Bodii si akama Wiinetobo Sasaraman.
bodii si akama Wiinetobo Sasaraman
type.of.tree her village name name

A **bodii** tree was located at a village named **Wiinetobo Sasaraman**.

line 003

Korobo Geyasar Bagwatapa.
korobo Geyasar Bagwatapa
men's.house name name

The men's house (there) was named **Geyasar Bagwatapa**.

line 004

Eeka tar ma ye mimakasakech; ii biish mabaka tar.
eeka ta-r ma ye mima-kasakech ii biish ma-ba-ka ta-r
there be-past man they.PL woman.neg. it none man-only-assoc.mar. be-past

The men there had no wives; they were only men.

line 005

Yadii pochi ye eeta eyey noku ir.
yadii pochi ye eeta eyey noku i-r
 day one they.PL it all sago go-past
 One day they all set off (into the forest) to process sago.

line 006

Bodii sii eeta Geyasar Bagwatapa korobo chepi.
bodii sii eeta Geyasar Bagwatapa korobo chepi
 type.of.tree she it name name men's.house side
 The **bodii** tree was beside the men's house **Geyasar Bagwatapa**.

line 007

Bodii sii eeka siitiito.
bodii sii eeka siitii-to
 type.of.tree she there stand-cont.pres.
 The **bodii** tree was standing there.

line 008

Mima bodii noti, Teeki.
mima bodii noti Teeki
 woman type.of.tree our.PL name
 The variety of tree named 'female **bodii**' is (a totem of) ours, of the **Teeki** (totemic division).

line 009

Sii eeta korobo chepik siitiito.
sii eeta korobo chepi-k siitii-to
 she it men's.house side-loc.mar. stand-cont.pres.
 It was standing at the side of the men's house.

line 010

Eeka tar ma ye mimakasakech ye eyey noku iwa.
eeka ta-r ma ye mima-kasakech ye eyey noku i-wa
 there be-past man they.PL woman-neg. they.PL all sago go-pres./past
 The men living there, none of whom had wives, all set off to process sago.

line 011

Ye noku iwa keyi upurus.
ye noku i-wa keyi upurus
 they.PL sago go-pres./past sago.stand two
 They went out to two separate sago stands.

line 012

Pochi Kiiviireekii Meesitobo, pochi Wopureekii Galagaba.**pochi Kiiviireekii Meesitobo pochi Wopureekii Galagaba**

one name name one name name

One was named **Kiiviireekii Meesitobo** and the other **Wopureekii Galagaba**.

line 013

Ye eeta eena noku i pocho.**ye eeta eena noku i po-cho**

they.PL it it.obj. sago go chop-cont.pres.

They went out to process sago and began pulverising the pith.

line 014

Eeta bodii ye eeta sakawa.**eeta bodii ye eeta saka-wa**

it type.of.tree they.PL it fall-pres./past

(Back at the village) the fruit growing on the **bodii** tree fell off on to the ground.

line 015

Ameda sowa kada sokwawak eeta bodii ye eeta eyey**ameda so-wa kada sokwa-wak eeta bodii ye eeta eyey**

few be-pres./past size rise-pres. it type.of.tree they.PL it all

wutiikiir sakawa.**wutiikiir-r saka-wa**

break.off-past fall-pres./past

A wind blew up and every one of the **bodii** fruit broke off (the branches) and fell to the ground.

line 016

Ye eeta sakawey diita bodii sapi tari eeta**ye eeta saka-wey diita bodii sapi ta-ri eeta**

they.PL it fall-conseq.pres. this type.of.tree skin be-conseq.past it

cheyewa eeta mima sowa.**chey-ewa eeta mima so-wa**

peel.off-pres./past it woman be-pres./past

After falling to the ground the skins on the **bodii** fruit peeled off and the fruit transformed into women.

line 017

Eeta mima sowak, wowak eetayo, eeta ye Geyasar Bagwatapa eeta**eeta mima so-wak wo-wak eetayo eeta ye Geyasar Bagwatapa eeta**

it woman be-pres. say-pres. that.is.all it they.PL name name it

eeka sukwiya sayato.**eeka sukwiya saya-to**

there ceremony perform-cont.pres.

After transforming into women they began to sing and dance in (the ceremonial house)
Geyasar Bagwatapa.

line 018

Diita saya	tawabaga	yabu yaba	hokwa chiniga asii
diita saya	tawa-ba-ga	yabu yaba	hokwa chi-niga asii
this perform	be-too-sim.rel.	spear pointed.stick	song sing-cont. thrust

i ye yato,	tosii	i ye yato.
i ye ya-to	tosii	i ye ya-to
move.back.and.forth-cont.pres.	dance	move.back.and.forth-cont.pres.

They sang and danced in the customary manner, by thrusting spears and pointed sticks in the air and singing as they moved back and forth, danced back and forth.

line 019

Ma ye	noku pochar	Kiiviireekii Meesitobo Wopureekii Galagaba
ma ye	noku po-cha-r	Kiiviireekii Meesitobo Wopureekii Galagaba
man they.PL	sago chop-cont.-past	name name name name

ye eena noku pochar.
ye eena noku po-cha-r
they.PL it.obj. sago chop-cont.-past

The men continued to pulverise sago, pulverise sago out at **Kiiviireekii Meesitobo** and **Wopureekii Galagaba**.

line 020

Diita saya	tawa sukwiya me	aya woku hokwa
diita saya	tawa sukwiya me	aya woku hokwa
this perform be	ceremony slit.drum sound	hand.drum song

chichari	aya ye eeta siitii meejitar.
chi-cha-ri	aya ye eeta siitii meeji-ta-r
sing-cont.-conseq.past	sound they.PL it stand hear-cont.-past

They stood and listened to the ceremony being performed, to the sound of the slit-drums and hand-drums and the singing.

line 021

Ye eecha hikiwa,	'Nowi akama nama yawa	hokwa
ye eecha hiki-wa	Nowi akama nama ya-wa	hokwa
they.PL this.way	think-pres./past our.PL village who	come-pres./past song

chichu?	Nama yawak sukwiya sayato?'	Eecha ye
chi-chu	Nama ya-wak sukwiya saya-to	Eecha ye
sing-cont.pres.	who come-pres. ceremony perform-cont.pres.	this.way they.PL

wochiniga	eeta ye yawa.
wo-chi-niga	eeta ye ya-wa
say-compl.-cont.	it they.PL come-pres./past

