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THE GHAIMUTA LANGUAGE OF INTERIOR GUADALCANAL

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0. INTRODUCTION

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

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

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

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

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

The names Ghaimuta and Mbaranagho are the names which the people themselves recognize as the proper name for their respective languages. It appears that the names also refer to traditional land boundaries. The Languages of the Solomon Islands map (Hackman 1975) uses the names Ghua and Paripao. Ghua is a term which the Ghaimuta people recognize as a name which outsiders use for them. Ghua is simply the Ghaimuta word for "what?". Paripao is the name of a village to the north-east of Ghaimuta and Mbaranagho and is the name of the government ward which covers the Ghaimuta, Mbaranagho, Vatinarau, and Mbelagha dialect areas. It does not seem to be recognized anywhere in this region as the name of a language group, but rather as the name of the local ward.
Population figures for the language groups must be estimated at best. The preliminary statistics from the 1976 census show that 1435 people responded as speaking the Ghua language. However, the United Church estimates that there are 400 to 500 Ghaimuta people. This estimate was made shortly after the earthquake of April 1977 for the purpose of allocating food for disaster relief. This figure of 400 to 500 seems reasonable and in line with the number and size of villages within the area. The figure of 1435 from the recent census is then three times higher than the probable number of Ghaimuta speakers. This indicates that Ghua must refer to a wider area than Ghaimuta alone. While working in the Lengo region I got the impression that it may be a term that refers to bush dialects in general. Ghua as the word for "what?" is not confined to Ghaimuta. It is also used in Mbaranagho and in Ghari. The form hua, which is the same word with a regular sound change from gh to h, is used in Horohana, Malango, Nggaria, and Nginia.

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

2. RELATION OF GHAIMUTA TO OTHER GUADALCANAL LANGUAGES

2.1 Relationship to other Guadalcanal languages

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

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

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

61% similarity with Ghari
66% similarity with Nggela
On the basis of the degree of similarity of vocabulary, Ghaimuta, Mbaranagho, and Lengo could all be considered dialects of the same language. Speech groups which share at least 80% of their basic vocabulary are generally considered to be dialects of the same language. The other surrounding speech groups are different enough to be considered distinct languages. However, because of a large amount of contact between Ghaimuta people and the people of Horohana and Mbirao, there is mutual understanding between these neighboring languages. Ghaimuta people can even understand Ghari and Nggela to some degree, though not as well as they understand their immediate neighbors.

2.2 Relationship to Mbaranagho and recommendations for a common written language

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

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

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

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

<table>
<thead>
<tr>
<th>Ghaimuta</th>
<th>Mbaranagho</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ch - s</td>
<td>chichi</td>
<td>'red'</td>
</tr>
<tr>
<td></td>
<td>sisi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>sabola</td>
<td>'sit down'</td>
</tr>
<tr>
<td></td>
<td>jave</td>
<td>'fingernail'</td>
</tr>
<tr>
<td>j - s</td>
<td>gajoga</td>
<td>'a tree with edible nuts'</td>
</tr>
<tr>
<td></td>
<td>gasoga</td>
<td>'join'</td>
</tr>
<tr>
<td>s - s</td>
<td>isu</td>
<td>'nose'</td>
</tr>
<tr>
<td></td>
<td>asa</td>
<td>'name'</td>
</tr>
<tr>
<td></td>
<td>sagata</td>
<td>'bad'</td>
</tr>
</tbody>
</table>

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

Therefore, I recommend that in common literature for Ghaimuta and Mbaranagho the sound system of Ghaimuta (see section 3) be followed and that ch and j be used in the alphabet. Whenever a word which is pronounced with ch or j in Ghaimuta appears in the common literature, it would best be written with ch or j even though
it is pronounced with s in Mbaranagho. Another possible reason for following the sound system of Ghaimuta is that speakers of the Ghaimuta dialect outnumber speakers of Mbaranagho. Also, when visiting Kolosulu I asked a group of young men if they thought it would be acceptable to follow the Ghaimuta dialect in literature for the United Church. They raised no objections. For the above reasons it is, therefore, recommended that the Ghaimuta dialect be followed with respect to spellings for a common written language and thus the spelling list in section 6 may serve as a reference for those producing future literature.

3. THE SOUND SYSTEM AND THE ALPHABET

3.1 The sound system

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

<table>
<thead>
<tr>
<th></th>
<th>Bilabial</th>
<th>Alveolar</th>
<th>Alveopalatal</th>
<th>Velar</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stops</td>
<td>p</td>
<td>t</td>
<td>ch</td>
<td>k</td>
</tr>
<tr>
<td>Prenasalized Stops</td>
<td>b</td>
<td>d</td>
<td>j</td>
<td>q</td>
</tr>
<tr>
<td>Fricatives</td>
<td>v</td>
<td>s</td>
<td>g</td>
<td>ng</td>
</tr>
<tr>
<td>Nasals</td>
<td>m</td>
<td>n</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lateral</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Retroflexed Flap</td>
<td>r</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The pronunciation of the consonants is as follows:

/p/  as in English "pit"
/t/  as in English "top"
/ch/ Sometimes it sounds like the ch in English "church" and other times it sounds like the ts in English "cats". Actually it is not exactly either. It is pronounced like English ch but with the tongue a little further forward in the mouth.
/k/  as in English "kit"
/b/  always preceded by an m sound, as in English "timber"
/d/  always preceded by an n sound, as in English "tender"
/j/ This is the prenasalized counterpart of ch. The prenasalization is always pronounced, though the j part is sometimes pronounced like ch rather than j. Thus /j/ is pronounced like nj, approximately as in English "angel", or like nch, approximately as in English "ranch".

/q/ This is the sound of ngg, as in English "finger". The use of the letter q follows the usage in two major written languages of the Solomon Islands, Roviana and Ghari, as well as the usage in Fijian.

/v/ has no exact English equivalent. It is pronounced approximately like the v in English "very" except that it is pronounced by putting both lips together rather than by putting the lower lip against the upper teeth as is done in English.

/s/ as in English "sit"

/g/ is the so-called "Melanesian g". It is a voiced velar fricative and is written as gh on government maps and official documents (Hackman 1968:3,5). It has no English equivalent. In the English g, as in "game", the back of the tongue comes into contact with the soft palate and completely closes off the air stream as one prepares to pronounce the sound. With the "Melanesian g" the back of the tongue lightly touches the soft palate but it does not close off the air stream completely. Rather, air is forced through and the result is a rasping friction sound.

