



A short grammar of Urama

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Urama is a Papuan language spoken primarily on Urama Island in Papua New Guinea. It is spoken in the Gulf Province, in the vicinity of Deception Bay, in the Era River Delta. Urama is part of the Kiwai language family, which is distributed along the south coast of Papua New Guinea, and is a family with relatively sparse documentation. This work attempts a short grammar of Urama, and in doing so, it aims to be accessible to linguists by aiming for a rich description of a highly under-documented language. This book outlines the geographic, social, and anthropological background of Urama, and is comprised of chapters laying out the phonology, morphology, and syntax of the language. While many Urama language structures are also highly characteristic of neighbouring Papuan languages, the language also exhibits patterns that are in many ways exceptional. The more notable features include the use of a productive vowel harmony, the existence of a binary counting system, the presence of a definite article, an unusual organization of agreement morphology, and an extremely intricate tense system. Also included in this book are a set of representative narratives, as well as a lexicon of the language accompanied by an English finder-list.



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List of abbreviations

1 = first person	N1 = non-first person
2 = second person	NDECL = non-declarative
3 = third person	NEG = negation
ASS = assertive	NFUT = near future
BEN = benefactive	NOM = nominative
CFACT = counterfactual	NPST = near past
DEF = definite article	OBJ = object
DFUT = distant future	PL = plural
DPST = distant past	PROH = prohibitive
DU = dual	PRS = present
EMPH = emphatic	PST = past
FUT = future	PUNCT = punctiliar
HAB = habitual	PURP = purposive
INT = interrogative	SG = singular
ITER = iterative	SUBJ = subject
MID = middle	TR = trial
MOD = modal	TRAN = transitive
	Q = question

1 *Introduction*

1. Introduction

Urama (ISO: 639-3 kiw) is a language spoken primarily on Urama Island in Papua New Guinea. It is spoken in the Gulf Province, in the vicinity of Deception Bay, in the Era River Delta. Urama is part of the Kiwai language family, which is distributed along the south coast of Papua New Guinea. The Kiwai family in turn belongs to the larger Trans New Guinea stock.¹ Within the Kiwai family, Urama belongs to the North-Eastern group, along with Arigibi, Gibaio, and Kope (also referred to as Gope) (Wurm 1973). The name ‘Urama’ is used to refer to the language, the ethnic group, and the island. A native Urama individual is termed *Urama mere* ‘Urama person’.

Urama Island is in the Kikori district. Preliminary numbers for the 2011 census indicate the entire district has a population of 41,232. Official numbers of inhabitants on Urama Island are more difficult to obtain; however, Wurm (1971:139) has estimated the population of Urama speakers at around 1500. Foley (1986:233) estimated the population of North-Eastern Kiwai (presumably including Gibaio, Kope, and Urama, but not Arigibi, which Wurm & Hattori 1981 classify as a separate language²) at 3700 speakers, as has Wurm & Hattori (1981), and according to Ethnologue (Lewis et al. 2014, based on Foley’s 2011 estimates), there are 6000 speakers of North-East Kiwai (which includes Gibaio and Urama-Kope³ together). The adjacent areas speak various Kiwaian languages, and there is some mutual intelligibility between them. As Tok Pisin is one of the *lingue franche* of Papua New Guinea and is an official language, it is often the language of communication between those from other areas.

2. Geography, history, and environment of Urama Island

Urama is spoken by the inhabitants of Urama Island and a fairly large area consisting of around 10 villages which are spread throughout the smaller islands. Urama Island is

¹ While Wurm (1971) considers the Kiwai family to be a sub-group of the larger Trans-Fly group, it is likely that the evidence for this relationship is not convincing (cf. Evans 2012). Furthermore, Ross (2005) has demonstrated that in his study of pronouns, no such group can be inferred, but that there is still good evidence for the smaller Kiwai group to constitute a family within the Trans-New Guinea stock.

² Wurm (1973) considers the North-Eastern group to be made up of Urama, Kope, Gibaio, (which Wurm terms *Baravi*) and Maipu’a. Both Wurm (1973) and Wurm & Hattori (1981) consider Arigibi to be separate from this immediate grouping.

³ Wurm (1971) notes that the Kiwaian languages are structurally quite close, and considers Urama and Gope to be dialects of a single language, separate from the others in the North-Eastern group.

located at coordinates Latitude: 7° 36' 00" S, Longitude: 144° 37' 00" E. The only way to gain access to the other villages is by boat, primarily across the main rivers; however, when the weather is bad inhabitants are unable to cross the main river and instead travel through the smaller rivers on a longer, but much safer route. Nearby villages are spread around the area within the island; these include the villages of Gauri, Kinomere, Kivaumai, Larimia, Mirimailau, Oumaumere, Tovei, and Veraibari. The villages of Mairivepea and Avamu/Morovamu are also Urama-speaking villages, but are located on the other side of the mouth of the Era river, on other delta islands. Our primary consultant (and fourth author) estimates the population of the largest village, Kivaumai (alternatively spelled *Kiwaumai*), at around 3000, with around 1000 in each of the other larger villages. There are roughly 40 - 50 dwellings in Kivaumai, two churches, a primary school, and a “sub-health centre” (which is larger than an “aid-post”) with 1 nurse and 3 community health workers. It also has a “long-house”, a customary magistrate and a chief.

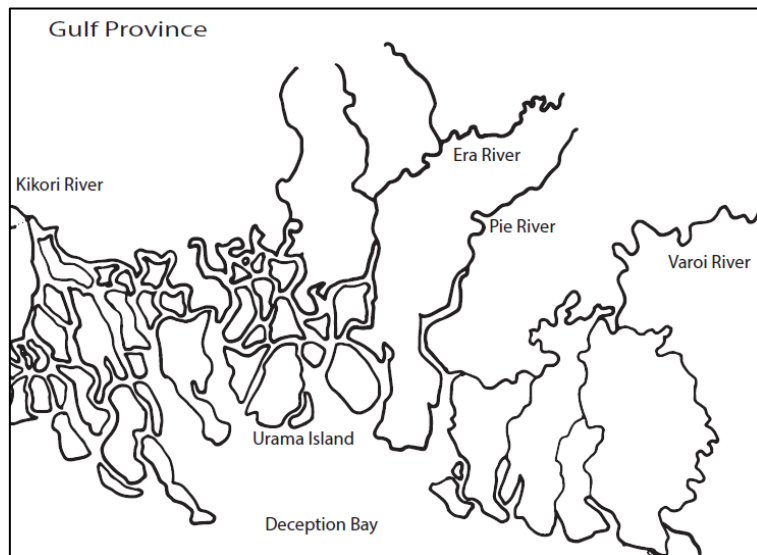


Figure 1: Urama Island, situated in the Gulf Province of Papua New Guinea

Historically speaking, the Kiwai people migrated from the Fly River region to the Fly estuary (around Kiwai Island), then dispersed outward, including along the southern coast (Lawrence n.d.). Those more southern coastal Kiwai peoples were taught hunting and fishing by Torres Strait Islanders, and they inherited the exchange system.

Oral narratives concerning the settling of the area involve two brothers, Ninigi and Ainau, who came from the west approximately 7 or 8 generations ago and settled on Urama Island at the village site of modern-day Kinomere (Frankel & Vanderwal 1981:90-91). Frankel & Vanderwal (1981) have provided basal radiocarbon dating that puts the initial occupation of Kinomere at 410 +/- 80 BP, which is somewhat consistent with the oral narratives. The present village of Kivaumai was established before World War I, though it was situated further inland. After the wars, the village was moved closer to the coast, most likely due to it being a better location with better soil as there were many mangrove swamps inland. Another possible reason for the move was to

move away from cannibalism, a practice which has since ended in the area. Kivaumai and the nearby village of Kinomere (made up from people originally from Kivaumai) have been in existence the longest out of all of the villages on Urama Island. The other surrounding villages were made up of people who migrated from these original two villages. The villages of Aibigahe, Larimia, Mirimailau, Morovamu, and Veraibari broke away from Kivaumai, while Gauri, Mairevepea Omaimere, and Tovei came from Kinomere. The reason for the creation of new villages was likely due to there being better fishing or just being a better location, or possibly population expansion.

The delta's regional geography is characterized by saltwater mangroves, tidal mudflats and swamplands; a setting that is not conducive to agriculture (Barker et al. 2012) nor for gardens, so fishing is the preferred method of subsistence. Because of these reasons, the local economy has historically relied on sago processing, fishing, and collecting mudcrabs (Frankel & Vanderwal 1981). Frankel & Vanderwal (1981:88) report that in the past, the cash-based economy was based on the sale of materials to the government; this included artefacts to the Ministry of Commerce, and fish to the Department of Primary Industry. Dutton (1992) reports that the Urama people traded with Motuans indirectly; this trade route, however, did not develop until after European contact, when Motuans went to Urama Island (thus, Motu influence is relatively recent in the area) (cf. also Barker et al. 2012 on this point). The primary trade dynamic in this relationship involved Motuans trading clay pots for sago.

The main industry in the area is logging. Large logging ships often come through the area and many people are able to be employed by logging companies. The village of Gauri is where the logging campsite was historically located and where ships used to come and load the logs. The nearest main town with an airport and shops, Kikori, is a three hour boat ride away from Urama and is where people like teachers and other government employees make a fortnightly trip in order to collect their wages.

The Urama people work in many different jobs. Many people work as teachers, health care workers, church pastors and evangelists, or logging company workers doing clerical work, labour, or the women can work there as cooks. People typically don't work much in fisheries, but do fish for their own subsistence.

People who grow up in a particular village generally stay in the village with their families, moving away only to study, work, or if they marry someone outside of the village. Newcomers to the villages are rare and people typically only move into the village if they marry someone from Urama. The land in the village is split into blocks according to families, and one only builds within their family land boundaries. Houses are built from materials from the forest and bush and some houses are semi-permanent and include iron sheet roofing and gutters to collect water into tanks.

Travel out of the island is fairly regular, with people travelling to Kikori or Baimuru a couple of times a week; they are both government stations. They are smaller than towns and have some shops, markets, schools, health care and an air strip. They also have government services such as a small sub-branch of the Bank South Pacific where salaries can be collected. There is also transportation available to take people to other main centres around Papua New Guinea, and ships often come to the towns bringing commercial goods.