They thought to themselves, ‘Who has come to our village and is singing the songs? Who has arrived and is performing a ceremony?’ After speaking in this way they came back.

line 022

Eeta ye akamak yaniga siinaban hewa.
eeta ye akama-k ya-niga siinaba-n he-wa
 it they.PL village-loc.mar. come-cont. remains-obj.mar. see-pres./past

But when they got back to the village all they found was evidence of people having been there.

line 023

Ye eeta pochar noku siin eeta ye awo huwur.
ye eeta po-cha-r noku sii-n eeta ye awo huwu-r
 they.PL it chop-cont.-past sago she-obj.mar. it they.PL boil.sago-past

They made jelly from the sago they had processed (that day).

line 024

Awo huwuniga, kwinya padiiniga, eeta ye awa, nota
awo huwu-niga kwinya padii-niga eeta ye a-wa nota
 boil.sago-cont. mushroom bake.in.leaves-cont. it they.PL eat-pres./past we.PL

otiiinabaga.

otii-na-ba-ga

do-obj.mar.-too-sim.rel.

They cooked sago jelly, baked mushrooms wrapped in leaves and then ate, preparing the food in the same way as we do today.

line 025

Kwinya padii a abochi eeta niy sowak eeta ye
kwinya padii a abo-chi eeta niy so-wak eeta ye
 mushroom bake.in.leaves eat finish-compl. it night be-pres. it they.PL

wawa.

wa-wa

sleep-pres./past

After baking the mushrooms and finishing eating them it got dark so they retired for the night.

line 026

Uhadiiwak sokwawey eeta ye way kawka iwa.
uhadii-wak sokwa-wey eeta ye way kawka i-wa
 dawn-pres. rise-conseq.pres. it they.PL very again go-pres./past

The next morning at dawn they rose and went out again (into the forest to process sago).

line 027

Otiitawaga ipusara kwow kamaka siik kamaka tapa
otii-tawa-ga ipusara kwow kamaka siik kamaka tapa
 do-be-sim.rel. sago.equipment net.bag sago.chopper blade sago.chopper handle

noku sava gwosii yaniga eeta iwa.
 noku sava gwosii ya-niga eeta i-wa
 sago bast palm.spathe take-cont. it go-pres./past

In the same way (as we do today) they collected up their sago-equipment bags, the blades and handles for sago pounders, coconut bast (for sieves) and palm spathes (for making the collecting tubs) and set off.

line 028

Eeta boboyen eeta yen eeta kwow woyiniga iwa.
 eeta boboy-en eeta ye-n eeta kwow woyi-niga i-wa
 it thing-obj.mar. it they.PL-obj.mar. it net.bag fill-cont. go-pres./past
 (They) put the things into bags and set off.

line 029

Ye mimakasakech; ye keena maba.
 ye mima-kasakech ye keena ma-ba
 they.PL woman-neg. they.PL in.particular man-only
 They didn't have any wives; they were exclusively men.

line 030

Ye eeta iniga noku pochawak ye eeta noku pochawak
 ye eeta i-niga noku po-cha-wak ye eeta noku po-cha-wak
 they.PL it go-cont. sago chop-cont.-pres. they.PL it sago chop-cont.-pres.
 ye eeta eeka siitii meejiwak wowak dii eeta korobo riin
 ye eeta eeka siitii meeji-wak wo-wak dii eeta korobo rii-n
 they.PL it there stand hear-pres. say-pres. this it men's.house he-obj.mar.
 sukwiya kawka sayato.
 sukwiya kawka saya-to
 ceremony again perform-cont.pres.

They went out (into the forest) and set about pulverising sago and while pulverising the sago they stood and listened (attentively) and once again a ceremony began to be performed in the men's house.

line 031

Geyasar Bagwatapa eeta bodii ye eeta sakawa.
 Geyasar Bagwatapa eeta bodii ye eeta saka-wa
 name name it type.of.tree they.PL it fall-pres./past
 (Back at) the men's house Geyasar Bagwatapa the bodii fruit had fallen off (the tree again).

line 032

Ma ye eeta eyey heechi noku iwak bodii ye sakawa
 ma ye eeta eyey heechi noku i-wak bodii ye saka-wa
 man they.PL it all leave sago go-pres. type.of.tree they.PL fall-pres./past

otitawabaga.**otii-tawa-ba-ga**

do-be-too-sim.rel.

When the men had all set out (that morning) to process sago the **bodii** fruit had fallen off the tree in the same way (as they did previously).

line 033

Yi	maba	sapi	eeta	dareboyewa,	bodii	tari	siin	eeta
yi	maba	sapi	eeta	dareboy-ewa	bodii	ta-ri	sii-n	eeta
their	body	skin	it	turn-pres./past	type.of.tree	be-conseq.past	she-obj.mar.	it

heechiwak,	wowak	ye	way	eeta	mimaka	sowa.
heechi-wak	wo-wak	ye	way	eeta	mima-ka	so-wa
leave-pres.	say-pres.	they.PL	very	it	woman-assoc.mar.	be-pres./past

Their outward forms (again) underwent a transformation, for they changed from being **bodii** fruit into women.

line 034

Mima	kaw	kepi,	kaw	kapasek,	ye	keena	eeta	sukwiya
mima	kaw	kepi	kaw	kapasek	ye	keena	eeta	sukwiya
woman	some	good	some	bad	they.PL	in.particular	it	ceremony

sayato.**saya-to**

perform-cont.pres.