/m/ as in English "man"

/n/ as in English "name"

/ng/ as in English "singer" (never as in "finger")

/l/ as in English "love"

/r/ has no exact English equivalent. It is a flapped r, that is, it is pronounced by curling the tip of the tongue back and lightly flapping it against the back of the gum ridge. In deliberate speech the r may be rolled.
There are five vowels:

<table>
<thead>
<tr>
<th>Front</th>
<th>Central</th>
<th>Back</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i</td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>Low</td>
<td>a</td>
<td></td>
</tr>
</tbody>
</table>

They have the following pronunciation values:

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

2.2 Alphabet problems

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

The use of ng to represent the velar nasal represents a departure from the conventions used in some of the vernacular literatures with which the Ghaimutu people may have had contact—for instance, Roviana and Nggela. In these languages, the velar nasal has been written as ñ, ñ, or h. Using a modified ñ has the advantage that a single sound is represented by a single letter. However, using ng instead has the following advantages: (1) ng is most easily typed on the typewriter, (2) it avoids possible confusion between the normal ñ and a modified ñ which are meant to represent different sounds, and (3) ng is the spelling used in English and in Pijin (as well as in Ghari and in Hackman 1968). As education progresses and more and more people learn to read and write English or Pijin, they will probably come to prefer ng over previous conventions using a modified ñ. (See Simons 1977b:12 for a discussion of how this has become the case in Kwara'ae.)
The use of b, d, j, and q rather than mb, nd, nj, and ngg is not really problematic, but may deserve mention. The latter scheme, which symbolizes the prenasalization of the consonants, has been adopted in the standard phonetic alphabet for representing place names on maps and official documents (Hackman 1968). This system is not, however, appropriate for use in vernacular literature. These consonants, even though they are pronounced with prenasalization, each consist of only one unit in the sound system of the language. The native speaker perceives these consonants as one unit and thus to write the prenasalization is unnecessary, distracting, and counter-intuitive for him (see Simons 1977b:5,11). Hackman also states that the simpler spellings b, d, j, and g are more appropriate for the vernacular languages (1968:5).

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

<table>
<thead>
<tr>
<th>Prenasalized g</th>
<th>Fricative g</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hackman (1968)</td>
<td>ngg</td>
</tr>
<tr>
<td>Roviana, Ghari, Mbambatana</td>
<td>q</td>
</tr>
<tr>
<td>Fijian</td>
<td>q</td>
</tr>
<tr>
<td>Nggela, Mbughotu</td>
<td>g, g, or italic g</td>
</tr>
<tr>
<td>Marovo, Best fit to English</td>
<td>g</td>
</tr>
</tbody>
</table>

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

The solution using q and g is the one that has been adopted in this paper. The system of using q for the ngg sound was first devised by Cargill and Cross for Fijian in 1837. It is still used today in the standard orthography for Fijian and through its use in Fijian has come to be known and recognized throughout the Pacific. It is through this model of Fijian.
that the system of using q for ngg has come into the Solomon Islands and is now used in three of the major written vernacular languages of the Solomons--Roviana, Mbambatana, and Ghari. Many Ghaimuta people, with their United Church background, have had contact with written Roviana and it is because of this that they generally use q when writing the language. At present, it is their wish to use the system with q and this is a reasonable solution in the way it conforms to the usage of some major written languages in the region--Roviana, Mbambatana, Ghari, Fijian.

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

4. THE SYSTEM OF PRONOUNS

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

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

In the singular, three persons are distinguished--first, second, and third. The first person refers to the speaker, that is, "I" or "me". The second person refers to the person addressed, that is, "you". The third person refers to any person or thing besides the speaker and addressee, that is, "he", "she", "it", "him", or "her". In the dual, trial, and plural numbers, four persons are distinguished. The second person is the same as above, that is, "you two", "you few", "you many". The third
person is also the same as above, that is, "they two", "they few", or "they many". In the first person, a distinction between first person inclusive and first person exclusive is made. The inclusive first person refers to the speaker and includes those addressed (Pijin yumi), that is, "you and I", "you two and I", and so on. The exclusive first person refers to the speaker and his group and excludes the person addressed (Pijin mifala), that is, "we not including you".

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

<table>
<thead>
<tr>
<th>Nipa</th>
<th>'my pig'</th>
</tr>
</thead>
<tbody>
<tr>
<td>2ipa</td>
<td>'your pig'</td>
</tr>
<tr>
<td>koipa</td>
<td>'your and my pig'</td>
</tr>
<tr>
<td>koaga</td>
<td>'your and my pork meat'</td>
</tr>
</tbody>
</table>

In the plural number, the prefix is optional.

The table of pronouns now follows. Along the left hand side the numbers and persons are labelled. Along the top the different sets of pronouns are labelled. There is at least one more set of pronouns which is not included in this chart. This is a set in which all the pronouns begin with t. This set is evidenced by
a number of forms in the text in section 5 (for instance, te 'he', tam 'we', tara 'they'). I was not able to determine the function of these pronouns as distinct from the verbal pronouns and so they are not included for the present.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Subject</th>
<th>Verbal</th>
<th>Future</th>
<th>Object</th>
<th>Possessive</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(i)nau</td>
<td>ku, u</td>
<td>baku</td>
<td>-u</td>
<td>-qu</td>
</tr>
<tr>
<td>2</td>
<td>(i)goe</td>
<td>ko, o</td>
<td>bako</td>
<td>-go</td>
<td>-mu</td>
</tr>
<tr>
<td>3</td>
<td>ia</td>
<td>e</td>
<td>bake</td>
<td>-a</td>
<td>-na</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>(i)kogita</th>
<th>koko</th>
<th>bakoko</th>
<th>kogita</th>
<th>ko- -da</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 in.</td>
<td>(i)kogami</td>
<td>amiko</td>
<td>bakamiko</td>
<td>kogami</td>
<td>ko- -mami</td>
</tr>
<tr>
<td>1 ex.</td>
<td>(i)kogamu</td>
<td>kamuko</td>
<td>bakamuko</td>
<td>kogamu</td>
<td>ko- -miu</td>
</tr>
<tr>
<td>2</td>
<td>(i)koira</td>
<td>arako</td>
<td>bakarako</td>
<td>koira</td>
<td>ko- -dira</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trial</th>
<th>(i)lugita</th>
<th>kalu</th>
<th>bakalu</th>
<th>lugita</th>
<th>lu- -da</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 in.</td>
<td>(i)lugami</td>
<td>amilu</td>
<td>bakamilu</td>
<td>lugami</td>
<td>lu- -mami</td>
</tr>
<tr>
<td>1 ex.</td>
<td>(i)lugamu</td>
<td>kamulu</td>
<td>bakamulu</td>
<td>lugamu</td>
<td>lu- -miu</td>
</tr>
<tr>
<td>2</td>
<td>(i)luira</td>
<td>aralu</td>
<td>bakaralu</td>
<td>luira</td>
<td>lu- -dira</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural</th>
<th>(i)gita</th>
<th>ka</th>
<th>baka</th>
<th>gita</th>
<th>(na-) -da</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 in.</td>
<td>(i)gami</td>
<td>ami</td>
<td>bakami</td>
<td>gami</td>
<td>(na-) -mami</td>
</tr>
<tr>
<td>1 ex.</td>
<td>(i)gamu</td>
<td>kamu</td>
<td>bakamu</td>
<td>gamu</td>
<td>(na-) -miu</td>
</tr>
<tr>
<td>2</td>
<td>ira</td>
<td>ara</td>
<td>bakara</td>
<td>ra</td>
<td>(na-) -dira</td>
</tr>
</tbody>
</table>

5. A BRIEF TEXT IN GHAIMUTA

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

Mark Maeki te qerea

Eo, aide na vaena, na mane qulai mami gami vera Lame.