3. Urama and neighboring languages

Over the years, Urama has come into contact with many other languages, all of which have had some influence. Speakers of neighbouring dialects of North-Eastern Kiwai come into contact with each other through trade. There is also the influence of the national, and most commonly spoken, languages of Papua New Guinea: Motu, Tok Pisin, and English. These languages have all had some effect on the Urama language and are the primary source of the loanwords which are now used.

Of the younger generation of Urama speakers, almost all speak Tok Pisin, which is used in social contexts and is spoken in towns and cities and also in some schools. Due to children learning English in school, individuals report Tok Pisin is relatively easy to learn because of the lexical similarities. The older generation however, do not speak English. They typically speak Hiri Motu, which was once the lingua franca of Papua – the southern region of Papua New Guinea. Hiri Motu is mainly spoken along the Papuan coast from the tip of Milne Bay to Port Moresby. The language originated in the Central Province in Port Moresby, and spread from there through trade, administration, and missionaries. The Kikori district is still a strong area for speaking Hiri Motu – more so than the rest of the Gulf Province. However, the use of Hiri Motu as a lingua franca is fading now that learning it as a second language is less common, and parents who speak it as a second language are not transmitting it to the younger generation.

As mentioned above, Urama and Kope are structurally very close, and are considered by some (i.e. Wurm) to be dialects of a single language. There is some mutual intelligibility between the varieties, and some of the words are very similar, such as Kope *na'ura* 'what' and Urama *na'uro* 'what'. Other words have drifted apart semantically, such as Kope *topi* 'stomach' and Urama *dopi* 'pregnant', but overall the changes between the two languages have not been great. The nearest language which cannot be understood by the Urama people is Porome, which is spoken in Kikori and Guaribari, and also the languages spoken in and around Baimuru.

4. Language use, literacy, and education

Although Urama is the common language spoken in the home and village, Tok Pisin is the lingua franca for most of Papua New Guinea and the second language spoken by most people from an early age. Tok Pisin is used when people from different villages and language backgrounds interact. Hiri Motu is also spoken by a wide range of people and is considered the older lingua franca, while English is becoming more common now that it is the language of education and of the government. Tok Pisin is spoken especially by the younger generation who typically start learning it once they start school, where they acquire the language from their peers, or from older people in the villages who may be speaking it. Urama children begin learning English once they start attending primary school in grade 3. English is generally the only language allowed to be spoken within the school grounds and all literature is in English. Classes are taught in English from teachers who also learned English themselves at school in the same way. As already mentioned, Hiri Motu is the other widely spoken language in Papua New Guinea, and is a national language. In village life on Urama Island, however, it is only ever spoken when there is a visitor present who does not speak Urama. The one context where Hiri Motu is still in strong use is through the church. Although there is

no Bible in the Urama language yet, the church pastors in the villages are Urama and Gope/Kope speakers. Church services are given in the Urama language but the Bible is read in either English or Hiri Motu and is then translated into Urama.

Although there is only a relatively small population of Urama speakers, they see their language as being in a healthy state due to the strong emphasis placed on speaking the language in the villages. In higher grades at school children are not allowed to speak Urama, while in the village and at home they are encouraged to speak Urama, with the view that English can only be spoken at school. Although they are strict about not speaking English at home, they do think that English is important for communication with others.

Culturally, people would take offence if an individual knew the Urama language but chose to speak other languages instead. If all participants in a conversation can speak Urama and Tok Pisin, the attitude is that Urama should be spoken. An alternative language is only spoken when speaking to someone who is unable to speak Urama, and a language that all participants can understand is then used. That being said, the younger generation is showing a preference for speaking Tok Pisin within the peer group instead of the language their parents and older generations speak and understand.

Although schooling is available from elementary school right through to the university level, not all people can afford to be educated or to send their children to school. Education in Papua New Guinea is not compulsory, therefore it is up to parents whether or not they will choose to send their children to school. Unfortunately, those who are unable to afford the fees are unable to gain an education. For those who do not attend school, they typically stay home and help their parents with caring for their siblings, going fishing, crabbing, or hunting etc.

Children begin elementary school when they are around six years old and continue schooling for two years. Elementary school is held in the village and is taught in their mother tongue, so children in Urama are taught in Urama for the first two years of their education. After elementary school, children go on to study at a primary school. Primary school is for children aged approximately 8-14 years old, taking students from grade 3 to grade 8. From primary school onwards English is the language used for teaching, meaning that children do not become fully literate in Urama. The primary school in Kivaumai (Urama Primary School) was the first school on the island and was opened in the 1970s and is government operated. Kivaumai and Kinomere are the only villages on Urama Island that have primary schools. Most children from the other villages come to school for the week and go home on weekends. During the school week they either board with relatives or their parents build homes for the children near the school where the children take care of themselves, doing their own cooking - though sometimes the mothers might take turns staying for a week at a time.

Following primary school, children may attend a high school (grades 9-10) and then secondary school (grades 11-12). These are located outside of the island and students typically board or stay in a dormitory, coming home only during school holidays. However, it is only the students who receive good grades and who pass their exams who may be selected to attend high school after the completion of grade 8. This occurs again at the end of grade 10 for entry into secondary school. After grade 12, students may apply for university. Students are then selected for university depending on their proposed field of study and the grades they have achieved.

A major factor which determines whether or not children will attend school, and for how long, is whether the parents and family can afford it. The fees for school from grades 1-12 are fully paid by the parents and relatives of the student. With the financial limitations of families and the limited spaces and opportunities available in high school and secondary school, many children drop out after grade 8, 10 or finish after grade 12 without attending a university. This is one of the primary reasons for low literacy rates on Urama Island. By the time students reach university level, and choose to attend a university, fees are subsidized by the government and parents pay only partial fees.

Aside from the first two years of school, reading is not taught in the villages, and is not taught in Urama at all, as there are no written materials in the language.⁴ There is some literacy for those who are literate in English and have advanced schooling; for instance, some individuals do translation work (including the fourth author). Although children have the opportunity to gain literacy skills through schooling, there are no forms of adult education or literacy projects in or near the village. The older generation of Urama people are not literate in Urama and have not learned English. They did, however, grow up speaking Hiri Motu, and many older people are literate in Hiri Motu as they were taught in Hiri Motu at mission schools by early missionaries of the area. Although there are currently no literacy projects, the church holds events especially for women where they learn skills such as cooking and sewing. They also have Bible study lessons where they learn to read the Bible in English or Hiri Motu and where they translate those scriptures into Urama during devotion times.

5. Research on the language

Aside from MA theses by Brown (2009) and Craig (2014), an article by Brown et al. (2016), and the data collected in Wurm (1951), Urama has been largely undocumented. Ray (1923) provides an early comparative description of the languages of southern New Guinea, including the Kiwai languages, and Wurm (1973) conducted a comparative lexical study of all of the Kiwai languages. There are also works that provide documentation of related languages. Within North-East Kiwai, Clifton (1990, 1995) provides analyses of different aspects of Kope grammar. The most notable reference work in the Southern Kiwai languages is Ray's (1933) grammar of Island Kiwai.

The Urama data cited in this grammar was collected by postgraduate students and staff at the University of Auckland over a period of two years. The data was collected mainly through elicitation sessions with a native Urama speaker. The data has also been checked by other Urama speakers in Papua New Guinea. The data includes elicited words and sentences, as well as a series of narratives.⁵

This work attempts a short grammar of Urama. In doing so, it aims to be accessible to linguists by aiming for a description of an under-documented language. Thus, the overview of the grammar of the language is descriptive, and does not rely heavily on any given theoretical assumptions. The book contains the main components of

⁴ See Clifton (1987) for a discussion of the role of orthography in language planning in Kope.

⁵ There exists a collection of narratives in Brown (2009); however, these narratives are not recognized as being in the Urama language by our language consultant and teacher (and the fourth author), despite some of the speakers of the narratives being closely related to her, and inhabitants of Urama Island.

grammar, including phonology (chapter 2), morphology (chapter 3), and syntax (chapter 4). In addition, there are representative narratives (chapter 5), and a lexicon (chapter 6) contained at the end of the book.

2 Phonology

1. Introduction

The segmental phonology of Urama is characteristic of many Papuan languages: it has a relatively simple consonant inventory and a canonical five-vowel system. Also characteristic of Papuan languages is the simple syllable structure of the language, which includes a (C)V template. In addition, Urama makes use of tonal patterns resembling pitch accents, and a set of prosodic morphological phenomena (including verbal templates and reduplication).

2. Consonants

The broad consonantal inventory of Urama is presented in Table 1. The consonant phonemes are all common, and resemble many other Papuan inventories (Foley 1986). Phonetically, glides [w] and [j] exist, as does a glottal stop [ʔ]. The glide [j] is not underlying in the phonological inventory, and the underlying status of the glottal stop and the glide [w] is questionable. These issues will be outlined below. The orthographic forms for all sounds are equivalent to their IPA values, except for the glottal stop, which is represented with the apostrophe < ' >, and the flap, which is represented with < r >.