Some of the women were very attractive and some ugly, (but) they all joined in the singing and dancing.

line 035

Ye	kaka	noku	pocharek	Kiiviireekii	Meesitobo	ye	eena	noku
ye	kaka	noku	po-cha-rek	Kiiviireekii	Meesitobo	ye	eena	noku
they.PL	there	sago	chop-cont.-past	name	name	they.PL	it.obj.	sago

ma	por	pochar,	eeka	meejichiniga	riin	wochawak
ma	por	po-cha-r	eeka	meeji-chi-niga	rii-n	wo-cha-wak
man	one	chop-cont.-past	there	hear-compl.-cont.	he-obj.mar	say-cont.-pres.

yawa.**ya-wa**

come-pres./past

The men who were out pulverising sago at the sago stand named **Kiiviireekii Meesitobo** listened (to the singing and dancing) and then instructed one of the men who was pulverising sago to return (to the village).

line 036

Eecha	wor,	'Na	i	siitii	he	nama	ma	yawak	sukwiya
eecha	wo-r	Na	i	siitii	he	nama	ma	ya-wak	sukwiya
this.way	say-past	imp.	go	stand	see	who	man	come-pres.	ceremony

sayato'.

saya-to

perform-cont.pres.

(They) said, 'Go and have a look and find out which men have arrived and are performing a ceremony'.

line 037

Worek rii i siitii her.

wo-rek rii i siitii he-r

say-past he go stand see-past

So he went and stood and looked.

line 038

Worek rii i nobok veenyir.

wo-rek rii i nobo-k veenyi-r

say-past he go track-loc.mar. hide-past

He went and hid beside the (forest) track (leading into the village).

line 039

Veenyichiniga siitii hechiniga, eeta ye keena mima

veenyi-chi-niga siitii he-chi-niga eeta ye keena mima

hide-compl.-cont. stand see-compl.-cont. it they.PL in.particular woman

yechaba, mima yechaba sayatar.

yecha-ba mima yecha-ba saya-ta-r

they.PL-only woman they.PL-only perform-cont.-past

Hiding (beside the track he) stood and watched (and discovered that) they were only women, that a group of women was doing all the singing and dancing.

line 040

Eeta hechiniga eeta ir.

eeta he-chi-niga eeta i-r

it see-compl.-cont. it go-past

After seeing this he went back.

line 041

Eeta iri Kiiviireekii Meesitobo noku pochari nota

eeta i-ri Kiiviireekii Meesitobo noku po-cha-ri nota

it go-conseq.past name name sago chop-cont.-conseq.past we.PL

siitii yechaban i wor, 'Sa, meejitawey eecha

siitii yecha-ba-n i wo-r Sa meeji-ta-vey eecha

stand they.PL-only-obj.mar. go say-past hey hear-cont.-conseq.pres. this.way

wor an i hewa.

wo-r an i he-wa

say-past I go see-pres./past

Going back he said to the men who were processing sago at **Kiiviireekii Meesitobo**, 'Hey, I have discovered what (it was that) we were hearing.

line 042

Diita an i hechar heechi yato.
diita an i he-cha-r heechi ya-to
 this I go see-cont.-past leave come-cont.pres.
 'I went and saw (what it was) and now have come back.

line 043

Wayan mima yasayarabo tanak tanak.
wayan mima yasayarabo ta-nak ta-nak
 very.much woman sing.and.dance be-fut. be-fut.
 'There are a large number of women singing and dancing.

line 044

Diita an iniga hechar heechi yato.'
diita an i-niga he-cha-r heechi ya-to
 this I go-cont. see-cont.-past leave come-cont.pres.
 'I have just come back from going and determining this.'

line 045

Wowak yebaga meejichiniga noku siin yaniga noku
wo-wak ye-baga meeji-chi-niga noku sii-n ya-niga noku
 say-pres. they.PL-emph. hear-compl.-cont. sago she-obj.mar. take-cont. sago
ye eeta yaniga kwowek woyiniga ye yawa.
ye eeta ya-niga kwow-ek woyi-niga ye ya-wa
 they.PL it take-cont. net.bag-loc.mar. fill-cont. they.PL come-pres./past
 After hearing (what he had to say) they collected up the sago (they had finished processing), put it into their net bags and set off home.

line 046

Yari yaniga nobok, nobok eeta ye
ya-ri ya-niga nobo-k nobo-k eeta ye
 come-conseq.past come-cont. track-loc.mar. track-loc.mar. it they.PL
yiniga maji siin eeta eeka ye bawa.
yi-niga maji sii-n eeta eeka ye ba-wa
 sit-cont. word she-obj.mar. it there they.PL speak-pres./past
 While walking back along the (forest) track they paused and sat down and talked (over the matter).

line 047

Eecha wor, 'No diita ik otii tawey kata mima
eecha wo-r No diita i-k otii ta-wey kata mima
 this.way say-past we.PL this go-antic. do cont.-conseq.pres. that woman

yepa kapo nona pikiitawak.'
ye-pa kapo no-na pi-kiitawak
 they.PL-fut. question.word we.PL-obj.mar. hit-neg.fut.

(They) said, 'We are about to go (into the village) and we can't be sure that the women won't attack us.'

line 048

Ye eecha hikir, 'Yepa kapo nona sakapa
ye eecha hiki-r ye-pa kapo no-na saka-pa
 they.PL this.way think-past they.PL-fut. question.word we.PL-obj.mar. not-fut.

pikiitawak. Nota ik otii tawey yecha nona pik
pi-kiitawak nota i-k otii ta-wey yecha no-na pi-k
 hit-neg.fut. we.PL go-antic. do cont.-conseq.pres. they.PL we.PL-obj.mar. hit-antic.

otiiney nopa yen sen pikiich.'
otii-ney no-pa ye-n sen pi-kiich
 do-cond.pres./fut. we.PL-fut. they.PL-obj.mar. reciprocate hit-fut.

They thought (to themselves), 'They probably won't attack us. But if they do attack us when we go in we will fight back.'

line 049

Eeta ye eecha bachiniga eeta ye yar.
eeta ye eecha ba-chi-niga eeta ye ya-r
 it they.PL this.way speak-compl.-cont. it they.PL come-past
 After speaking in this way they approached (the village).

line 050

Eeta ye yasayar, eeta korobo riin Geyasar Bagwatapa
eeta ye yasaya-r eeta korobo rii-n Geyasar Bagwatapa
 it they.PL enter-past it men's.house he-obj.mar. name name

korobo yasayar.
korobo yasaya-r
 men's.house enter-past

They walked in and entered the men's house **Geyasar Bagwatapa**.

line 051

Eeta yebor ye yari, por riibor yari
eeta ye-bor ye ya-ri por rii-bor ya-ri
 it they.PL-emph. they.PL come-conseq.past one he-emph. come-conseq.past

upurus howu yar.
upurus howu ya-r
 two on take-past

When they came up (to where the women were) one man went forward and took hold of two and claimed (them).

line 052

Por rii way iri **upurus piir** **tapak** **howu neekir**
por rii way i-ri **upurus piir** **tapa-k** **howu neeki-r**
 one he very go-conseq.past two they.two hand-instr.mar. on hold-past

eeta yatarega.**eeta ya-ta-r-ega**

it take-be-past-sim.rel.