Mana vatavata ni vae vagai ni ide isau ara koe na Iuma. Mana vagagasana na Iuma e vagai ide, bakami ni sinae rongo ke balu nimani bo mana vanga tana tagu takami chokoa na vae nia.

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

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

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

Vagai na dédéana tami ni qonia na vae ni idé, ami sagavia na mane qulai mami te likea na vuluge na tigi vaena. Ite vagai ami ni qonia ina vae ni idé.
STORI BLONG HAOS

Mark Maeki hem i raetem


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

Samfala pipol kam lukim desfala haos ia an oIketa sapraes lele-bet long hem. OIketa i sei long desfala haos ia, "Hem gudfala tumas."

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

Eo, aide na vae-ha, na mane qulai mami
Oraet, desfala haos-blong hem, man big blong mifala
Alright. This house belongs to our big man
gami vera Lame. Mana vatavata ni vae vagai ni ide
mifala vilij Lame. An deskaen haos olsem desfala
at Lame village. This kind of house
isau ara koe na luma. Mana vavagasa-na na luma
long bifoa olketa kolem "luma". An minim -blong "luma"
they used to call a "luma". "Luma" means this:
evagai ide, ba-kami ni sinae rongo ke balu ni-
hem i olsem desfala, baevaa-mifala fo maket mani samfala blong-
we sell some pigs and vegetables to get some money
mami bo mana vanga tana tagu takami chokoa na vae nia.
mifala pig an kaikai long taem mifala finisim haos ia.
when we finish the house.

Tana tagu tami qonia na vae ni ide evagai ie,
Long taem mifala bildim haos desfala hem i olsem ia,
When we built this house, it was like this:
ami dea na vou toguru mana gogola, me saboi vanga-
na mifala go karem pos an pos blong ruf, hem kukim kaikai-weitim
we went out and carried in the posts and roof beams. Then the
ruka na bo, na mane qulai nia me kuti gami. Mana tagu
tufala pigpig, man big ia hem i fidim mifala. An taem
big man cooked two pigs with vegetables and he fed us.
tami geli vaginia na vae nia, megi saboi vanga-
na mifala digim putim go insaed haos ia, hem i kukim kaikai-weitim
When we dug the post holes and put up the posts for the house,
lima na bo, megi kuti gami.
faefala pigpig, hem i fidim mifala.
he cooked five pigs with vegetables and fed us.
Dedea matana chochokona mami qonia chikai na lou kikiki,
Go go long finis mifala mekem wanfala fist smolfala,
We went on like this until it was finished. Then we made a
vagai na tuguna tatea na vae te choko vaso na qonia,
olsem fo talem aot soem haos hem i finis nao fo bildim.
small feast to signify that the house was finished now.

Matana lou kikiki nia ami abua o lima sangavulu na
Long fist smolfala ia mifala kilim abaoat faefala ten
At this small feast we killed about fifty pigs
bo mami gola mana qata
pigpig mifala puding long taro weitim kokonat an puding long taro
along with taro and coconut pudding, taro and nut pudding,
mami je mana
weitim nat mifala puding long yam weitim kokonat an yam and coconut pudding,
masaqala, ni kuti-ra ke gagarea ruka
taro mifala bonem long faea fo fidim-olketa kolsap tufala
and roasted taro to feed about
na sengetu ni tinoni tara saikolu mai tana lou nia.
hundred pipol olketa hip ap kam long fist ia.
two hundred people who gathered for this feast.

Balu tinoni tara mai kao na vae nia mara ni arosa
Samfala pipol olketa kam lukim haos ia olketa sapraes
Some people who come and see this house are a little surprised.
kiki mara koe,"Teiga, maragi tudu nomua ina vae nia."
lelebet olketa sei, nomoa olketa rele mekem gud desfala haos ia.
They say, "My word, they really made a good house here!"

Vagai na dedeana tami ni qonia na vae ni ide, ami
Olsem rison mifala bildim haos desfala, mifala
This is why we built this house:
sagavia na mane qulai mami te likea na vuluge na tigi
lavem man big blong mifala hem foldaon atkwek fas
We felt sorry for our big man because his first house fell down
vaean. Ite vagai ami ni qonia ina vae ni ide.
haos-blong hem. Hem i olsem mifala bildim haos desfala.
in the earthquake. That is why we built this house.
Some conventions used in presenting the spelling list and findlist are discussed in the following six paragraphs.

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

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

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

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

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

(6) Transitive form of verbs - In the spelling list, no attempt has been made to be consistent about giving only the intransitive form of verbs or only the transitive form or both. In some cases both forms are given as mentioned above in paragraph 4. In the other cases, one form or the other is given. The transitive forms may be recognized in that they end with the -a suffix for third person singular object. The formation of object forms for the other persons has been discussed already in section 4.
a personal article
ababe armpit
abu hit, kill
achi wild pig
aja smooth
aje bud
alilo shake, tremble
alo beckon
alo vine species used for killing fish
alu eight
ane white ant, termite
ao forest, uncultivated land
apa lime holder
aqo work
aqutu thing
ara wind (generic)
are make noise
arosa an exclamation of surprise
arovia love, pity, feel sorry for
asa name
ase give
asebona breath
asei who?
aso sun
asu smoke (of fire)
ate liver
ato sago palm and thatch
atu bonito
avo many
ba- future particle
baba a hole in the ground
babala a fern species
bagea shark
balu some
bango mucus from nose
bara fence
bari frog species
basanga forked, branched
bau black
bebe butterfly
bego breadfruit
bera red hot (of embers, stones)
beure millipede
bibisi cold
bila roe, eggs of fish
bili dirty (used of teeth, especially teeth dirty from betel nut)
bina hornbill
binabina canoe with raised prow and stern