Table 1: Urama consonant inventory

	Bilabial	Labiodental	Dental	Alveolar	Velar	Glottal
Stops	p b		t d		k g	ʔ
Fricatives		v	(s)			h
Nasals	m		n			
Liquids				r		
Glides	w		j			

As illustrated in Table 1, there is a contrast between voiced and voiceless stops, two fricatives, a set of nasals, and a flap. /s/ is marginal, and found primarily in loans. There is only a single occurrence of a lateral in the lexicon, in the word [lohia] ‘chief’, in free variation with [rohia]. The form is a loan; cf. *lohia* ‘leader’ in Hiri Motu (cf. the apparently unrelated [buaraiɡo] ‘chief’ in Island Kiwai). The flap is listed here as a liquid, although this is an arbitrary choice, as there are currently no patterns that it participates in to the exclusion of other consonants. Example (1) illustrates the consonantal contrasts in Urama. Each consonant is found in word- or morpheme-initial position in this set, followed by a low vowel:

(1)	Consonantal contrasts
	<i>bata</i> 'scale (N)'
	<i>dado</i> 'jellyfish'
	<i>gabo</i> 'path, road'
	<i>hato</i> 'only'
	<i>kava</i> 'kava'
	<i>mabo</i> 'armband'
	<i>nata</i> 'something'
	<i>pata</i> 'swamp'
	<i>rautu</i> 'with'
	<i>saku</i> 'bald'
	<i>-tato</i> 'less'
	<i>vadu</i> 'bamboo'

Very few allophonic patterns exist in the language; there are, however, some distributions worth noting. Wurm (1977) reports a lack of [v] in the phonemic inventory of Island Kiwai. Others, notably Ray (1933), have noted free variation between [w] and [v] in the Southern Kiwai languages (in contrast to Wurm, Ray posits [v] for Island Kiwai, alongside [w]). [v] is undoubtedly present in Urama, however there is a restriction on this sound in word-initial position, where the consonant only occurs before [i, e, a], and not before [o, u]. In all likelihood, a situation of free variation is being supplanted by an allophonic relationship, with [v] now showing up in previously unexpected positions, but not before rounded vowels (which appears to be a labial-labial co-occurrence restriction). An interesting exception to this involves the non-first person agreement marker [v-], which is free to occur on verbs such as *odau* 'to go' and *o'u* 'to come': [vodau], [voʔu]. This indicates that the restriction only holds of lexical roots, and not of productive morphemes (as these do not give rise to overt alternations).

Also noteworthy is a free variation of [t] and [k] in some words; cf. *itiva* 'a tool for husking coconuts', which has the variant *ikiva*.

The glottal stop [ʔ] does seem to be contrastive in the language, though it only appears in intervocalic environments. The primary function of the glottal stop appears to be to break up disallowed sequences of vowels and to prevent hiatus. For instance, there are no vowel-length contrasts in the language, and thus instances of identical vowels that would normally be adjacent, lexically or through morpheme concatenation, are broken up by a glottal stop (2), as well as vowel sequences that are prohibited from forming illicit diphthongs such as *ne'ahu* 'constipation' and *pi'u* 'star'.

(2)	<i>uta'a</i>	'to sleep'
	<i>iaho'oti</i>	'to count'
	<i>u'uai</i>	'to cut'
	<i>o'o</i>	'carve, make, shape'
	<i>abe'emai</i>	'open'
	<i>hi'i</i>	'underwear'

Glottal stops fail to surface when identical vowels are concatenated across a compound boundary; cf. *hivioi-ioroi* ‘sunrise’.

Wurm (1977) notes that there is a greater occurrence of [ʔ] intervocally in words that have other consonants in cognates within the Kiwaian family. The implication is that other consonants (most prominently, [k]) have diachronically debuccalized. Wurm also links this historical change to the development of the tonal system of the language (to be discussed below). The change from [k] > [ʔ] has likely resulted in many forms that do not fit the pattern; i.e. exhibit a glottal stop between vowels that are normally allowed to form a diphthong (cf. *ge’i* ‘happy’ vs. *baratei* ‘wall’). The results of these diachronic changes have presumably created a system whereby the glottal stop appears phonemic. The examples below include pairs contrasting in sequences of vowels; those in (3) have the sequence interrupted by the glottal stop, those in (4) do not.

- (3) *hi’a* ‘very, a lot’
 gana’u ‘walking stick’
 gi’epu ‘heart’
 hi’o ‘meat, flesh’
- (4) *hiabau* ‘type, kind’
 Ginau name
 giepu ‘sad’
 hio ‘run, race’

The final two pairs of words in (3) and (4) constitute true minimal pairs, which argues in favor of an analysis of glottal stop as a contrastive phoneme, in addition to its role in hiatus resolution.

3. Vowels

The vowel inventory is also relatively simple, and resembles the canonical 5-vowel system characteristic of many languages of the world (Maddieson 1984), and also of Papuan languages generally (Foley 1986).

Table 2: Urama vowel inventory

i		u
e [ɛ]		o [ɔ]
	a	

The vowels have roughly their expected phonetic manifestations, with the mid vowels, which are orthographically <e> and <o>, being phonetically [ɛ] and [ɔ]. The back mid vowel <o> in many instances tends to be realized higher than its normal range, sometimes approximating [u].

The following illustrates the contrastive status of each of the vowels. Each of the vowels is shown occurring in word- or morpheme-initial position, followed by the sequence [...mo...].

- (5) Vowel contrasts
- | | |
|---------------|------------|
| <i>imo</i> 'a | 'spit (v)' |
| <i>emo</i> | 'elbow' |
| <i>amo</i> | 'breast' |
| <i>omo</i> | 'river' |
| = <i>umo</i> | 'PL' |

In addition, the language also makes use of several diphthongs, illustrated in (6).

- (6) Diphthongs
- | | | |
|------|-----------------|-----------------|
| [oi] | didimoi | 'back' |
| [ai] | adede.ai | 'to bite' |
| [au] | kaupubai | 'few' |
| [ei] | keihi | 'little, small' |

The diphthongs that occur in normal and fast speech are underlying sequences of vowels, evident from their separation in careful speech. As an example, what is syllabified as [o.dau] 'go' in fast speech is syllabified as [o.da.u] in careful speech. If it can be assumed that since there is no vowel length contrast, and each vowel is represented with a single mora, then this implies that syllable structure is not relevant for the monophthong/diphthong distinction, as syllable breaks can occur between these sequences of vowels, and change under conditions of speech rate.

At first blush there appear to be no underlying consonantal glides in the language, though glides are sometimes derived from underlying vowels in some sequences. In these contexts, glides and vowels are in free variation. For instance, it is not uncommon for sequences such as /oa/ and /ua/ to surface as [owa] and [uwa], respectively. As an example, the form /tauo/ 'old' can surface as [tau.wo] or [tau.o]. By extension, there do not seem to be contrasts between forms like [wato] and [uato] 'dry (ADJ)', which would be expected if the glides were underlying in the language. There are, however, forms such as *wadu* 'bamboo' and *wodi* 'nose', which seem to be fairly clearly articulated with a [w], and not a [u]. Because of this, these forms have been entered into the lexicon as [w]-initial, though the underlying status of these sounds still remains to be fully worked out. Further support for the phonemic status of /w/, however, comes in the free variation between initial [w] and [v] that certain forms exhibit: *wadu* [wadu] 'ship (N)' has the variant [vadu]. The fact that [w] alternates with a consonant [v] argues strongly for an underlying, consonantal glide /w/.

3.1. Vowel harmony

Given the strict (C)V syllable template (to be elaborated on in section 5.1 below), there are relatively few allophonic phenomena that are observed. However, one case of allophony, perhaps the most robust, is vowel harmony. Vowel harmony in the language is triggered by certain prefixes. One example involves the first person agreement prefix [n-], which induces epenthesis when preceding another consonantal prefix. The quality of this epenthetic vowel takes on the quality of the initial vowel of the root:

- (7) *No-m-ovou.*
 1-BEN-bring
 ‘Bring it to me.’

The past tense prefix [p-] exhibits similar behaviors. In cases where this prefix is stacked preceding other prefixes, and only consonantal material is present in the following prefix (as in 8), the epenthetic vowel takes on the quality of the initial vowel of the root. However, if the plural prefix [i-] intervenes, then epenthesis is blocked, as is vowel harmony (9):

- (8) *Mo ro bomo=i pa-n-aro ra.*
 1SG NOM pig=DEF PST-1-shot PST
 ‘I shot the pig.’

- (9) *Mo ro netua bomo=ti p-i-n-aro ra.*
 1SG NOM two pigs=DU PST-PL-1-shot PST
 ‘I shot both pigs.’

This alternation is illustrated by more forms below, where the epenthetic vowel surfaces due to prefixation. The argument for epenthesis, rather than deletion, is the fact that vowel+[i] sequences are generally tolerated in the language, while on the other hand, consonant clusters are never tolerated. If the vowel is underlying, then there is no motivation for deletion before vowel-initial stems. Thus, the vowel that surfaces is epenthetic, the purpose of which is to break up an underlying consonant cluster. This vowel is present in plural forms, but alternates based on the following vowel in non-plural forms:

- (10) *Nu Kara ha'o=i p-i-midai.*
 3SG Kara bag=DEF PST-PL-borrow
 ‘She borrowed Kara’s bags.’

- (11) *Nu go'ota ga'u=i po-do'ai.*
 3SG coconut one=DEF PST-pick
 ‘She picked one coconut.’

- (12) *Nu go'ota=i p-i-do'o.*
 3SG coconut=DEF PST-PL-pick
 'She picked coconuts.'
- (13) *Nu ro mo ha'o=i pe-ne-ma'ai.*
 3SG NOM 1SG bag=DEF PST-BEN-give
 'She gave me a bag.'
- (14) *Nu ro mo ha'o=i p-i-ni-ma'a=ti.*
 3SG NOM 1SG bag=DEF PST-PL-BEN-give=PL
 'She gave me bags.'

The behavior of the past tense and the first person agreement prefix stands in contrast to other bound forms which do not undergo vowel harmony. A prime example is the purposive clitic *ma=*. As illustrated in the examples below, the prefix is consistently realized with a low vowel [a] when the stem-initial vowel is a high vowel or a mid vowel, arguing strongly that the prefix vowel is underlying:

- (15) *Teriki ata ma=n-ovai ro.*
 trick certain PURP-1-make 2SG.
 'I'll try and play a trick on you.'

While not vowel harmony *per se*, there is also a phenomenon worth mentioning in this context, where a prefix vowel entirely replaces the initial vowel of the stem (especially as the pattern relates to vowel harmony in other Kiwaian languages). There is a small minority of forms where the plural agreement morpheme concatenates with and precedes the stem, as expected: *abe'emai* / *i-abe'emai* 'to open'; *obobo* / *i-obobo* 'to dig'. However, this is not the normal state of affairs. While the plural prefix surfaces as a separate vowel when preceding consonantal forms, in other cases there are examples of verbs beginning with vowels where the prefix vowel replaces the initial vowel of the verb; for instance *uho* 'eat, bite' derives the plural form *iho*; another example is *n-obodidio* 'chase' vs. the plural form *n-ibodidio*. This is not consistent, however: some root forms remain unchanged. These patterns differ from Island Kiwai, where vowel harmony and replacement are both options for plural person agreement, but where fusion of the plural and root vowels is also a possibility (sometimes resulting in a completely different surface vowel). This phenomenon is discussed in more detail in section 6.1.1 of Chapter 3.