Another man then went forward and similarly took hold of two and claimed (them).

line 053

Eeta mima yen **eeta iniga** **hisii sii hamar.**
eeta mima ye-n **eeta i-niga** **hisii sii hama-r**
 it woman they.PL-obj.mar. it go-cont. choose be finish-past

The (other men) now went forward and claimed all of the remaining women.

line 054

Hisii hamachiniga **wochi yawa** **eeta ye** **sukwiya**
hisii hama-chi-niga **wo-chi ya-wa** **eeta ye** **sukwiya**
 choose finish-compl.-cont. say-compl. come-pres./past it they.PL ceremony

sayar, eeta korobo riita.**saya-r eeta korobo riita**

perform-past it men's.house he

After claiming every one (of the women) they now all danced and sang (together) in the ceremonial house.

line 055

Eeta sukwiya sayaniga **eeta ye** **eecha wocho,** **'Nowi**
eeta sukwiya saya-niga **eeta ye** **eecha wo-cho** **Nowi**
 it ceremony perform-cont. it they.PL this.way say-cont.pres. our.PL

akama mimakasakech; nota mima dopotarek, **eeta no** **mima hi**
akama mima-kasakech **nota mima dopo-ta-rek** **eeta no** **mima hi**
 village woman-neg. we.PL woman lack-cont.-past it we.PL woman name

yawa, mima hisii yawa.'**ya-wa mima hisii ya-wa**

take-pres./past woman choose take-pres./past

In the course of the singing and dancing (the men) said (to each other), 'Our village was without women; we were in very bad need of women, but now we all have wives, have claimed and acquired wives.'

line 056

Wochiniga ye eeta sukwiya sayato.**wo-chi-niga ye eeta sukwiya saya-to**

say-compl.-cont. they.PL it ceremony perform-cont.pres.

They then continued to sing and dance.

line 057

Sukwiya	sayatawak	ma	por	rii	eeta	way	Wopureekii	Galagaba
sukwiya	saya-ta-wak	ma	por	rii	eeta	way	Wopureekii	Galagaba
ceremony	perform-cont.-pres.	man	one	he	it	very	name	name

ye komas yawa.

ye komas ya-wa

they.PL later come-pres./past

While they were singing and dancing one man, the men (who had been working out at) **Wopureekii Galagaba**, came back.

line 058

Ye mima yakasakech.

ye mima ya-kasakech

they.PL woman take-neg.

They were (all) unmarried.

line 059

Ye saka hechawak eeta Kiiviiireekii Meesitobo noku

ye saka he-cha-wak eeta Kiiviiireekii Meesitobo noku

they.PL not know-cont.-pres. it name name sago

pochari ye yechaba yaniga mima eyey

po-cha-ri ye yecha-ba ya-niga mima eyey

chop-cont.-conseq.past they.PL they.PL-only come-cont. woman all

yawa.

ya-wa

take-pres./past

They hadn't realised that the men who had been pulverising sago at **Kiiviiireekii Meesitobo** had come back on their own and taken all of the women.

line 060

Worek keyi poren pochawey Wopureekii Galagaba

wo-rek keyi por-en po-cha-wey Wopureekii Galagaba

say-past sago.stand one-obj.mar. chop-cont.-conseq.pres. name name

ye pochawey ye eeta komas yawa.

ye po-cha-wey ye eeta komas ya-wa

they.PL chop-cont.-conseq.pres. they.PL it later come-pres./past

Well, the men who had been pulverising sago at the sago stand **Wopureekii Galagaba** later returned (to the village).

line 061

Komas yaniga ye siitii hechi ye eeta somak wor, eeta

komas ya-niga ye siitii he-chi ye eeta somak wo-r eeta

later come-cont. they.PL stand see-compl. they.PL it speak.to-past it

kapo	miman	eecha	wor,	'E, boy	eeta	mima	
kapo	mima-n	eecha	wo-r	E boy	eeta	mima	
question.word	woman-obj.mar.	this.way	say-past	E!	what	it	woman

nona	hakiita?	Wowak	ii	mapo	yari	ye	ye
no-na	ha-kiita	wo-wak	ii	mapo	ya-ri	ye	ye
we.PL-obj.mar.	give-fut.	say-pres.	it.subj.	before	come-conseq.past	they.PL	they.PL

eecha	wor,	'Nopa	saka	miina	sobo	hakiitawak;	miita
eecha	wo-r	no-pa	saka	mii-na	sobo	ha-kiitawak	miita
this.way	say-past	we.PL-fut.	not	you.SM-obj.mar.	nothing	give-neg.fut.	you.SM

yan	kiitiinak,	miita	ya	kiitiichi	haney,
ya-n	kiitii-nak	miita	ya	kiitii-chi	ha-ney
shell.valuable-obj.mar.	tie-fut.	you.SM	shell.valuable	tie-compl.	give-cond.pres./fut.

orait iipa an miina mima pochi hakiita.

orait ii-pa an mii-na mima pochi ha-kiita

so it-fut. I you.SM-obj.mar. woman one give-fut.

When (they) arrived they stood and gaped (in astonishment at what they found) but they then addressed the (other men) and said, referring to the women, 'Hey, will you give us some of the women?' (The men) who had come back first said, 'We won't give you any for nothing; but if you make bridewealth payments, hand over bridewealth payments, I'll give you a woman.'

line 062

Miita	ya	kiitiinan	siiney	iipa	an	miipa
miita	ya	kiitii-nan	sii-ney	ii-pa	an	mii-pa
you.SM	shell.valuable	tie-neg.	be-cond.pres./fut.	it-fut.	I	you.SM-fut.

miina saka hakiitawak, ii mibiya yikiich.'

mii-na saka ha-kiitawak ii mibiya yi-kiich

you.SM-obj.mar. not give-neg.fut. it unmarried sit-fut.