*Getr 'canoe with one and raised'
bingia press
biria twist by rolling against thigh or between hands
birosi wrinkled, withered
biru turn, twist
bo pig
bobote poisonous fish species
bobou child, baby
bogo testicles
bogu smoke (of fire)
obok pool of water
boko west
bole dream
bongi day (used when counting days)
bongi yesterday
bongi ruka day before yesterday
bosa hole in a tree
bou hard, unripe
bou a hardwood tree species used for posts
bou a tree species used for making torches
bua betel palm and nut
buburu grass
bucha a tree species used for making torches
buchi mucus in eye
buve back of a person
buli cowrie
buloa cut into two
bulubulu be sticky, to cling
buluna sap, pitch
buni count
bungu buttocks
buru overgrown (of garden)
buta pus
buto navel
butoa break
butulia tread, step on
chabola sit
chachanga gills
chama run, race
chamu widow, widower
charakolu gather together
chare to swell (of the body)
chavua to cover
chechele dry
cheIa Canarium tree and nut
cheu coconut shell
chibelia, chichibeli touch
chichi red
chichivo breeze, wind from mountains
chikai one
chinapi stick used for dispensing lime
<table>
<thead>
<tr>
<th>Kpata</th>
<th>English</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>chipe</td>
<td>sneeze</td>
<td>arteni (excl.)</td>
</tr>
<tr>
<td>chiro</td>
<td>to read</td>
<td></td>
</tr>
<tr>
<td>chiroa</td>
<td>pick up</td>
<td></td>
</tr>
<tr>
<td>choga</td>
<td>jump</td>
<td></td>
</tr>
<tr>
<td>choipa</td>
<td>a tree species with edible leaves</td>
<td></td>
</tr>
<tr>
<td>choko</td>
<td>finished, completed</td>
<td></td>
</tr>
<tr>
<td>chou</td>
<td>sea bird species</td>
<td></td>
</tr>
<tr>
<td>chovea</td>
<td>parrot species</td>
<td></td>
</tr>
<tr>
<td>chuba</td>
<td>to plant</td>
<td></td>
</tr>
<tr>
<td>chuchu</td>
<td>breast</td>
<td></td>
</tr>
<tr>
<td>chui</td>
<td>red hot (of embers, stones)</td>
<td></td>
</tr>
<tr>
<td>chukia</td>
<td>thorn, needle</td>
<td></td>
</tr>
<tr>
<td>chupa</td>
<td>long spear</td>
<td></td>
</tr>
<tr>
<td>chupu</td>
<td>mountain</td>
<td></td>
</tr>
<tr>
<td>chuve</td>
<td>spit, saliva</td>
<td></td>
</tr>
<tr>
<td>dae</td>
<td>son, daughter</td>
<td></td>
</tr>
<tr>
<td>dago</td>
<td>long</td>
<td></td>
</tr>
<tr>
<td>daka</td>
<td>palate</td>
<td></td>
</tr>
<tr>
<td>dami</td>
<td>chew betel nut</td>
<td></td>
</tr>
<tr>
<td>dani</td>
<td>day, daylight</td>
<td></td>
</tr>
<tr>
<td>danga</td>
<td>full</td>
<td></td>
</tr>
<tr>
<td>dato</td>
<td>go up, up</td>
<td></td>
</tr>
<tr>
<td>dauaa</td>
<td>catch, seize</td>
<td></td>
</tr>
<tr>
<td>daula</td>
<td>frigate bird</td>
<td></td>
</tr>
<tr>
<td>dav</td>
<td>gold-lip pearl shell</td>
<td></td>
</tr>
<tr>
<td>dea</td>
<td>walk, go</td>
<td></td>
</tr>
<tr>
<td>deri</td>
<td>that</td>
<td></td>
</tr>
<tr>
<td>dingia</td>
<td>to close, shut</td>
<td></td>
</tr>
<tr>
<td>doku</td>
<td>good</td>
<td></td>
</tr>
<tr>
<td>dou</td>
<td>lungs</td>
<td></td>
</tr>
<tr>
<td>dovilia</td>
<td>blue</td>
<td></td>
</tr>
<tr>
<td>duki</td>
<td>yellow vinegar ant</td>
<td></td>
</tr>
<tr>
<td>eno</td>
<td>lie down</td>
<td></td>
</tr>
<tr>
<td>engc</td>
<td>a fly</td>
<td></td>
</tr>
<tr>
<td>eo</td>
<td>yes</td>
<td></td>
</tr>
<tr>
<td>gaba</td>
<td>frond (of palm tree)</td>
<td></td>
</tr>
<tr>
<td>gabu</td>
<td>blood</td>
<td></td>
</tr>
<tr>
<td>gadoa</td>
<td>hit the mark</td>
<td></td>
</tr>
<tr>
<td>gagani</td>
<td>eat</td>
<td></td>
</tr>
<tr>
<td>gagare</td>
<td>near, close, nearly</td>
<td></td>
</tr>
<tr>
<td>gai</td>
<td>tree</td>
<td></td>
</tr>
<tr>
<td>gaji</td>
<td>vine of the betel pepper</td>
<td></td>
</tr>
<tr>
<td>gajoga</td>
<td>nut tree species</td>
<td></td>
</tr>
<tr>
<td>galaga</td>
<td>east</td>
<td></td>
</tr>
<tr>
<td>galiga</td>
<td>roof</td>
<td></td>
</tr>
<tr>
<td>gamau</td>
<td>a tree species with edible leaf and fruit</td>
<td></td>
</tr>
<tr>
<td>gami</td>
<td>we plural (excl.)</td>
<td></td>
</tr>
<tr>
<td>gamu</td>
<td>you plural</td>
<td></td>
</tr>
</tbody>
</table>
gania  bite
gaoka rau  a woman with a young family
gaokama  woman, female
garadato  flowering shrub, *Hibiscus rosa*
garanga  wild duck
gariri  earthquake
gaso  refter
gataa  to pound a betel mixture
gatada  a tree species
gatuba  old garden
gau  bamboo
gauga  fat (n.), grease
gaulasi  a tree species with poison sap
gaviga  bush apple, *Eugenia malaccensis*
gavu  mist, haze
gelia  dig in ground
gilagana  know, understand
gilavatu  stone adze
giloa  to hollow out
gima  clam
gini  pinch
gita  we plural (incl.)
gobu  middle
goe  you
goga  betel pepper
gogola  ridgepole
gogoro  tilted, sideways
gola  to grate; a pudding of taro and coconut

gore  body hair
goti  to cut branches from the top of a tree
gua  what?
gue  rattan
guguli  skin
guli  bark (of a tree)
gunu  a lizard species

gusuve  rat
guvuguvu  warm

i  toward, to
ia  he, she, it
ide  this
iga  fish
ijiju  to fight (of children)
ininu  a poisonous fish species
inu  drink
ira  they plural
isuau  before
isele  a small knife
isi  knife
isu  nose
itei  vine (generic)
itogo diggin stick
iva  brother-in-law, sister-in-law
ivogo  tie into a bundle
jago  top of taro cut off for replanting
jaki  a tree species
jaku  to chew
jave  fingernail, toenail
je  pudding of yam or potato with coconut
jengana  of the same moiety (Pijin *wanlaen*)
jiau  to break a promise
jovoa  to join, graft
jujuku  roll up against another person while sleeping
juku  to choke on food
juli  sucker of a banana tree
kabaa  cut down, fell
kabi  a fence for defense
kabula  thigh
kago  bamboo species
kai  edible greens (generic)
kajaa, kakaja  to sweep
kajua  to sharpen
kakake  large swamp taro
kakali  to fell, chop, cut
kakasi  shake, tremble
kakau  crab
kakava  a comb
kake  taro
kali  tail
kana  enemy
kaoa  see, look at
kapicha  narrow
kaputu  dark
karango  reef
karu  to bail
kasi  brother, cousin, sibling or cousin of the same sex
kaso  carry on the shoulder
kau  dog
kaupe  pandanus species
kavioka  manioc, cassava, tapioca
kea  mango
keduku  the shell of a nut
kei  basket
keju  earthworm
kele  vulva
kere  burn
kerere  white
kesu
kicho
kiki
kikichi
kilakila
kilo
kimaga
kina
kirapa
kirichia, kikiri
ko-
kobia
koburu
kochi
koe
kogami
kogamu
kogata
kogogo
koida
koivo
koko
kokomu
kokopa
kokou
koko
kolage
kolago
kolo
konikiki
koqo
koto
kuali
kuda
ku
kukua
kukudu
kuli
kura
kurukapi
kuti
lagimotu
lagolago
lake
lalaku
lalanga
lali
lamu