There are several other similar morphophonological properties associated with individual morphemes; these will be discussed in detail in Chapter 3.

4. Suprasegmental phonology

There are two noteworthy phenomena that fall within the scope of suprasegmental phonology in Urama: tonal accents, and intonation. These will be dealt with in turn, but it will be noted that they may interact in interesting ways.

4.1. Tonal accents

Urama makes use of a sophisticated system of tonal accents. There are few minimal pairs that contrast tonally, though the nature of the contrasts is indicative of the larger effect that tone has in the language. The few minimal pairs⁶ that contrast with respect to tone are given in (16):

- (16) Surface contrasts in pitch
- | | | |
|--------|--------|----|
| [nimo] | ‘us’ | LH |
| [nimo] | ‘lice’ | LL |

Given the sparse number of minimal tone pairs, and given that they are all disyllabic, this suggests that the tonal patterns in the language are not contrastive, but rather constitute a tonal accent. This analysis is along the lines of that proposed by Donohue (1997) for the related Northeastern Kiwaian language Arigibi. Donohue claims that the constraints on tonal melodies consist of the following restrictions: (i) every word must have a L tone, and (ii) every word may have a H tone. The Arigibi and Urama cognates are listed below (where there is no cognate, a phonologically similar word is used):

- (17) Attested tonal melodies
- | Arigibi | | Urama | |
|-----------------|---------|-----------------|-------------|
| <i>na:</i> | ‘fish’ | <i>na</i> | ‘something’ |
| <i>tutu:</i> | ‘long’ | <i>tutu</i> | ‘long’ |
| <i>umú</i> | ‘dog’ | <i>umú</i> | ‘dog’ |
| <i>nímo</i> | ‘louse’ | <i>nímo</i> | ‘louse’ |
| <i>vovoʔo</i> | ‘bird’ | <i>kikio</i> | ‘bird’ |
| <i>mudebe</i> | ‘claw’ | <i>mudebé</i> | ‘claw’ |
| <i>ivío</i> | ‘sun’ | <i>hivío</i> | ‘sun’ |
| <i>ngíʔep</i> | ‘heart’ | <i>gíʔepu</i> | ‘heart’ |
| <i>elaila</i> | ‘hot’ | <i>erara</i> | ‘hot’ |
| <i>olaʔolá</i> | ‘red’ | <i>oraʔará</i> | ‘red’ |
| <i>tuniʔaʔ</i> | ‘all’ | <i>tuniha</i> | ‘all’ |
| <i>idóma.i</i> | ‘eye’ | <i>idóma.i</i> | ‘eye’ |
| <i>núʔ tama</i> | ‘bark’ | <i>núʔatama</i> | ‘bark’ |

⁶ There are also a few other minimal pairs that seem to be based on vowel length. If this is the case, this is problematic, as there appears to be no true vowel length contrast in the language, which would relegate these forms to a small class of idiosyncratic exceptions.

Note that words can only have a single H tone, but that a H tone is not necessary (cf. monosyllabic words, where the condition cannot apply, as per condition (i) above). Therefore, words must have at least one L tone, but *can* have a single H accent (on any syllable).

The presence of the tonal accent in Urama has been argued by Wurm (1951) to be the result of diachronic processes that have eliminated consonants. Further detailed investigation of the neighboring Northeastern Kiwai languages will likely shed more light on this issue.

4.2. Intonation

Intonation in the language is still very under-explored; however, some preliminary generalizations have been reported by Mandal (2012). For example, while falling intonation is characteristic of declarative clauses, as in Figure 2, there appears to be a nuclear accent on the predicate in yes/no questions, as in Figure 3.

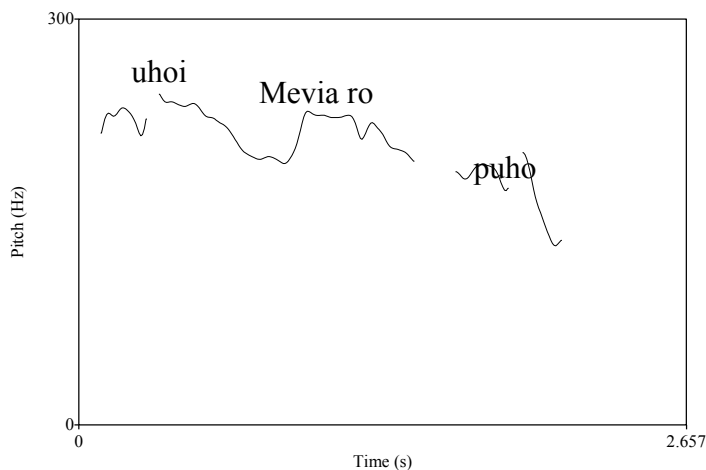


Figure 2: Intonation profile of *Uhoi Mevia ro puho* ‘Mevia ate the fish.’

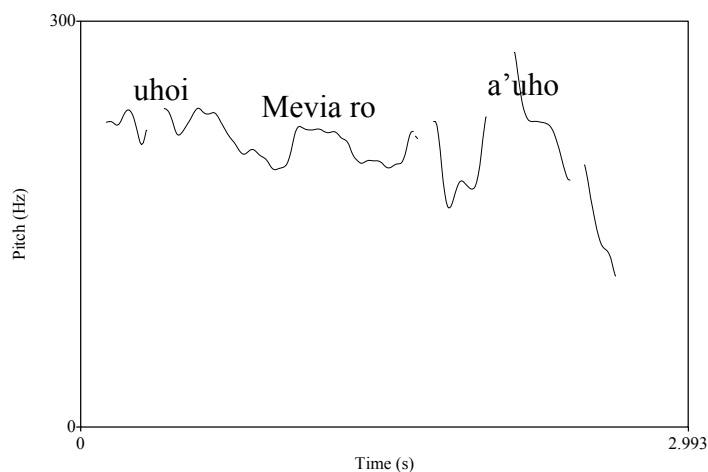


Figure 3: Intonation profile of *Uhoi Mevia ro a'uho* 'Did Mevia eat the fish?'

5. Prosodic structure

This section presents the prosodic aspects of Urama, including syllable structure and prosodic morphological operations.

5.1. Syllable structure

Syllables in Urama consist of a vocalic nucleus, with an optional simple consonantal onset; e.g. (C)V. Examples are below:

(18) Urama syllables

V		CV	
a .bu	'to cross'	a .tu	'catfish'
o .ho	'to look for'	ni	'needle'
o	'yes'	wa .po	'tail, last'

The syllable template is enforced with loanwords, even for those that have entered the language fairly recently, such as [beredi] 'bread' or [basikoro] 'bicycle' (both from English).

As mentioned in section 2.3 above, there are constraints on vowels that interact with, but are not necessarily the result of, syllable structure. This includes /u/ and /i/ surfacing as [w] and [j] when they can form an onset to a syllable in fast speech, and the process of diphthong formation, which yields variation in the syllabification of a sequence of two vowels (i.e. as V.V in slow speech, or 'diphthongal' VV in fast speech).

5.2. Reduplication

In many languages, the reduplication of morphemes is used to mark number. Ray (1931:10) explains how in Island Kiwai, reduplication can sometimes be found with either the noun or the verb, and goes on to explain that the reduplicated words in Island Kiwai are most often adjectives, though we can see in the following examples that reduplication often occurs with nouns in Urama. Reduplication seems to primarily mark number in the language – though it can often be used as a derivational device: e.g. *ora* ‘blood’ can be reduplicated to form the semantically related *ora~ora* ‘red’. Below are a number of examples where the reduplication process has occurred, expressing a plural meaning:

(19)	<i>kere</i>	‘piece’	<i>kere~kere</i>	‘pieces’
	<i>vati</i>	‘place’	<i>vati~vati</i>	‘places’
	<i>na</i>	‘thing’	<i>na~na</i>	‘things’
	<i>hivi</i>	‘root, vein’	<i>hivi~hivi</i>	‘roots’
	<i>oro</i>	‘thorn’	<i>oro~'oro</i>	‘thorns’
	<i>pahe</i>	‘leaf’	<i>pahe~pahe</i>	‘leaves’

The term *ubu* ‘swelling’ or ‘bump (as on a head, etc.)’ reduplicates to yield the adjective *ubu~'ubu* ‘bumpy’ or ‘lots of bumps’. Although *giri* ‘tooth’ can be reduplicated as *giri~giri*, the change in meaning is not a dedicated plural; it also expresses the meaning ‘lots of sharp teeth’ such as a shark’s teeth, or the sharp teeth on a saw (‘a thing with teeth’):

(20)	<i>giri~giri-na=i</i>
	teeth-thing=DEF
	‘the saw’

Reduplication affects *vade* ‘word’ to yield the meaning of a ‘discussion’ or ‘meeting’, or more literally ‘lots of words/talking’. The reduplication of *hivio* ‘day’ or ‘sun’ yields the meaning ‘each day’:

(21)	<i>Tuniha</i>	<i>hivio~hivioi</i>	<i>himiha</i>	<i>aibo</i>	<i>ka.</i>
	all	day	self	like	PRS
	‘Every day is the same.’				

There are several cases of monomorphemic reduplication, where there is no identifiable free-standing base. These forms include color terms:

(22)	Monomorphemic reduplication	
	<i>idi'idi</i>	‘black’
	<i>guagua</i>	‘frog, green’
	<i>bogobogo</i>	‘white’

This can be contrasted with the productive forms of reduplication in the language, as in (23).

(23) Productive reduplication

<i>horo</i>	‘bone’	<i>horo~horo</i>	‘skinny, bony’
<i>kere</i>	‘piece’	<i>kere~kere</i>	‘pieces’
<i>giri</i>	‘tooth’	<i>giri~giri</i>	‘lots of sharp teeth’
<i>komu</i>	‘short, old’	<i>komu~komu</i>	‘short, old (PL)’

For derived forms with affixes, it is obvious that reduplication copies only the material in the root, and not in the affix. This is illustrated below with the form *horo~horo* ‘white’. In this case, reduplication is fully copying the word, except for the definite article enclitic =*i*, which is not reduplicated:

- (24) *Hi'o beha=i ha horo~horo=i ikedui ri.*
 meat only=DEF EMP bones=DEF OBJ.PL\throw.away COMP
 ‘Just the meat only – throw away the bones.’