'But if you don't make bridewealth payments I won't give you a woman and you will remain unmarried like a widower.'

line 063

Worek	ye	eeta	meejichi	worek	eeta	bor	ya
wo-rek	ye	eeta	meeji-chi	wo-rek	eeta	bor	ya
say-past	they.PL	it	hear-compl.	say-past	it	emph.	shell.valuable

yen kiitiichiniga eeta bor ye har.

ye-n kiitii-chi-niga eeta bor ye ha-r

they.PL-obj.mar. tie-compl.-cont. it emph. they.PL give-past

Well, after hearing (what the men in the first group had to say the second group of men) collected bridewealth payments together and handed them over.

line 064

Mapo yaniga mima yari yanya worek
mapo ya-niga mima ya-ri ye-nya wo-rek
 before come-cont. woman take-conseq.past they.PL-obj.mar. say-past

yebor ya kiitiichi yanya har.
ye-bor ya kiitii-chi ye-nya ha-r
 they.PL-emph. shell.valuable tie-compl. they.PL-obj.mar. give-past

They gave the bridewealth payments to those who had come back first and taken all of the women.

line 065

Worek yebor mima yen heechir.
wo-rek ye-bor mima ye-n heechi-r
 say-past they.PL-emph. woman they.PL-obj.mar. give.up-past

The men in the first group of men now gave up (some of the) women to the others.

line 066

Yen mima heechirek worek eetayo. Eeta yebor eeta
ye-n mima heechi-rek wo-rek eetayo eeta ye-bor eeta
 they.PL-obj.mar. woman give.up-past say-past that.is.all it they-emph. it

akamak yir, yebor yen mima yar.
akama-k yi-r ye-bor ye-n mima ya-r
 village-loc.mar. sit-past they.PL-emph. they.PL-obj.mar. woman take-past

They gave up (some of the) women to them, that was all. They now all settled down in the village, (each man) taking his wife or wives (with him to his house).

line 067

Mima yeechiniga eeta bor eeta akamak eeta ye eeka
mima yeechi-niga eeta bor eeta akama-k eeta ye eeka
 woman take-cont. it emph. it village-loc.mar. it they.PL with.it

yiwa.**yi-wa**

sit-pres./past

Taking their wives with them they settled down in the village.

line 068

Worek diita maji sii eeta hamato.
wo-rek diita maji sii eeta hama-to
 say-past this word she it finish-cont.pres.

This story is now finished.

line 069

Eeta woyek no diita mima eena toko ye itu.
eeta woyek no diita mima eena toko ye i-tu
 it true we.PL this woman it.obj. buy around.and.about-cont.pres.

We (men), in precisely the same manner, acquire wives from different sources in exchange for shell valuables.

line 070

No saka mima sobo yatawak.
no saka mima sobo ya-ta-wak
 we.PL not woman nothing take-cont.-pres.
 We don't get wives for nothing.

line 071

No keena tokobato.
no keena toko-ba-to
 we.PL in.particular buy-only-cont.pres.
 We only acquire (them) in exchange for shell valuables.

line 072

Diita bodii yapo si stori nomak sawotawey diitata.
diita bodii yapo si stori noma-k sawo-ta-wey diita-ta
 this type.of.tree myth her story story-loc.mar. tell-cont.-conseq.pres. this-be
 This is the story that is told in the myth of the **bodii** tree.

line 073

Siin nomak sawotawey siin diitata.
sii-n noma-k sawo-ta-wey sii-n diita-ta
 she-obj.mar. story-loc.mar. tell-cont.-conseq.pres. she-obj.mar. this-be
 This is the story it tells.

line 074

Nomak sawotawey, eetaba; eeta hamawa.
noma-k sawo-ta-wey eeta-ba eeta hama-wa
 story-loc.mar. tell-cont.-conseq.pres. it-only it finish-pres./past
 That is all there is to the story; it is finished.

Text 2: **Now yo maji** (An account of gardening)

[This Kwoma text first appeared, without accompanying translation, in Buria et al. (1976:6-8). The interlinear and free English translations are by Ross Bowden. Councillor Paul Martin of Bangwis village provided the free Tok Pisin translation. The spelling of the original Kwoma has been modified in places to bring it into line with that adopted in this dictionary.]

line 001

1974 **an Wayawus akamak tarek, eeji apoko nokwapa piir**
 1974 **an Wayawus akama-k ta-rek eeji apoko nokwapa piir**
 1974 I name village-loc.mar. be-past my father mother they.DU

now otiir.
now otii-r
 garden do-past

In 1974 when I was staying at Weiaвос village my mother and father made a garden.
1974 mi stap long ples bilong mi, long Weiaвос, na mama papa bilong mi tupela wokim gaden.

line 002

Mashi	awika	apoka	piir	iniga	now	tam
mashi	awi-ka	apo-ka	piir	i-niga	now	tam
before	mother-assoc.mar.	father-assoc.mar.	they.DU	go-cont.	garden	perimeter

chir.

chi-r
 clear-past

Mother and father first cleared the outer areas of the garden of trees and undergrowth.
Pastaim mama na papa tupela i go na stat long klinim bus pastaim.

line 003

Now	tam	chichi	heechi	ya	tawak,	uhadiiwak	eeta	iniga
now	tam	chi-chi	heechi	ya	ta-wak	uhadii-wak	eeta	i-niga
garden	perimeter	clear-compl.	leave	come	be-pres.	dawn-pres.	it	go-cont.

now ya hamawa.
now ya hama-wa
 garden clear finish-pres./past

Having cleared the outer areas of the garden of trees and undergrowth they came back (to the village) and the next morning they went out (again) and finished clearing the site.
Statim pinis, gaden, na tupela kam bek long ples, tupela i kam stap long ples, tulait pinis narapela de tupela i go bek gen katim dispela gaden na pinisim.

line 004

Now	ya	hamachi	me	reekiiwa.
now	ya	hama-chi	me	reekii-wa
garden	clear	finish-compl.	tree	cut-pres./past

After clearing the site of (most of the) trees and undergrowth they pollarded (a few) trees (that had been left standing).