heart
a bird species
little, small
side of a person
axe for killing men
a tree species used for flooring, Areca sp.
adze
green
a tree species with leaf that exudes contact poison
to tickle
to press
wind from the northwest
down
say, speak, tell
we two (exclusive)
you two
we two (inclusive)
a pandanus species
they two
land snail
wooden slit gong
island
a cover
a young boy
shoulder
lizard species
megapod, bush turkey
water
teen-age girl
a tree species
tied up firmly
arrow
chicken
penis
grandparent, grandchild
drip
ear
betel pepper
tail of a bird
to feed
rainbow
be sticky, to cling
fire
walk
to stop (of rain only)
a banyan type of root
root (of tree)
lamuta  corpse of someone who has been killed
langao  flying fox, bat
lao  spider, spider's web
lapara  traditional men's T-bandage
lapi  tongue
lau  toward the sea, north
lavo  fog, mist
le  a tree species
legai  garden
leo  inside
lepa  ripe (of fruits)
ligo  strangle, kill by hanging or suffocation
likeo  fall down, collapse
lili  wake up
lilinge  song
lima  five
lima  hand, arm
linge  sing
lio  neck
lisa  louse eggs
liva  centipede
livo  tooth
livua  put, place
lolo  a small flying insect
longa  toward the interior, south
loqu  harbor
lo  feast
lova  head
lu-  trial prefix
lua  high tide
lugami  we few (exclusive)
lugamu  you few
lugita  we few (inclusive)
luiira  they few
liuja  load a canoe, ship, truck
liji  moult, shed skin (of crayfish)
lulua  vomit
lulumu  moss
luma  house for unmarried men
lusia, lulusi  squeeze
luvaolu  young unmarried man
luvu  dive, sink

madu  magic for attracting a spouse
mage  dance
magora  to be clean
mai  come
majalili  rattan species
mala  naked
maluku  soft
malumalu  loose, relaxed
mamala    light in weight
mamao     yawn
mamaone   sand
mamu      bait
mana       and
mana       power
manasa     know, understand; wise
mane       man, male
mane rau   man with a young family
manu       bird
manga      mouth
maqoru     tendon
marago     cockatoo
marama     be bright (of the sun after it has just stopped raining)
marao      green
marui      pigeon, dove
masaqala  roasted taro
masoru     hiccups
masu       to have had sufficient to eat
mata       eye; opening (of door, window, bottle)
matagu     fear, be afraid of
matagu     wild
matala     to be clear
matate     swell, expand
matau      iron axe
mate       die, dead; fight
maturu     sleep
mauli      left hand
mauri      to live; alive
mava       heavy
mavo       heal
mavua      a tree species used for posts
melo       reddish-brown
meme       very soft, ground up, chewed up food
memela     baby, infant
memele     to choose
meqa        a tree species with edible nut, Pijin katnat, Barringtonia sp.
mila       yellow
mimi       urine, to urinate
mola       ten thousand
moli       wild orange
momochi    narrow
momotu     traditional women's skirt
muchua     slurp
mumule     nauseated
muri       behind, after
**na** article
**nago** front
**nagua** what?
**namo** deep place in river
**namo** mosquito
**nanao** try, attempt
**nata** a plain
**nau** I, me
**nene** tree fern species
**ni** belonging to, possessive particle; at
**nia** this, here
**niku** nest
**niu** coconut
**noga** old
**nomua** do well, make well
**novu** poisonous fish species
**nugu** river
**nulavi** evening
**nunu** shadow

**ngacha** empty, shallow
**ngachishi** hard, firm, solid
**ngoni** today
**ngingitu** hum
**ngisa** how many?, how much?
**ngisa** when?
**ngochara** mortar in which a betel mixture is pounded
**ngoe** jaw
**ngora** snore
**ngu** answer with a grunt
**ngungulu** moan
**nguru** snort (of a pig)
**ngutu** louse

**obobo** ditch
**ojo** to lose something, to stop doing something
**oka** air, sky
**oka** thither, away from the speaker
**okea** small black ant
**oli** return, come back
**olomane** old man
**ono** six
**ora** cry
**otia** catch, seize, restrain
**ovc** to fly

**pagia** gecko
**paja** make a board, smooth a piece of timber
**pana** yam species
**papa** carry on the back
papaqa: dirty
papara: warm, hot
paqea: to peel without a knife (a banana, an orange)
parako: cloud
pari: earth, ground
pasea: to cut up, butcher an animal
pepe: young girl
periga: bow (weapon)
peta: very soft
pichua: pluck fruit
pililiu: turn around
pira: to sprout
poa: to hide
pogo: swim
poke: lime used with betel nut
poli: snake
pono: completely sealed, without any openings
pongili: round
popo: large wooden plate
popo: skull
popoloi: large bird species
poqa: burst
poro ni mata: eyelid
pou: beche-de-mer
pulasisi: hiss
puleo: eel
pulu: a parcel, packet
pulua: to wrap up
puluvunga: hair of the head
pupura: brown
pusi: break wind
qala: small fish net
qari: child
qari gaoka: young unmarried woman
qari kukuti: orphan
qarua: to peel with a knife (a potato, for instance)
qarua: to scrape, scratch
qaruqaru: scratch
qata: pudding of taro and Canarium nut
qagere: write
qilio: large fish species
qilu: a grave
qito: steal, rob
qonia: build, make
qosi: old woman
qosiqosi: middle-aged woman
qulai: big, large
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
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<tbody>
<tr>
<td>forehead</td>
<td>rae</td>
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<td>fastened firmly</td>
<td>rago</td>
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<td>ragova</td>
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<td>rotten</td>
<td>raja</td>
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<td>lift</td>
<td>rake</td>
</tr>
<tr>
<td>wing</td>
<td>rapo</td>
</tr>
<tr>
<td>Erythrina tree leaf</td>
<td>rara</td>
</tr>
<tr>
<td>ashes, dust</td>
<td>rau</td>
</tr>
<tr>
<td>wake up</td>
<td>rauvu</td>
</tr>
<tr>
<td>ginger</td>
<td>ria</td>
</tr>
<tr>
<td>toe, finger</td>
<td>ririki</td>
</tr>
<tr>
<td>turn around</td>
<td>ririu</td>
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<tr>
<td>night</td>
<td>rodo</td>
</tr>
<tr>
<td>shell money</td>
<td>rongo</td>
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<td>hear, listen</td>
<td>rongonia, rorongo</td>
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<td>ropo</td>
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<td>morning</td>
<td>roropo</td>
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<td>two</td>
<td>ruka</td>
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<td>day after tomorrow</td>
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<td>underneath</td>
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<td>road, path</td>
<td>sa</td>
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<td>cook</td>
<td>saboi</td>
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<td>bad</td>
<td>sagata</td>
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<tr>
<td>love, pity</td>
<td>sagavia</td>
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<td>embark, enter</td>
<td>sage</td>
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<td>ten</td>
<td>sangavulu</td>
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<td>flower</td>
<td>saqa</td>
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<tr>
<td>broom</td>
<td>sasala</td>
</tr>
<tr>
<td>far, distant</td>
<td>sauna</td>
</tr>
<tr>
<td>to thatch</td>
<td>save</td>
</tr>
<tr>
<td>miss, fail</td>
<td>savi</td>
</tr>
<tr>
<td>tree species used for making bowls</td>
<td>sabaga</td>
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<tr>
<td>who?</td>
<td>sei</td>
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<tr>
<td>hundred</td>
<td>sengetu</td>
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<td>smell, odor</td>
<td>sigini</td>
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<td>shine</td>
<td>sina</td>
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<td>market</td>
<td>sinae</td>
</tr>
<tr>
<td>canoe</td>
<td>sinage</td>
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<td>soup, broth</td>
<td>sinasola</td>
</tr>
<tr>
<td>octopus</td>
<td>sipiu</td>
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<tr>
<td>walk through the forest</td>
<td>sisili</td>
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<tr>
<td>nine</td>
<td>siu</td>
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<tr>
<td>nine</td>
<td>siua</td>
</tr>
<tr>
<td>go down</td>
<td>sivo</td>
</tr>
<tr>
<td>put into, pack</td>
<td>sogonia</td>
</tr>
<tr>
<td>carry in hand, bring</td>
<td>sola</td>
</tr>
<tr>
<td>the open sea</td>
<td>sorara</td>
</tr>
<tr>
<td>cut down, fell</td>
<td>sovua</td>
</tr>
</tbody>
</table>
sula: coral
suli: bone
sulu: leaf of coconut
sulua: to lift