In contrast, some affixes readily undergo reduplication. This is true for prefixes like the middle voice marker *or-*. Verbs such as *u'uai* ‘cut’ can form middles such as *or-u'uai*, or alternatively *or~or-u'uai* ‘cut oneself, be cut’. Occasionally the adjective that is formed through reduplication takes on a slightly different (pejorative, in the example below) sense when in prenominal vs. postnominal position (cf. *horo-ku~ku* ‘skinny, thin, wasted’):

- (25) *bomo horo~horo*
 pig skinny
 ‘thin/skinny pig’

- (26) *horo~horo bomo*
 skinny pig
 ‘rubbish/worthless pig’

Nearly all reduplicative forms in the language are cases of full reduplication. The only potential cases of partial reduplication come in the following forms:

(27) Possible partial reduplications

<i>mere kihi</i>	‘child’	<i>mere kekei</i>	‘children’
<i>irihati</i>	‘hit’	<i>iririhati</i>	‘hit (PL)’

At least one other case seems to be an incomplete copy, with a relation between an initial [k] and a medial glottal stop: *kiva'iva* ‘curvy, bent’. These examples aside, reduplication in Urama makes use exclusively of a full copying strategy.

5.3. Verbal templates

Verbal roots are all vowel-initial (Brown 2009). The evidence for them being vowel-initial, rather than glottal-stop initial (as glottal stop does not contrast with zero in initial position) comes in diphthong formation: when the combination of a prefix vowel and verbal root-initial vowel is a licit diphthong, then a diphthong, rather than a V?V sequence will surface. Cf. [viʔa] ‘porridge’ vs. [viʔai] ‘the porridge’ (*viʔa=i* porridge=DEF).

Examples of verbal roots are in (28):

(28)	<i>abu</i>	‘to cross’
	<i>aro</i>	‘to shoot’
	<i>ekedua</i>	‘to throw’
	<i>edai</i>	‘to get, obtain something’
	<i>ibo</i>	‘to grow something’
	<i>imaubo</i>	‘to walk’
	<i>odau</i>	‘to go’
	<i>omoti</i>	‘to wait’
	<i>uho</i>	‘to eat’
	<i>uʔuai</i>	‘to cut’

In contrast to Island Kiwai (as reported by Ray 1931), there do not appear to be any sub-divisions of the verbal class into smaller sub-classes based on prosodic shape.

3 Morphology

1. Introduction

The nominal morphology of Urama is relatively sparse, comprising a few clitics, while the verbal morphology is much richer, including affixes, clitics, and particles, both inflectional and derivational. The morphological profile of the language approximates polysynthesis, with heavy argument indexing within the verbal complex, a characteristic typical of the Kiwaian languages.

2. Pronouns

Urama makes use of a series of personal pronouns, as well as a reflexive pronoun.

2.1. Personal pronouns

Pronouns are invariant across all grammatical roles. They do not encode gender. There is a full paradigm for all three persons with distinct forms for singular, dual, trial and plural numbers. Dual and trial forms are clearly derived from a pronominal base with the clitics =*ti* and =*bi*, respectively, though they are represented here without any internal morphological segmentation.

Table 3: Urama pronouns

	singular	dual	trial	plural
1	<i>mo</i>	<i>nimoiti</i>	<i>nimoibi</i>	<i>nimo</i>
2	<i>ro</i>	<i>rioiti</i>	<i>rioibi</i>	<i>rio</i>
3	<i>nu</i>	<i>niti</i>	<i>nibi</i>	<i>ni</i>

The following examples illustrate the singular pronominal forms (for ease of exposition) in subject position:

(29) *Ata hivio mo iraromo=i modobo=i haka.*
some day 1SG remember=NMLZ can=NMLZ NEG
'I can't remember which day it was.'

(30) *Ro gimo ka...*
2SG sick PRS
'You are sick...'

- (31) *Nu ro mo ro o'u=i ri a'o vaka.*
 3SG NOM 1SG NOM come=NMLZ COMP say RPAST
 'He said I would come.'

The following examples illustrate the use of the singular pronouns in object position:

- (32) *Mere ata oho=i ka mo ma=ovaba=i ri.*
 person some find=NMLZ PRS 1SG PURP=help=NMLZ COMP
 'I'll find another person to help me.'
- (33) *Ro hini tabo eve'a-i n-o'u ka!*
 2SG here at see-NOM 1-DFUT PRS
 'That's when I'll see you here!'
- (34) *Mo ro nu odu'ai modobo=i haka.*
 1SG NOM 3SG ask can=NMLZ NEG
 'I can't ask her.'

2.2. Reflexive pronouns

There is one reflexive pronoun in Urama, *himiha*, which is used to form reflexives with an argument of any person or number:

- (35) *Ginau ro himiha er-eve'a.*
 Ginau NOM SELF MID-see
 'Ginau saw himself.'
- (36) *...mo himiha ito n-aradu'uti ka...*
 1SG self ALL 1-talk PRS
 '...I talked to myself...'

The reflexive pronoun cannot precede the antecedent it is coindexed with.

3. Articles

There are no indefinite articles in the language; however, *ata* 'some, other' can function as an indefinite and its meaning changes depending on whether it precedes or follows the head noun. For instance, *na ata* (lit. 'some thing') yields an indefinite reading, i.e. 'something', while *ata na* means 'another thing'. Urama is uncharacteristic of many other Papuan languages in that it makes use of a true article (cf. Foley 1986, 2000). The definite article in Urama is the clitic *=i*. The article is found enclitic to noun phrases, and is also used with demonstratives. The clitic status of this morpheme is inferred from the fact that it forms phonetic diphthongs with preceding words, it attaches to an entire phrase, and it is not pronounced separately in isolation. The

following conversational example illustrates how =*i* is used with nominals when reference is established in the discourse.

(37) *Na'u v-oho ra?*
 what N1-look NDECL
 'What are you looking for?'

(38) *Mo nu'a n-oho ka.*
 1SG tree 1-look PRS
 'I'm looking for a tree.'

(39) *Ro haiboi nu'a v-oho ra?*
 2SG what tree N1-look NDECL
 'What kind of tree are you looking for?'

(40) *Mo nu'a n-oho ka pe huna ma=ededei ri.*
 1SG tree 1-look PRS canoe big PURP=make COMP
 'I'm looking for a tree to make a big canoe.'

(41) *Nu'a huna ata Iroroma vati kekai ta;*
 tree big some Iroroma place near LOC

aro'o nu'a=i modobo ka pe ededeai ri.
 that tree=DEF can PRS canoe make COMP
 'There's a big tree near Iroroma's place; that tree could make a canoe.'

(42) *Ro iraromoi Iroroma ro nu'a=i mo ito ehe'ua=i*
 2SG believe Iroroma NOM tree=DEF 1SG ALL sell=NMLZ

a-v-a'ai ra?
 Q-N1-do NDECL
 'Do you think Iroroma will sell me the tree?'

The definite article is even available for proper names when the intended reference is an individual picked out of a set (e.g. the set of individuals named *Ginau*, in this example):

(43) *Mo umuo Ginau=i tutu mere ka.*
 1SG know Ginau=DEF tall person PRS
 'The Ginau I know is tall.'

Evidence that the article is a clitic to the noun phrase, rather than a nominal suffix, comes in the fact that it attaches to postnominal modifiers, such as adjectives:

- (44) *Umu gema=i mo umu=i ka.*
 dog big=DEF 1SG dog=DEF PRS
 ‘The big dog is mine.’

While it is enclitic to noun phrases, the article never appears cliticized to the nominative case particle *ro*:

- (45) *Kikio=i ro uho=i ohiai ka.*
 bird=DEF NOM fish=DEF catch PRS
 ‘The bird caught the fish.’

4. Demonstratives

There are four demonstratives in the language. These include a proximal *this* (*na*), a distal *that* with anaphoric reference (*aro'o*), and two demonstratives that also encode visual reference (*i'a* and *ire*), where the referent is within sight of the speaker.

- (46) *na* ‘this’
aro'o ‘that’
i'a ‘that; there’ (within sight)
ire ‘that’ (within sight)

These demonstratives can only occur initially in the noun phrase:

- (47) *Na kika=i...*
 this story=DEF
 ‘This story...’
- (48) *Inai aro'o obo nahia=i ...*
 but that woman old=DEF
 ‘But that elderly lady...’
- (49) *i'a hiba gema=i*
 that crocodile big=DEF
 ‘that big crocodile’

When used with full noun phrases, demonstratives nearly always co-occur with the definite article =*i*, as evidenced by the examples above.

5. Nouns

Nominal morphology in Urama is relatively sparse. There are no grammatical genders or nominal classifiers; nouns are only marked for number. There exists no derivational morphology to create verbal nouns or other nouns, aside from compounding. The

equivalent of forms such as *hunt-er* or *runn-er* in English are created through relativization in Urama; cf. Chapter 4, section 3.5 for relative clauses.

5.1. Case

There is only one case marker for core arguments, the nominative particle *ro*. Its status as a particle is evidenced by the fact that it appears outside of the noun phrase, it appears outside of the definite article clitic, and it can be pronounced separately in speech. Also, while the definite clitic can appear inside of number clitics, the nominative particle cannot.

The particle is optional (see Brown 2009), and occurs with both transitive subjects (50) and intransitive, non-agentive subjects (51), indicating that it marks nominative, and not ergative case.

(50) *Mo ro moto=i ididi modobo ka.*
 1SG NOM house=DEF build can PRS
 ‘I can build houses.’

(51) *Vihai keihi ro orurudio ka.*
 rain small NOM cover PRS
 ‘A light rain is falling.’

5.2. Number

In terms of number, plural forms of nouns are usually unmarked on the nominal itself, and are more consistently marked as agreement on the verb. However, some nominals have unpredictable plural forms: e.g. singular *porisi* ‘police’ has the plural form *porisioi* ‘policemen’. These irregular plural forms generally refer to human agents and especially to kinship relations, as illustrated in (52).