Tupela brusim bus pinis, daunim ol diwai i kam daun, han bilong diwai.

line 005

Me	reekiichi,	heechi	yatawak,	way	iniga	i	hechi	reekii
me	reekii-chi	heechi	ya-ta-wak	way	i-niga	i	he-chi	reekii
tree	cut-compl.	leave	come-cont.-pres.	very	go-cont.	go	see-compl.	dry

siitawey **hayiwa.**
sii-ta-wey **hayi-wa**
 be-cont.-conseq.pres. set.alight-pres./past

After pollarding the trees (that had been left standing) they left and came (home) and some time later they went back and seeing that the debris had dried set fire to it.

Katim diwai pinis, na wetim sampela taim, i save go chekim na lukluk, drai nau, kukim long paia.

line 006

Hayiwey,	kepi hi	uwuwey,	eeta piir	me tapa
hayi-wey	kepi hi	uwu-wey	eeta piir	me tapa
set.alight-conseq.pres.	good fire	burn-conseq.pres.	it they.DU	tree branch

yeechichi kiya raboto.

yeechi-chi kiya rabo-to

take-compl. carry throw-cont.pres.

After the fire had burnt all the dry material the two collected up the (larger unburnt) tree branches and threw them aside.

Paia i kukim gut olgeta pinis, bihain nau bai tupela i klinim dispela gaden na rausim olgeta pipia, bilong gaden.

line 007

Kiya rabochi	heharechi	me neeji	tiimiichi,	heechi hogo	siirek way
kiya rabo-chi	hehar-echi	me neeji	tiimii-chi	heechi hogo	sii-rek way
carry throw-compl.	tidy.up-compl.	tree root	cut-compl.	leave dusk	be-past very

akamak awasen yar.

akama-k awasen ya-r

village-loc.mar. back come-past

(They) threw all of the unburnt debris to one side, cut out and cleared away tree roots, and late that afternoon came back to the village.

Rausim pipia i go, klinim olgeta rop bilong diwai, pinis, tudak tupela kam bek gen long ples.

line 008

Uhadiiwak, piir kawka iniga now biyir.

uhadii-wak piir kawka i-niga now biyi-r

dawn-pres. they.DU again go-cont. garden dig-past

Early the next morning the two went out again and dug (holes in) the garden.

Tulait nau nadpela de gen, tupela i go bek tupela i brukim graun bilong planim mami.

line 009

Kawka iniga biyi hamachi kow kiiviiwa.

kawka i-niga biyi hama-chi kow kiivii-wa

again go-cont. dig finish-compl. yam plant-pres./past

After going back out again and digging (holes they) planted yams.

Dikim graun olgeta pinis, bihain nau tupela i planim mami long gaden.

line 010

Saka shebo shebo ma kiiviiitawak; harapa akamak tawa ma

saka shebo shebo ma kiivii-ta-wak harapa akama-k tawa ma

not nothing nothing man plant-cont.-pres. large village-loc.mar. be man

yecha kiiviito.

yecha kiivii-to

they.PL plant-cont.pres.

Men of no prestige do not plant yams; (only) the senior village men do the planting.

Man nating i no inap planim mami; ol bikipela man we i save long planim mami tasol, ol tasol bai i planim.

line 011

Noti now eeji apoko riiti apoko, eeji nokwapa siiti apoko, piiriitaba

noti now eeji apoko riiti apoko eeji nokwapa siiti apoko piiriita-ba

our.PL garden my father his father my mother her father they.DU-only

kiiviiwa.

kiivii-wa

plant-pres./past

Our garden was planted exclusively by my father's father and my mother's father.

Pasin bilong planim mami long gaden bilong mipela olsem, papa bilong mi, na papa bilong mama bilong mi, em ol tasol i save wok long gaden, ol tasol bai i planim mami.

line 012

Kiivii hamawak eeta akak yaniga piiriin now

kiivii hama-wak eeta aka-k ya-niga piirii-n now

plant finish-pres. it house-loc.mar. come-cont. they.DU-obj.mar. garden

kiiviiwa ma, kiya hava.

kiivii-wa ma kiya hava

plant-pres./past man food feed

After finishing the planting (they) returned to the village and (we) fed them, fed the planters. [NB **kiya hava** is a Nukuma dialect expression; the Kwoma dialect equivalent is **hava**.]

Pasin bilong mipela olsem, taim planim mami pinis, mas kam bek long ples, kukim kaikai na givim kaikai long man we i planim mami long gaden.

line 013

Kow nediiik kiiviiwak, saba yaba piir hejaka,

kow nedii-k kiivii-wak saba yaba piir heja-ka

yam section-loc.mar. plant-pres. perimeter they.DU *pitpit*-assoc.mar.

yopoka poyimaka, boga eena otiwa.

yopo-ka poyimaka boga eena otii-wa

banana-assoc.mar. bean taro it.obj. do-pres./past

The yams were planted in the centre (of the garden); the outer sections were planted with *pitpit*, bananas, beans and taro.

Pasin bilong mipela em i olsem, mami olgeta i mas stap long namel bilong gaden planim, orait long arere bilong gaden mipela save planim pitpit, banana, bin, taro na ol arapela samting.

line 014

Mapo ye boga, poyimaka, yopo, heja, yena yeechi
 mapo ye boga poyimaka yopo heja ye-na yeechi
 before they.PL taro bean banana *pitpit* they.PL-obj.mar. take

atawak, komas ye kow iiviiwa.

a-ta-wak komas ye kow iivii-wa

eat-cont.-pres. later they.PL yam dig.out-pres./past

They harvest and eat first the taro, beans, bananas, and *pitpit*; they dig out the (mature) yam tubers later.

Pastaim kaikai mipela save kisim olsem bin, pitpit, taro, na ol arapela kaikai pastaim em i namba wan kaikai mipela save kaikai dispela pastaim; bihain nau taim mami i drai nau, orait mipela dikim.

line 015

Kow iiviiichi eena ye kaw ki akak

kow iivii-chi eena ye kaw ki aka-k

yam dig.out-compl. it.obj. they.PL some yam.storage house-loc.mar.

yayarewa.

yayar-ewa

bring.inside-pres./past

When (they) harvest the yams they take some to the yam storage hut.