taba: stones which form the outside circle of an oven
tabe ni manga: Lips
tabili: bowl for pounding puddings
tabu: sacred, forbidden, taboo
tabuto: break
tae: feces, excrement
tagoma: tree species with edible fruit
tagu: when, a time
taka: a toy top
tako: shield
talabe: group, flock
talaia: to tame
talala: be tame
talamagi: answer, agree
tali: armlet
taligu: to go around

tama: father
tana: at (a time)
tana tagu: when, at that time
tano: body
taonia, tatao: bake in oven
tagi: rope, string	
taraqau: hawk
tarunga: ancestral spirit
tarunga: magic
tasanga: permit
tasi: sea, saltwater
tatago: to fish with a line
tate: be born
tatea: to show
tau: spouse, husband, wife
taulagi: married
tavakea: large bird species
tave: flood tide in river, flow, current
tavugi: grave, cemetery
tavugia: to bury
tavuli: triton shell trumpet
tea: split
teiga: no
tigi: first
tikia, titiki: beat a drum, ring a bell
tilo: oyster
tina: mother
tinoni: person
tingia: to pour
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
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</thead>
<tbody>
<tr>
<td>toba</td>
<td>belly</td>
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<tr>
<td>toga</td>
<td>stay, remain, stop</td>
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<tr>
<td>toga</td>
<td>thousand</td>
</tr>
<tr>
<td>tagu</td>
<td>up</td>
</tr>
<tr>
<td>tolaa</td>
<td>to clean something</td>
</tr>
<tr>
<td>tolu</td>
<td>egg</td>
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<tr>
<td>tolu na bongi</td>
<td>two days after tomorrow</td>
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<td>toqorou</td>
<td>belch</td>
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<td>totora</td>
<td>firefly</td>
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<td>tovu</td>
<td>sugar cane</td>
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<tr>
<td>tu</td>
<td>stand</td>
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<tr>
<td>tua</td>
<td>foot, leg</td>
</tr>
<tr>
<td>tuau</td>
<td>spear</td>
</tr>
<tr>
<td>tubu</td>
<td>great-grandparent, ancestor</td>
</tr>
<tr>
<td>tubu</td>
<td>uncle (mother's brother), nephew, niece</td>
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<tr>
<td>tudu</td>
<td>really</td>
</tr>
<tr>
<td>tugu</td>
<td>change</td>
</tr>
<tr>
<td>tuguna</td>
<td>tell</td>
</tr>
<tr>
<td>tuguru</td>
<td>post [아르 투가루]</td>
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<tr>
<td>turia, tuturi</td>
<td>tread, step on</td>
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<tr>
<td>tuturu</td>
<td>knee</td>
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<td>tutuvatu</td>
<td>story</td>
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<td>tuva</td>
<td>a vine species used for poisoning fish</td>
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<td>uju</td>
<td>to point</td>
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<tr>
<td>ula</td>
<td>vein, blood vessel</td>
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<td>uli</td>
<td>papaya, pawpaw</td>
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<td>ululua</td>
<td>forbid</td>
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<td>uma</td>
<td>to clear a garden</td>
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<td>stone oven</td>
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<td>una</td>
<td>hook</td>
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<td>unavia</td>
<td>to scale a fish</td>
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<tr>
<td>ununua</td>
<td>scales of a fish</td>
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<td>ura</td>
<td>crayfish</td>
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<td>usa</td>
<td>rain</td>
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<td>penis</td>
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<td>blow</td>
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<td>uvi</td>
<td>yam</td>
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<td>uvuvi</td>
<td>sweet potato</td>
</tr>
<tr>
<td>vae</td>
<td>house</td>
</tr>
<tr>
<td>vagai</td>
<td>like, as, for (Pijin olsem)</td>
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<tr>
<td>vaginia</td>
<td>put in house posts</td>
</tr>
<tr>
<td>vaivu</td>
<td>dugong, sea cow</td>
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<td>vaka</td>
<td>ship</td>
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<tr>
<td>valachu</td>
<td>opposum</td>
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<tr>
<td>vali</td>
<td>sting ray fish</td>
</tr>
<tr>
<td>valisisi</td>
<td>a bamboo species</td>
</tr>
</tbody>
</table>
valu  tree species, *Hibiscus tileacous*
vanasia  shoot with a bow
vanga  food
vangama  shy, ashamed
vaolu  new
varava  lean against
vasa  hardwood tree species used for posts
vasagi  fever
vasia  castrate
vaso  now
vatavata  this type, this kind
vati  four
vatu  stone
vatuluma  cave, shelter of overhanging rock
vaulele  voice
vavagasana  meaning
vavanga  sharp
vavao  ornamental shrub species, *Cordyline sp.*
vavatu  gravel; seed
vavine  sister, cousin, sibling or cousin of the opposite sex
vavo  to weed
vei  where?
vele  sorcery for killing men
vera  village
vetea, vevete  to fan
vetugu  star
veveo  stream of water
vigaitia  copulate
vigani  bite
vila  taro species
vinisi  meat
viru  busy
visu  bend
vitu  seven
viviti  pain, be in pain
voli  buy, sell, barter
volo  to cross a river or road
vono  to dam water
vonu  turtle
vora  ulcer
vorasia  lay down a mat
vou  carry on a stick
vousa  hut in garden
vousia, vovou  weave, plait
vu ni vae  building site, foundation
vua  fruit
vudi  banana
vugo  large fish net
vula  moon
vulia, vuvulu  wash
vulu  feather
vuluge  earthquake
vunga  on, on top  *Not vung*
vungao  father-in-law, mother-in-law, son-in-law,  *Not vungo*
vungu  a bunch of fruit (as on a banana tree)
vungu  Barringtonia tree
vurua  mushroom
vutia  pluck hair, to uproot
vutia  Barringtonia tree
vuvuga  wagtail bird
vuvunu  fish poison
vuvusa  rotten