(52)	Singular	Plural	
	<i>mamu</i>	<i>mamio</i>	‘mother’
	<i>namu</i>	<i>namio</i>	‘big brother’
	<i>mabia</i>	<i>mabiamo</i>	‘big sister’
	<i>niavapo</i>	<i>niamio</i>	‘little sibling’
	<i>dubu</i>	<i>dububai</i>	‘man’

These plural forms exhibit a certain degree of similarity to their singular counterparts, but it is unclear how they are derived. In addition to the unpredictably derived plurals, there also exist some suppletive plural forms, such as *mere* ‘person’ and *ubi* ‘people’. As discussed in Chapter 2, section 5.2.1, some inanimate nouns have plurals derived by reduplication: *kere* ‘piece’, *kere~kere* ‘pieces’. This includes the demonstrative *na* ‘thing’, which when reduplicated yields *na~na* ‘things’.

Clitics are optionally used for number marking on any noun phrase. The morpheme =*ti* marks dual number, and the evidence for its status as a clitic is apparent from the

fact that it attaches to the final element in the noun phrase, and not simply the head noun:

- (53) *bomo* 'pig'
bomo=ti 'both pigs'
bomo huna=ti 'both big pigs'

The clitic =*obi* optionally marks trial number on noun phrases, and exhibits behaviors similar to the dual marker:

- (54) *Umi=obi ro pusi p-obodidio bi=mo.*
 dog=TR NOM cat DPST-chase TR=PL
 'Three dogs chased the cat.'

Within the noun phrase, the trial clitic =*obi* appears outside of the definite article clitic. (54) represents an associative trial:

- (55) *Karika=i=obi asio p-a'ai bi=mo.*
 Karika=DEF=TR sneeze DPST-do TR=PL
 'Karika and two others sneezed.'

5.3. Compounds

Nominal compounding is a relatively productive word-formation strategy in the language. In compounds the order is always modifier-head, consistent with the general head-final tendencies in the language. Nouns can form compounds with other nouns, as in: *urio-abea* (spirit-father, 'God'), *muramura-dubu* (medicine-man, 'doctor'), *hepu-vipa* (earth-snake, 'worm'), *bui-dubu* (bush-man, 'bushman'). Nominal compounds can also result from nouns combining with adjectives: *gimo-moto* (sick-house, 'hospital'), *tana-moto* (sacred-house, 'church').

6. Verbs

In contrast to the nominal morphology of the language, the verbal morphology is rich in affixes, clitics, particles and auxiliaries expressing contrasts in tense, aspect, modality, number, and person. All main verbs must begin with a vowel (cf. section 5.2.2. of Chapter 2), and the verbal stem serves as the base for all further inflection, and is identifiable as a unit based on morphological changes that affect segments of the stem.

6.1. Subject and object agreement

Subjects and objects are indexed on the verb by means of agreement prefixes; however, there are no dedicated morphemes for marking subjects and objects as grammatical roles. Instead, there is a system that marks number agreement for objects, a separate system for marking number agreement for subjects, and a system that marks for first

person and non-first person agreement (see Brown 2009 for an earlier analysis of agreement).

6.1.1. Number agreement

Agreement with plural objects is marked on the verbal stem with the prefix *i-*. This prefix can either be directly attached to the stem (as in *aho'o* → *i-aho'o* 'to ask') or the first vowel of the stem is replaced by [i] (as in *obodidio* → *ibodidio* 'chase'). This modification of the stem often depends on the quality of the stem-initial vowel, where the low vowel tends to resist replacement. When one of the valency-changing prefixes is attached to the verb, the plural object agreement prefix generally appears outside of this prefix, or changes the first vowel of the prefix, and not the verb root:

- (56) *Aro'o umu gema=i ro p-i-v-oro ho vadio*
 that dog big=DEF NOM DPST-PL.OBJ-CAUS-go.around HAB
umu keke=i.
 dog little=DEF
 'That big dog used to lead the little dogs around.'

In some instances plural agreement which triggers vowel replacement in the verb stem will have the effect of determining the quality of epenthetic vowels through the process of vowel harmony outlined in chapter 2 (section 3.1). Epenthetic vowels produced by the concatenation of person agreement and tense prefixes (in particular, the sequence of the prefixes *p-* and *n-*) will undergo vowel harmony to match the derived [i] of the stem; e.g. *uho* 'eat one thing' vs. *iho* 'eat more than one thing' vs. *p-i-n-iho* 'I/we ate more than one thing'.

- (57) *Mo taitui ai-pi-n-iho vadio ra.*
 1SG yams ASS-PST-1-PL.OBJ\eat HAB PST
 'I used to eat yams.'
- (58) *Umia epu=i i-v-ihebo.*
 leaf head=DEF PL.OBJ-N1-PL.OBJ\break.off
 'Break the tips off the green leaves.'

Unlike the other agreement affixes, the plural object marker still appears in subordinate clauses and in negative utterances (cf. the singular form of the verb *evea*):

- (59) *Mo ro pusi=oti ivea=i haka.*
 1SG NOM cat=DL PL.OBJ\see=NMLZ NEG
 'I didn't see both cats.'

Subject number agreement markers are enclitics that attach to the verb or verbal predicate. Singular forms are unmarked. The form for trials and plurals is identical,

trials are optionally marked with the morpheme *bi=* which is proclitic to postverbal particles, and which is identical to the suffix found on trial pronouns.

Table 4: Subject number agreement clitics

Singular	Dual	Trial	Plural
= \emptyset	=(i)do	(bi)=...=(u)mo	=(u)mo

The bracketed vowels indicate that they appear in some contexts but not in others. They do not surface when directly following the verb root in some tenses. Subject number agreement affixes appear in all tenses of verbs in affirmative clauses. They normally do not appear at all in negative or subordinate clauses.

The following illustrates the different number agreement forms:

- (60) *Nu nahuai abodo ka.*
 3SG song sing PRS
 ‘S/he is singing a song.’
- (61) *Niti nahuai abodo ka=ido.*
 3DL song sing PRS=DL
 ‘They both are singing a song.’
- (62) *Nibi nahuai abodo bi=ka=umo.*
 3TR song sing TR=PRS=PL
 ‘Those three are singing a song.’
- (63) *Ni nahuai abodo ka=umo.*
 3PL song sing PRS=PL
 ‘They are singing a song.’

6.1.2. Person agreement

There are only two overt person markers in Urama. One of them marks the first person of all numbers. The other one marks the second and third person of all numbers and as such is a “non-speaker” form. Both have a limited distribution, but the non-speaker form is much more rarely used than the first person marker.

The first person agreement morpheme occurs in the relevant contexts in all affirmative declarative and interrogative utterances with main or auxiliary verbs, but not with modals, predicate adjectives, or predicate nominals. It is a prefix and takes the following form: *n-*. This morpheme marks the first person of any argument, whether it is a subject, direct object or indirect object. First person agreement appears in all tenses in affirmative clauses, and precedes the valency-changing prefixes. First person agreement is triggered by first person arguments regardless of number:

- (64) *Mo nahua=i n-abodo ka.*
 1SG song=DEF 1-sing PRS
 ‘I am singing the song.’
- (65) *Nimoiti nahua=i n-abodo ka=ido.*
 1DL song=DEF 1-sing PRS
 ‘We both are singing the song.’
- (66) *Nimoibi nahua=i n-abodo ka=umo.*
 1TR song=DEF 1-sing PRS=PL
 ‘The three of us are singing the song.’
- (67) *Nimo nahua=i n-abodo ka=umo.*
 1PL song=DEF 1-sing PRS=PL
 ‘We are singing the song.’

There is no first person marking in modal expressions with the modals *modobo* or *niro*, despite a lexical verb being present.

- (68) *Mo ro moto=i ididi modobo ka.*
 1SG NOM house=DEF build can PRS
 ‘I can build houses.’

First person agreement is likewise lacking in negative expressions:

- (69) *Mo ova’ati haka.*
 1SG work NEG
 ‘I didn’t work.’

Second and third person subject agreement occurs in interrogative clauses only. This agreement comes in the form of a prefix: *v-*.

- (70) *Rio hatitoi v-odau du=mo?*
 2PL whither N1-go TENSE=PL
 ‘Where are you all going?’

In yes/no interrogatives the prefix is preceded by the interrogative prefix *a-*:

- (71) *Rioiti kava obo=i a-v-idio ra=ido?*
 2DL kava water=DEF Q-N1-drink NDECL=DL
 ‘Did you both drink the kava?’

This marker also appears on auxiliaries if the interrogative is in the future tense:

- (72) *Ni raisi itai a-v-o'ou du-mo doutu?*
 3PL rice cook Q-N1-DFUT TENSE=PL tomorrow
 'Will they all cook rice tomorrow?'

The only other environment that the prefix occurs is in conditional clauses. The link between conditionals and interrogatives (as non-assertive clause types) is discussed further in Chapter 4, Section 2.7.

- (73) *Ro ro merekeke=i ai-a-v-i-arodio ra...*
 2S NOM children=DEF ASS-Q-N1-PL.OBJ-care.for NDECL
 'If you look after the children...'

The distribution of this marker is further delimited by tense. It can be used in future and present tense interrogatives and also in the near past, but not in the other (remote) past tenses.