Taim mipela dikim, sampela mipela i kisim i go putim long haus bilong mami.

line 016

Kaw i akak ye iniga otii awa.

kaw i aka-k ye i-niga otii a-wa

some go house-loc.mar. take go-cont. do eat-pres./past

The remainder (they) take to the village where (they) cook and eat (them).

Sampela mipela karim i go long ples, em bilong kaikai.

line 017

Nowariya saka hamawak, aboboy eechema tawak, eena iniga

nowariya saka hama-wak aboboy eecha-ba ta-wak eena i-niga

old.garden not finish-pres. food this.way-too be-pres. it.obj. go-cont.

maka mimaka i ye kow awakiya eena iniga

ma-ka mima-ka i ye kow awakiya eena i-niga

man-assoc.mar. woman-assoc.mar. go they.PL yam overlooked it.obj. go-cont.

iiviiito.

iivii-to

dig.out-cont.pres.

A garden from which the bulk of the crops have been harvested is not finished but continues to produce food, and men and women (for some time) continue to go out and harvest yams that were overlooked.

Olpele gaden kaikai i no pinis, i stap yet, orait mipela save i go bek gen orait kamautim sampela ol mami we i lusim, kru kamap, mipela i go kamautim, kisim i kam kaikai.

line 018

Ki	akak	yichawa	kow	pamu	sokwawey,
ki	aka-k	yi-cha-wa	kow	pamu	sokwa-wey
yam.storage	house-loc.mar.	sit-cont.-pres./past	yam	sprout	rise-conseq.pres.

kawka	maka	mimaka	ye	way iniga	akar
kawka	ma-ka	mima-ka	ye	way i-niga	akar
again	man-assoc.mar.	woman-assoc.mar.	they.PL	very go-cont.	other

meno	kawka otiwa.
meno	kawka otii-wa
primary.forest	again do-pres./past

When the yams that have been stored in the yam storage hut begin to sprout, men and women together go out and clear areas of mature forest for new gardens.

Dispela ol mami i stap long haus mami, kru i kamap, taim kru kamap mipela i mas go bek gen long bus na katim gen bus, wokim gaden bilong planim dispela mami.

line 019

Nota	noti	nowosap	kiiyiiwa	kow saka	kepi	sowak	no	iniga
nota	noti	nowosap	kiiyii-wa	kow saka	kepi	so-wak	no	i-niga
we.PL	our.PL	ground	plant-pres./past	yam not	good	be-pres.	we.PL	go-cont.

Nakari	yechi	nowosapen	iniga	way eena	now	yaniga	kow
Nakari	yechi	nowosap-en	i-niga	way eena	now	ya-niga	kow
name	their.PL	ground-obj.mar.	go-cont.	very it.obj.	garden	clear-cont.	yam

eeka	kiiyiiwa.
eeka	kiiyii-wa
there	plant-pres./past

The yams we plant on our land don't grow well so we go over to the land owned by Nageri villagers and clear garden sites and plant yams there.

Mipela i planim mami long graun bilong mipela i no save kamap gut; mipela Weiaвос mipela i save go katim bus bilong ol Nageri na mipela save planim mami bilong mipela long graun bilong ol.

line 020

Nakari	nowosap	eeta	menobaka	tawa.
Nakari	nowosap	eeta	meno-ba-ka	tawa
name	ground	it	mature.forest-only-assoc.mar.	be

The land owned by the Nageri people is exclusively mature forest.

Graun bilong Nageri em i gupela long wanem em i gat bikpela bus i stap.

line 021

Ye	eena	aboboy	otiiwey	aboboy eeta	hehar	sokwa	tawa.
ye	eena	aboboy	otii-wey	aboboy eeta	hehar	sokwa	tawa
they.PL	it.obj.	food	do-conseq.pres.	food	it	well	rise
							be

When they plant crops the food grows very well.

Taim ol i wokim gaden na planim kaikai, kaikai i save kamap gupela.

line 022

Noti **nowosap** **saka** **harapa** **tawak.** **Nakari** **yechi** **nowosap** **eeta** **harapa**
noti **nowosap** **saka** **harapa** **ta-wak** **Nakari** **yechi** **nowosap** **eeta** **harapa**
our.PL ground not large be-pres. name their.PL ground it large
tawa. **Nowi** **nowosap** **eeta** **yapak** **tawa**
tawa **nowi** **nowosap** **eeta** **yapa-k** **tawa**
be our.PL ground it distant-loc.mar. be

Our land is not very extensive. The Nageri people own huge tracts of land. Our (ancestral village) land lies far away (to the north-west).

Graun bilong mipela Weiaвос i no bikpela. Graun bilong ol man long Nageri em bikpela graun. Graun bilong mipela Weiaвос, mipela i gat graun tasol em i stap longwe.

APPENDIX B

KWOMA-MANAMBU LINGUA FRANCA USED IN INTER-ETHNIC TRADING

The following text is an example of a previously undocumented lingua franca Kwoma and Manambu speakers occasionally use when communicating with each other for such purposes as arranging intervillage barter markets. Both before European contact and today members of individual Kwoma and Manambu villages hold intervillage markets at named trading sites scattered around the edge of the Washkuk Hills. Manambu speakers reach these trading sites by canoe, Kwoma by foot. Up until the end of the Second World War when warfare was still a feature of both societies the people participating in a market would be chaperoned by a party of armed warriors from their own community, in case one side launched a surprise attack on the other side at the market site to avenge an earlier killing during intertribal warfare. Formerly markets were common sites for the wholesale slaughter of unsuspecting members of a trading party in retaliation for earlier killings.

Today the principal traders are women. Many older members of both communities are fluent in the language of their trading partners (see Introduction) and with only a few exceptions all Kwoma and Manambu also speak Tok Pisin. Only a few in each community speak English. This lingua franca is therefore only one of the ways in which members of these two groups communicate. Manambu speakers live on the Sepik (see Map) and at markets trade the riverine commodities to which they have ready access, such as fish (which they trade both fresh and smoke-dried), crocodile flesh, shrimps, shells from which Kwoma make lime, and various edible aquatic plants. Kwoma specialise in trading the 'hill' products to which they have ready access, such as sago starch, betel nuts, betel peppers, coconuts and the meat of various animals including pig, cassowary, bird of paradise and (formerly) dog.