7. ENGLISH FINDERLIST

adze  kimaga
adze, stone  gilavatu
afraid of  matagu
after  muri
agree  talamagi
air  oka
alive  mauri
ancestor  tubu
ancestor spirit  tarunga
and  mana
answer  ngu, talaragi
ant sp.  ake, duki, okea
apple, bush  gaviga
Areca sp.  bua, kilo
arm  lima
armlet  tali
armpit  ababe
arrow  kuali
article  na
as  vagai
ashamed  vangama
ashes  rau
at (a time)  tana
at (location)  ni
attempt  nanau
away from speaker  oka
axe  kilakila
axe, iron  matau
<table>
<thead>
<tr>
<th>English</th>
<th>Samoan</th>
</tr>
</thead>
<tbody>
<tr>
<td>baby</td>
<td>bobou, memela</td>
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<tr>
<td>back of a person</td>
<td>buke</td>
</tr>
<tr>
<td>bad</td>
<td>sagata</td>
</tr>
<tr>
<td>bail</td>
<td>karu</td>
</tr>
<tr>
<td>bait</td>
<td>memu</td>
</tr>
<tr>
<td>bake in oven</td>
<td>taonia, tatao</td>
</tr>
<tr>
<td>bamboo</td>
<td>gau</td>
</tr>
<tr>
<td>bamboo sp.</td>
<td>kago, valisi</td>
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<tr>
<td>banana</td>
<td>vudi</td>
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<tr>
<td>bark (of tree)</td>
<td>guli</td>
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<tr>
<td><em>Barringtonia</em> sp.</td>
<td>meqa, vatu</td>
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<td>barter</td>
<td>voli</td>
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<td>basket</td>
<td>kei</td>
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<tr>
<td>bat</td>
<td>tangao</td>
</tr>
<tr>
<td>beat a drum</td>
<td>tikia, titiki</td>
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<td>beche-de-mer</td>
<td>pou</td>
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<tr>
<td>beckon</td>
<td>alo</td>
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<td>before</td>
<td>isau</td>
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<td>muri</td>
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<td>toqrcou</td>
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<td>belonging to</td>
<td>ni</td>
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<td>bend</td>
<td>visu</td>
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<td>betel palm and nut</td>
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<td>betel pepper</td>
<td>gaji, goga, kura</td>
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<td>big</td>
<td>quai</td>
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<td>bird</td>
<td>manu</td>
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<td>bird sp.</td>
<td>bina, chou, chovea, daula, kicho, popoloi, tavakea, vuvugo</td>
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<td>bite</td>
<td>gania, vigani</td>
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<td>black</td>
<td>bau</td>
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<td>gabu</td>
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<td>blow</td>
<td>uvi</td>
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<td>bore</td>
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<td>born</td>
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<td>basanga</td>
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<td>breadfruit</td>
<td>bego</td>
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<td>break</td>
<td>butca, tabuto</td>
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<td>break a promise</td>
<td>jiua</td>
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<td>break wind</td>
<td>psei</td>
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<td>breast</td>
<td>chuchu</td>
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<tr>
<td>breath</td>
<td>asebona</td>
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</table>
breeze  chichivo
bright  marama
bring  sola
broom  sasala
brother  kasi
brother-in-law  iva
brown  pupura
bud  aje
build  qonia
building site  vu ni vae
bunch of fruit  vungu
bundle  ivogo
burn  kere
burst  poqa
bury  tavugia
busy  viru
butcher  pasea
butterfly  bebe
buttocks  bungu
buy  voli

Canarium tree and nut  chela
chela
canoe  binabina, sinage
carry  sola
carry in hand  sola
carry on a stick  vou
carry on back  papa
carry on shoulder  kaso
cassava  kavioka
castrate  vasia
catch  daue, otia
cave  vatuluma
cemetery  tavugia
centipede  liva
change  tugu
chew  jaku
chew betel nut  dami
chewed up food  meme
chicken  kuda
child  bobou, qari
choke  juku
choose  memele
chop  kakali
clam  gima
clean (adj.)  magora
clean (v.)  tolaa
clear (adj.)  matala
clear a garden  uma
cling  bulubulu, lagolago
close (v.)  dingia
<table>
<thead>
<tr>
<th>English Form</th>
<th>Samoan Form</th>
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<td>dove</td>
<td>marui</td>
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<tr>
<td>down</td>
<td>kochi</td>
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<td>drip</td>
<td>kukudu</td>
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<td>dry</td>
<td>chechele</td>
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<td>ko-</td>
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<td>ravu</td>
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<td>kuli</td>
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<td>pari</td>
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<td>gariri, vuluge</td>
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<td>earthworm</td>
<td>keju</td>
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<tr>
<td>east</td>
<td>galaga</td>
</tr>
<tr>
<td>eat</td>
<td>gagani</td>
</tr>
<tr>
<td>eel</td>
<td>puleo</td>
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<td>egg</td>
<td>tolu</td>
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<td>eggs of fish</td>
<td>bila</td>
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<td>lisa</td>
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<td>eight</td>
<td>alu</td>
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<td>mata</td>
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<td>poro ni mata</td>
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<td>savi</td>
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<td>gaokama, gaoka</td>
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fence
fence for defense
fern sp.
fever
fight
finger
fingernail
finished
fire
firefly
firm
first
fish
fish (v.)
fish net
fish sp.
five
flock
flood tide
flow
flower
fly (n.)
fly (v.)
flying fox
flying insect sp.
fog
food
foot
for
forbid
forbidden
forehead
forest
forked
foundation
four
frog sp.
frond
front
fruit
full
full (of the belly)
future particle
garden
gather
gecko
gills
ginger
girl
gatuba, legai
charakolu
pagia
chachanga
ria
konikiki, pepe
give  ase
go  dea
go around  taligu
go down  sivo
go up  dato
gold-lip pearl shell  davi
gong  koko
good  doku
graft  jovoa
grandchild  kukua
grandparent  kukua
grass  buburu
grate  gola
grave  qilu, tuvgi
gravel  vavatu
grease  gauga
great-grandparent  tubu
green  kina, marao
greens, edible  kai
ground  pari
ground up  meme
group  talabe

hair  puluvunga
hair of body  gore
hand  lima
hang  ligo
harbor  loqu
hard  bou, ngachi
hawk  taraqau
haze  gavu
he  ia
head  lova
heal  mavo
hear  rongonia, rorongo
heart  kesu
heavy  mava
Hibiscus rosa  garadato
Hibiscus tileacu  valu
hiccups  masorou
hide  pos
hiss  pulasisi
hit  abu
hit the mark  gadoa
hole in ground  baba
hole in tree  bosa
hollow out  giloa
hook  una
hornbill  bina
hot  bera, chui, papara
house: luma, vae
how many? ngisa
how much? ngisa
hum ngingiu
hundred sengetu
husband tau
hut in garden vousa