6.2. Tense

Taking affirmative declarative main clauses as the unmarked clause and examining them for tense distinctions, six simple tenses can be observed in Urama. Five of these tenses express degrees of remoteness from the time of utterance. Since the time of utterance serves as the reference point for these tenses, they are all absolute tenses. The cut-off points between the tenses can best be described in terms of "days" from now.⁷ How strictly the boundaries of each tense are observed is not entirely certain, but tenses with non-matching temporal adverbials are judged as ungrammatical or only marginally acceptable by native speakers

The six tenses include present, near future (i.e. 'up to tomorrow'), distant future (i.e. 'from tomorrow onwards'), near past (i.e. 'extending back to yesterday'), intermediate past (i.e. 'yesterday') and distant past (i.e. 'extending back from the day before yesterday'). The near tenses, the intermediate past and the distant future mirror each other in terms of their temporal distance from the present moment; however, there does not exist a future tense that mirrors the distant past. The result is an asymmetrical system beyond the near tenses, with more tenses in the past than in the future. The entire system is illustrated in Figure 4:

Distant Past	Intermediate Past	Near Past	Present	Near Future	Distant Future
>Yesterday	Yesterday	Last night/AM	Today	Later Today	≥Tomorrow

Figure 4: Schematic of tense distinctions in Urama

Several different types of morphemes play a part in the tense marking system, where the form of the tense is determined by how these morphemes combine. These

⁷ As some support for this position, the word for 'today', *do'ou*, also means 'now'.

morphemes include dedicated tense markers and also person markers which can appear or be omitted from the verb phrase to create tense distinctions. There are particles involved in tense formation which also function to indicate illocutionary status (forming interrogative, imperative or declarative utterances). The illocutionary particles in question are *ka* and *ra*. *Ra* is most frequently used to mark utterances as interrogatives, but can also be used when the speaker is less committed to or is seeking confirmation of the truth of a statement by the addressee, or in imperatives. *Ka* marks utterances as declarative but also marks the tense as present, or having some reference to the time of utterance (so can often be interpreted as present perfect). Craig (2014) provides an in-depth overview of the different functions and distributions of these particles. A similar particle *du* is a bound morph appearing only with dual, trial and plural number markers =*do*, *bi*= and =*mo* respectively, so it has the most restricted range. Apart from playing a role in distinguishing tenses it is unclear whether it has any other function. Periphrastic future tenses are formed with verbal auxiliaries *a'ai* and *o'u*.

The same tenses are available for interrogative utterances, but they are often formed with different combinations of the morphemes appearing in declaratives. Therefore interrogatives and declaratives will be treated together. As far as negative clauses are concerned, Urama has a much simpler bipartite system consisting only of a future and non-future tense. Thus, negative sentences will be treated separately. Imperative clauses do not exhibit any tense marking, so their present tense status is a pragmatic inference. They will not be considered in the following sections on tense.

What follows is a discussion of tenses in main clauses. In most subordinate clauses verb forms do not usually mark person, number or tense. The main exception is some (but not all) clauses introduced by bridge verbs (e.g. *say*, *think*, *see*) in which case the verbal morphology is not obviously different from that of main clauses. See Chapter 4, section 3.1 for discussion.

6.2.1. Tense in affirmative and interrogative clauses

6.2.1.1. Present

The particle *ka*, which is used to mark the majority of declarative clauses (Brown 2009), is in part the marker of present tense (although it also has other illocutionary functions; cf. Craig 2014, Brown et al. 2016). It appears finally in the verb phrase, unless subject number markers are cliticized to it. A typical example is as follows:

- (74) *Mo keihibo uho n-ohiai ka.*
 1SG small fish 1-catch PRS
 'I am catching a little fish.'

A point to make about utterances with the particle *ka* is that they can often be interpreted as present perfect. In (74) above the translation could also be 'I have caught a little fish.' Although the time of an event may not be contiguous with the point of the utterance time, the reference point is the present, a state of affairs similar to other languages (cf. German *Ich bin seit zwei Stunden hier*, lit. 'I am for two hours here'). Thus, *ka* marks present tense, but can have perfect or past implicatures. Furthermore, forms with *ka* are rejected as ungrammatical with time adverbials like *detu* 'yesterday'

or *diata* ‘more than two days ago to a week ago’, further support for the analysis of *ka* as marking present. Apart from *ka* the present tense has no distinctive marking.

In present tense questions asked of a singular addressee the most common particle marking the utterance as an interrogative is *ra*. Example (75) illustrates a typical second person singular question, which along with *ra* is marked with the subject agreement morpheme for second and third person, *v-*:

- (75) *Ro hobou a-v-a'o ra?*
 2SG lie Q-N1-say NDECL
 ‘Are you telling lies? (Are you talking nonsense?)’

This form is not limited to interrogatives in the present tense; it can also be used for perfect and near past tense interrogatives. In this way, the particle *ra* cannot then be considered to have intrinsic tense on its own. Rather, the tense of an utterance with *ra* is induced from context and in combination with the other affixes in the verb stem, in this case the person markers:

- (76) *Ro ro nika=i tuniha a-v-imidai ra?*
 2SG NOM papaya all Q-N1-pick NDECL
 ‘Have you picked all the papayas?’

When interrogatives have subjects that are non-singular (i.e. second and third person dual, trial and plural) the particle *ra* is replaced by the bound morpheme *du*:

- (77) *Rioibi maketi to a-v-odau bi=du=mo?*
 2TL market ALL Q-N1-go TL=TENSE=PL
 ‘Are you three going to the market?’

Thus, *ra* is used in present tense interrogatives for singulars.

6.2.1.2. Near Future

The near future is formed with the auxiliary *a'ai*, which also exists as a main verb meaning ‘make’ or ‘do’. This auxiliary is fully inflected for person, number and illocutionary status (i.e. it is followed by the declarative particle *ka*).

- (78) *Mo wapai ta emeha=i n-a'ai ka.*
 1SG after LOC leave=NMLZ 1-do PRS
 ‘I’m going to leave later today.’

The boundary point for this usage is the day after the point of utterance, at which time its use becomes marginally acceptable with temporal adverbs such as *doutu* ‘tomorrow’.

(79) ? *Ro ro mo na nibo=i om-ovaredio=i*
 2sg NOM 1SG thing heavy=DEF carry=NMLZ

n-a'ai ra omoi hapuoi to doutu?
 1-do NDECL creek side ALL tomorrow

'Will you be carrying my load across the creek for me tomorrow?'

Near future in interrogatives is formed in the same way as the interrogative present, except that the morphology is positioned in relation to the future auxiliary verb *a'ai*, which is finite, instead of the non-finite main verb. In addition to the auxiliary, singulars are formed with the particle *ra*, while duals, trials, and plurals are not marked with *ra*, and instead are marked with clause-final number agreement.

(80) *Nimoiti ro Ginau na-na=i om-ovaredio=i*
 1DL NOM Ginau things=DEF BEN-carry=NMLZ

n-o'u du=do doutu.
 1-come TENSE=DL tomorrow

'Will both of us be taking Ginau's things tomorrow?'

6.2.1.3. Distant Future

The interpretation of the distant future tense begins the day after the utterance time and is formed with the auxiliary verb *o'u*, which when used as a main verb means 'to come'.

(81) *Mo doutu emehai n-o'u ka.*
 1SG tomorrow leave 1-come PRS

'I'll leave tomorrow.'

This tense is the one preferred for events taking place the day after the utterance time, though it is marginally acceptable for events taking place later in the day, as is seen in (82) below, which is also an interrogative form:

(82) ? *Ro vapoi ta ha'ima ere'a=i v-o'u ra?*
 2sg later ALL tired feel=NMLZ N1-DFUT NDECL

'You'll be feeling tired later, won't you?'

Apart from the auxiliary verb, the morphemes in the distant future are the same as those for the near future. Distant future interrogatives have the same forms in non-singular as the near future tense interrogative forms, except for the auxiliary verb, and where singulars are marked with *ra*.

- (83) *Nimoibi ro Ginau na~na=i omovaredioi n-o'u*
 1TL NOM Ginau things=DEF carry 1-come

bi=du=mo doutu?
 TR=TENSE=PL tomorrow

‘Will the three of us take Ginau’s things tomorrow?’

The position of the trial clitic *bi=* is optionally preceding the auxiliary, and optionally preceding the final cluster of tense and number agreement morphology (i.e. *odau* (*bi=*)*vo'u* (*bi=*)*du=mo* ‘to go’), though it is not realized simultaneously in both positions.

6.2.1.4. Near Past

The near past tense begins from prior to the utterance time and extends back to the day before. The cut-off point is not rigid, and near past interpretations appear to be marginally acceptable with *detu* ‘yesterday’, though these interpretations are definitely not grammatical with *diata* ‘from the day before yesterday to about a week ago’ or with any other time adverbial for more distant points in the past. The near past tense is formed with the particle *vaka*, which follows the verb. This morpheme appears to be composed of a morpheme *va* with the declarative particle *ka*; however, there is no independent evidence for *va* existing as a free morpheme or attaching to any other word-forms. An example is:

- (84) *Du=i tauohi'a itai ri ovaharo bi=vaka=umo!*
 food=DEF early cook COMP begin TR=RPST=PL
 ‘You three started cooking a long time ago (and you’re still cooking)!’

Near past singulars are formed with the particle *ra*, and so these forms are identical to those used for present tense interrogatives; however *ra* is also used with the non-singular number agreement clitics and this clearly distinguishes this tense from the present interrogative. As noted above, tense is determined by the combination of affixes, including the person agreement marker and the particle.

- (85) *Rioiti do'ou duoduo=i maketi to a-v-odau ra=ido?*
 2DU today morning=DEF market ALL Q-N1-go PST=DU
 ‘Did you both go to the market this morning?’

6.2.1.5. Intermediate Past

The intermediate past tense is used for events that took place on the day before the utterance time. Unlike the present, the particle *ka* is not used to mark the intermediate past. In third person singular forms there is no particle at all, which could mean the bare stem has intrinsic past tense. In first or second person singular forms the final particle is *ra* while the bound tense morpheme *du* appears in the non-singular numbers. Example (86) below illustrates this with the first person singular form of the verb, with the first

person prefix *n-*. Examples (87) and (88) illustrate second person singular and third person plural forms, respectively, which despite the appearance of the particle *ra*, do not employ the non-speaker (second and third person) agreement prefix *v-*. This is in contrast to interrogative forms typically ending in *ra*. Finally, example (89) shows the third person singular intermediate past form, which consists of a bare verb.

- (86) *Mo detu n-erede'a ra.*
 1SG yesterday 1-arrive PST
 'I arrived yesterday.'
- (87) *Ro detu ha'ima ere'a ra.*
 2SG yesterday tired feel PST
 'You were feeling tired yesterday.'
- (88) *Mo turana=i detu erede'a du=mo.*
 1SG friend=DEF yesterday arrive TENSE=PL
 'My friends arrived yesterday.'
- (89) *Nu detu erede'a.*
 3SG yesterday arrived
 'S/he arrived yesterday.'