The following text illustrates the kind of remarks a Kwoma man might direct to a Manambu villager. Councillor Paul Martin of Bangwis village, a man in his late fifties at the time, provided the text in January 1994 to illustrate the lingua franca. The text consists of approximately equal numbers of Kwoma and Manambu words used (roughly) alternately. The extent to which this lingua franca differs from standard Kwoma can be judged by comparing it with the Kwoma text, which Paul Martin also provided, at the end of this appendix. The text has been divided into numbered phrases to facilitate comparisons with the English and Tok Pisin translations.

KWOMA-MANAMBU LINGUA FRANCA

(1) **Miin meejiwa!** (2) **Kadii apak lawa awatoko** (3) **komasek wun iidiika gay iwa,** (4) **wun nago reekiiwa.** (5) **Yawiyak kadii awatoko miin yawa.** (6) **Wun iidiika yawakiich tawa.** (7) **Yawiyak.** (8) **Miin iidiika kami layawa.** (9) **Wun iidiika nago layawakiich tawa.** (10) **Yawiyak. Maji iidiika mapok kwushiwa.** (11) **Ya'akiya.** (12) **Maji ma'a.** (13) **Eeta yepaba.** (14) **Apwi yaramay.**

FREE ENGLISH TRANSLATION:

(1) You listen! (2) With reference to this string we've knotted (3) later I will go to (my) village (4) and pulverise sago. (5) When that (work) is finished you must come on the day arranged. (6) I will come (to the trading site). (7) That is all. (8) You must bring fish. (9) I will bring sago. (10) That is all. Everything is settled now. (11) That's all. (12) The talk is finished. (13) That's all. (14) Goodbye.

TOK PISIN TRANSLATION (by Councillor Paul Martin, Bangwis village):

(1) *Yu harim!* (2) *Dispela tanget pasim nau* (3) *bihain bai mi go long ples* (4) *mi bai mi sikirapim saksak*. (5) *Pinis, dispela tanget yu mas i kam*. (6) *Mi bai i kam*. (7) *Inap*. (8) *Yu kisim pis i kam*. (9) *Mi bai mi kisim saksak i kam*. (10) *Em i inap. Pasim tok pinis*. (11) *Em i orait*. (12) *No gat tok moa, pinis*. (13) *Em tasol*. (14) *Gude*.

ENGLISH GLOSSES. M = MANAMBU LANGUAGE; K = KWOMA LANGUAGE

- (1) **Miin** (M, you) **meejiwa** (K, listen)!
- (2) **kadii** (M, this) **apak** (K, now) **law** (K, take) **awatoko** (K, knotted string),
- (3) **komasek** (K, later) **wun** (M, I) **iidiika** (M, this) **gay** (M, village) **iwa** (K, go),
- (4) **wun** (M, I) **nago** (M, sago) **reekiwa** (M, pulverise).
- (5) **Yawiyak** (M, that's all) **kadii** (M, this) **awatoko** (M, knotted string) **miin** (M, you) **yawa** (K, come).
- (6) **Wun** (M, I) **iidiika** (M, this) **yawakiich** (M, will come) **tawa** (K, be).
- (7) **Yawiyak** (M, that's all).
- (8) **Miin** (M, you) **iidiika** (M, this) **kami** (M, fish) **layawa** (K, bring).
- (9) **Wun** (M, I) **iidiika** (this) **nago** (M, sago) **yayawakiich** (M, will bring) **tawa** (K, be).
- (10) **Yawiyak** (M, that's all). **Maji** (K, talk) **iidiika** (M, this) **mapoko** (M, before) **kwushiwa** (M, arranged).
- (11) **Ya akiya** (M, that's all).
- (12) **Maji** (K, talk) **ma'a** (M, finished).
- (13) **Eeta** (K, it) **yepaba** (M, all).
- (14) **Apwi** (M, goodbye) **yaramay** (M, goodbye).

KWOMA EQUIVALENT OF THE ABOVE TEXT:

(1) **Mii meejiwa!** (2) **Diita apak kiitiwa awa** (3) **komas anapa akama ikiita** (4) **anapa noku pokiich**. (5) **Hamanak kapak diita awak mii napa ya**. (6) **Anapa yakiita**. (7) **Wonyak** (8) **mii napa emiyep yaya**. (9) **Anapa noku yayakiita**. (10) **Eetaba; maji diitata eeta mashi bawa**. (11) **Eetayo**. (12) **Maji eeta hamawa**. (13) **Eetaba**. (14) **Sin apa**.

INTERLINEAR TRANSLATION OF KWOMA TEXT:

Passages numbered 001-004

Mii	meejiwa!	Diita	apak	kiitiwa	awa	komas
mii	meeji-wa	diita	apa-k	kiitii-wa	awa	komas
you.SM	hear-pres./past	this	now-tim.mar.	tie-pres./past	knotted.string	later

anapa akama ikiita anapa noku pokiich.
ana-pa akama i-kiita ana-pa noku po-kiich
 I-fut. village go-fut. I-fut. sago chop-fut.

You listen! (With reference to) this knotted string which (we) have just tied, later I will go (back) to my village and pulverise sago.

005-006

Hamanak kapak diita awak mii napa ya.
hama-nak kapak-k diita awa-k mii na-pa ya
 finish-fut. then-tim.mar. this day.appointed-tim.mar. you.SM imp-fut. come

anapa yakiita.
ana-pa ya-kiita
 I-fut. come-fut.

When (this work) is finished, you come on the day appointed. I will come (as well).

007-008

Wonyak mii napa emiyep yaya.
wo-nyak mii na-pa emiyep yaya
 say-fut. you.SM imp.-fut. fish bring

When we do so you must bring fish.

009

Anapa noku yayakiita.
ana-pa noku yaya-kiita
 I-fut. sago bring-fut.

I will bring sago.

010

Eetaba; maji diitata eeta mashi bawa.
eetaba maji diita-ta eeta mashi ba-wa
 that.is.all word this-be it before speak-pres./past

That is all; everything that needs to be said has been said.

011

Eetayo.
eetayo
 that.is.all
 That is all.

012-014

Maji eeta hamawa. Eetaba. Sin apa.
maji eeta hama-wa eetaba sin apa
 word it finish-pres./past that.is.all salutation salutation

The talk is finished. That is all. Goodbye (for now).