I nau
infant memela
inside lo o
island kokomu
it ia

jaw ngoe
join jovoa
jump choga

kill abu
knee tuturu
knife ise le, isi
know gilagana, manasa

large qulai
lay down a mat vorasia
leaf rau
leaf of coconut sulu
lean against varava
left hand mauli
leg tua
lie down eno
lift rake, sulua
light in weight mamala
like vagai
lime poke
lime, stick for dispensing chinapi
lime holder apa
lips tabe ni manga
little kiki
live mauri
liver ate
lizard sp. gunu, kolage
load luja
long dago
look kaoa
loose malumalu
lose ojo
louse ngutu
louse eggs lisa
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nine
no
noise, to make
north
nose
now

octopus
odor
old
old man
old woman
on
one
opening
opposum
orange, wild
orphan
oven
oven stones
overgrown (of garden)
oyster

pack
pain
palate
pandanus sp.
papaya
parcel
parrot sp.
path
peel (v.)
penis
permit
person
personal article
pick up
pig
pig, wild
pigeon
pinch
pity
place
plain (n.)
plait
plant (v.)
plate
pluck fruit
pluck hair

siu, siua
teiga
are
lau
isu
vaso
sipiu
sigini
noga
olomane
qosi
vunga
chikai
mata
valachi
moli
qari kukutî
unu
taba
buru
tilo
sogonia
viviti
daka
kaupe, kogogo
uli
pulu
chovea
sa
paqea, qarua
kui, uti
tasanga
tinoni
a
chiroa
bo
achi
marui
agini
arovia, sagavia
livua
nata
vousia, vovou
chuba
popo
pichua
vutia
point (v.) uju
poison for fish vuvunu
pool boko
possessive particle ni
post tuguru
potato, sweet uvuvi
pound gataa
pour tginga
power mana
press bingia, kobia
pudding gola, je, qata
pus buta
put livua
put in house posts vaginia
put into sogonia

race chama
rafter gaso
rain usa
rainbow lagimotu
rat gusuve
rattan gue
rattan sp. majalili
read chiro
really tudu
red chichi
reddish-brown melo
reef karango
relaxed malumalu
remain toga
restrain otia
return oli
ridgepole gogola
ing a bell tikia, titiki
ripe (of fruits) lepa
river nugu
road sa
rob qito
roe bila
roll jujuku
roof galiga
root lali, lamu
rope taqii
rotten raja, vuvusa
round pongili
run chama

sacred tabu
sago sto
saliva chuve
salt
saltwater
sand
sap
say
scale a fish
scales of fish
scrape
scratch
sea
sea cow
sealed
see
seed
seize
sell
seven
shadow
shake
shallow
shark
sharp
sharpen
she
shell money
shell of nut
shield
shine
ship
shoot with a bow
shoulder
show
shrub sp.
shut
shy
sibling
side of person
sideways
sing
sink
sister-in-law
sit
six
skin
skirt
skull
sky
sleep
shurp
small
smell

tasi
tasi
mamaone
buluna
koe
unavia
ununa
qarua
qarua, qaruqaru
sorara, tasi
vaiku
pono
kaoa
vavatu
otia
voli
vitu
nunu
alilo, kakasi
ngacha
bagea
vavanga
kejua
ia
rongo
keduku
tako
sina
vaka
vanasia
kokove
tatea
vavao
ningia
vangama
kasi, vavine
kikichi
gogoro
linge
luvu
iva
chabola
ono
guguli
momoetu
popo
oka
maturu
muchua
kiki
sigini
smoke (of fire)  asu; bogu
smooth       aja, paja
snail, land  koivo
snake        poli
sneeze       chipe
snare        ngora
smart        nguru
soft         maluku, peta, meme
solid        ngachi
some         balu
son          dae
son-in-law   vungao
song         lilinge
sorcery      vele
soup         sinasola
south        longa
speak        koe
spear        chupa, tua
spider       lao
spider's web lao
spirit       tarunga
split        chuve
spit         tea
spouse       tau
sprout (v.)  pira
squeeze      lusia, lulusi
stand        tu
star         vetugu
stay         toga
steal        qito
step on      butulua, turia, tutupa
sticky       bulubulu, lagolago
sting ray    vali
stone        vatu
stop         ojo, toga
story        tutuvatu
strangle     ligo
stream of water veveo
string       taqi
sucker of banana tree juli
suffocate    ligo
sugar cane   tovu
sun          aso
surprise word arosa
sweep        kajas, kakaja
swell        matate
swell (of the body) chare
swim         pogo
T-bandage
Taboo
Tail
Tail of bird
Tame (adj.)
Tame (v.)
Tapioca
Taro
Taro, roasted
Taro sp.
Tell
ten
ten thousand
tendon
Termite
testicles
That
Thatch (v.)
They few
They plural
They two
Thigh
Thing
This
This kind
Thorn
Thousand
Thousand, ten
Three
Tickle
Tide, high
Tie
Tied up firmly
Tilted
time
to
today
toe
tenail
tomorrow
tomorrow; day after
tomorrow, two days after
tongue
tooth
top
top (spinning toy)
torch
Touch
toward
tread

Lapara
Tabu
Kali
Kurukapi
Talala
Talaia
Kavioka
Jago, kakake, kake
Mosaqala
Vila
Koe, tuguna
Sangavulu
Mola
Maqoru
Ane
Bogo
Deri
Save
Luiria
Ira
Koira
Kabula
Aqetu
Ide, nia
Vatavata
Chukia
Toga
Mola
Tolu
Kirichia, kikiri
Lua
Ivogo
Koto
Gogoro
Tagu
I
Ngeni
Ririki
Jave
Ropo
Rukana
Tolu na bongi
Lapi
Livo
Vunga
Taka
Bucha
Chibelia, chichibeli
I
Butulia, turia, tuturi
tree
gai'
bou, bucha; chela, gajoga, gataña, jaki,
koqa, le, mavua, rara, sabaga, valu,
vasa; vutu, choipa; gamau, gaulasi,
kilo, kirapa, meqa, tagoma

tree sp.


tremble
alilo, kakasi

trial prefix
lu-

triton shell
tavuli

try
nanau

turkey, bush
koleo

turn
biru

turn around
pililiu, ririu

turtle
vonu

twist
biria, biru

two
rukā

ulcer
vora

uncle
tubu

uncultivated land
ao

underneath
rurugu

understand
gilagana, manasa

unripe
bou

up
dato, togu

uproot
vutia

urine
mimi

vein
ulu

village
vera

vine (generic)
itid

vine sp.
alo, tuva

voice
vaulele

vomit
luluā

vulva
kele

wagtail bird
vuvugo

wake up
lili, rerei

walk
dea, lašaku

walk through forest
sisili

warm
gavuguvu, papara

wash
vulia, vuvuli

water
kolo

we few (excl.)
lugami

we few (incl.)
lugita

we plural (excl.)
gami

we plural (incl.)
gita

we two (excl.)
kogami

we two (incl.)
kogita

weave
vousia, vovou

weed (v.)
vavo
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<td>you two</td>
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REFERENCES