The interrogative forms of this tense differ in form from the present and near past interrogatives in that the second and third person forms lack the distinctive non-first person agreement prefix *v-*:

- (90) *Ro detu hatitoui odau ra?*
 2SG yesterday whither go PST
 'Where did you go yesterday?'

Like the present tense interrogatives, the particle *du* appears in non-singular forms. In this case the absence of an affix (the agreement prefix *v-*) rather than the combination of affixes makes the tense morphologically distinctive in non-first person forms. First person forms are identical with the present tense interrogatives, as the first person agreement prefix *n-* is obligatory throughout the paradigm in affirmative utterances.

6.2.1.6. Distant Past

The interpretation of the distant past tense begins from the day before 'yesterday' (if the utterance time is 'today') and is used for all temporal reference from that point back. It is formed with the past tense prefix *p-* which is ordered before all other verbal prefixes (except the assertive prefix *ai-*).

In first and second person forms the verb is followed by the particle *ra*, which is redundant in terms of determining tense:

(91) *Mo hiba tau pe-n-eve'a ra.*
 1SG crocodile ever DPST-1-see PST
 'I have seen a crocodile.'

(92) *Rio ha'o p-imidai ra=umo.*
 2PL bag DPST-borrow.PL PST=PL
 'You borrowed bags.'

In third person forms there is no particle (*ra* or *du*), either on its own or in combination with number agreement markers.

(93) *Nu ioropoio purai ta maketi to p-odau.*
 3SG last week LOC market ALL DPST-go
 'He went to the market last week.'

Utterances with a time adverbial such as *detu* 'yesterday' appear to be marginally acceptable (94); however, this is the only acceptable construction for other time adverbials such as *diata* 'from the day before yesterday to about a week ago'.

(94) *? Mo detu ha'ima pe-n-ere'a ra.*
 1SG yesterday tired DPST-1-feel PST
 'I was feeling tired yesterday.'

Interrogatives marked for the distant past differ from declaratives in that the first person agreement prefix *p-* is absent and there is no final particle such as *ra* or *du* anywhere in the paradigm, which distinguishes this tense from the other tenses found in interrogatives. This reinforces the point that the absence of a morpheme is as important as the presence of one, or the combination of affixes and particles, in creating tense distinctions.

(95) *Ro hiba a-v-e'a ioropoio pura=i ta?*
 2SG crocodile INT-N1-see last week=DEF LOC
 'Did you see a crocodile last week?'

(96) *Diata rioti hatitoi odau=ido?*
 days.ago 2DU whither go=DU
 'Where did you two go a couple of days ago?'

6.2.2. Tenses in negative clauses

The tense system in negative utterances is radically different from affirmative utterances, and for that reason they warrant separate treatment. The most common morphemes of negation also appear to be inflected for tense. There are just two such morphemes: *haka*, used in non-future contexts and *taho'o aika*, used in future tense contexts.

Haka appears as the final element of the verb phrase and does not host any subject agreement affixes. The verb itself is never inflected with the first person agreement prefix *n-* or the non-first person agreement prefix *v-*. If the location in time of the event described has to be more accurately defined than simply “non-future”, then it must be inferred from the context with the help of a time-adverbial. Two examples follow:

(97) *Rioiti ro obo=i idio=i haka*
 2DU NOM water=DEF drink=NMLZ NEG
 ‘Neither of you drank / are drinking the water.’

(98) *Kikio=i imumuio=i haka.*
 bird=DEF fly=NMLZ NEG
 ‘No birds are / were flying.’

While there is no person or number agreement on the verbs or any other tense morphemes in these clauses, aspectual morphemes can still form part of the verb phrase. In (99) the habitual marker appears before the negative particle, which without a time adverbial is likely to produce the inference that the situation described holds at the utterance time:

(99) *Mo taitu=i iho vadio=i haka.*
 1SG yam=DEF PL.OBJ\eat HAB=NMLZ NEG
 ‘I don’t eat yams.’

Negative non-future interrogatives are formed with the final particle *hara* or more emphatically with *haka ha*.

(100) *Ro na’u iho vadio=i hara?*
 2SG what PL.OBJ\eat HAB=NMLZ NEG.INT
 ‘What don’t you eat?’

The future negative tense is formed with *taho’o aika*. *Aika* may be a form of the near future auxiliary *a’ai ka*, but counter-evidence comes in the fact that it takes no person agreement prefixes. It also has a variant form *aika*, which is used on its own to form negative imperatives. Unlike *haka*, subject number agreement morphemes can be cliticized to *taho’o aika* as in (102), but this appears to be optional, and somewhat rare.

(101) *Mo raisi itai taho’o aika*
 1SG rice cook NEG.FUT NEG.FUT
 ‘I won’t cook rice.’

(102) *Nimoiti warupi itai taho’o aika=umo*
 1DU sweet.potato cook NEG.FUT NEG.FUT=PL
 ‘Neither of us will cook the sweet potatoes.’

The reason for keeping the two negative future markers (*taho'o* and *aika*) separate in the discussion up to this point is that it is possible to form a negative interrogative with the distant future auxiliary *o'u* directly following *taho'o*:

- (103) *Rio taitu=i iho=i taho'o v-o'u du=mo?*
 2PL yam=DEF PL.OBJ\eat=NMLZ NEG.FUT N1-come TENSE=PL
 'Won't you eat the yams?'

An alternative future negative is formed by suffixing *-tato* to the verb which is then followed by the distant future auxiliary *o'u* 'come'. The auxiliary is inflected for person and is followed by the particle *ka* and any number markers if the subject is non-singular. This form of the negative then aligns with the distant future in affirmatives. It does not appear to be as common as the future negative form *taho'o aika*. Two examples of its usage follow:

- (104) *Nimo taitu=i iho-tato n-o'u ka=umo.*
 1PL yam=DEF PL.OBJ\eat-NEG 1-DFUT PRS-PL
 'None of us will eat the yams.'

- (105) *Ro na'u iho-tato v-o'u ra?*
 2SG what PL.OBJ\eat-NEG N1-DFUT NDECL
 'What won't you eat?'

6.3. Aspect

The final vowel of the verb stem in part determines the aspect of the predicate, though it is not clear that alternations in the final vowel constitutes a morpheme. The use of mid and high vowels (i.e. [-low] vowels) give a durative aspectual reading to the verb; these are opposed to stems with the [+low] vowel or the diphthong /ai/, which makes the verb punctiliar, encoding a single, brief action or event (cf. Brown 2009:17-18). Aspectual pairs of verbs can be formed on this basis:

- (106) Verb forms ending in low vowels
- | | | | |
|----------------|--------------------------|-----------------|-----------------|
| durative | | punctiliar | |
| <i>imumuio</i> | 'flying' | <i>imumuai</i> | 'fly, fly past' |
| <i>iadede</i> | 'biting (many things)' | <i>adedeai</i> | 'bite' |
| <i>iahio</i> | 'cutting (many things)' | <i>ahiai</i> | 'cut' |
| <i>idimo</i> | 'removing (many things)' | <i>idimai</i> | 'remove' |
| <i>odomo</i> | 'cleaning / fixing' | <i>odomoiai</i> | 'clean, fix' |

Note that most verbs end in [-low] vowels and not all of them have a corresponding partner with the punctiliar ending. Such verbs include verbs of motion like *odau* 'go' and *o'u* 'come'. Transitive verbs in this category include *oho* 'seek' and *a'o* 'say, speak'. There are also some verbs for which the opposite is true – they have punctiliar forms but no corresponding durative form; for instance, *adiai* 'set alight' does not have a corresponding durative form. This type of behavior, where the segmental

(specifically, vocalic) content of a verbal root determines roughly which aspectual class the verb belongs to, is also characteristic, though in different ways, to Island Kiwai (Ray 1932).

Habitual aspect is marked with the particle *vadio* which can be used with tensed verbs. In the present tense *vadio* gives the verb a gnomic reading, a reading which the verb phrase ending in *ka* without *vadio* lacks. In other words, present tense in Urama has a different range of meanings than it does in English.

- (107) *Tuia=i p-oroho vadio uho=i i-oho=i ri.*
 sea=DEF DPST-visit HAB fish=DEF PL.OBJ-look=NMLZ COMP
 ‘He always went around in the sea to look for fish.’

There is a restriction on using the habitual marker *vadio* with the perfective or punctiliar forms of aspectual pairs of verbs.

In order to encode perfectives or inchoatives, Urama uses full verbs in matrix clauses such as *oropoio* ‘finish’ and *ovaharo* ‘begin’. The verbs they govern are in subordinate clauses, so these aspects fall under the syntactic, not the morphological system of the language. Examples are:

- (108) *Ni du=i ihoiai ovaharo ka=umo.*
 3PL food=DEF eating begin PRS=PL
 ‘They have all started eating.’

- (109) *Ro du=i itai hatihivio oropoioi v-a'ai ra?*
 2SG food=DEF cook when finish N1-do NDECL
 ‘When will you finish cooking?’

6.4. Modality

Modality in Urama is expressed by different types of morphology, including prefixes, clitics, and lexical words.

Deontic modality is expressed lexically rather than morphologically. The two most important of these modals express ability and volition. They are *modobo* ‘can’ and *niro* ‘want’. *Modobo* can be used in polite requests, and *niro* can take the intensifying adjectival suffix *-hia* to express strong desire.

- (110) *Nu ro modobo ka moto=i ididi.*
 3SG NOM can PRS house=DEF build
 ‘He can build the house.’

- (111) *Ni niro-hia ka ni himiha moto=i*
 3PL want-very PRS 3PL self house=DEF

ma=ididi ri.
 PURP =build COMP
 ‘They all really want to build their own house.’

Note that the subordinate clause has the subordinator *ri* and the verbal clitic *ma=*, which expresses purpose. These are not obligatory:

- (112) *Mo niro ka obo oru'o=i.*
 1SG want PRS water bathe=NMLZ
 'I want to swim.'

In these cases, the main predicate appears postposed, following the modal and the postverbal particle *ka*. (Note that *obo oru'oi* is an example of a verb compounded with a modifying noun – a common form of verbal derivation; cf. section 6.6 below.)

To express obligation adverbs are generally used: *aiha* and *ita*. The latter has a stronger sense of obligation and the pair may be used together to re-inforce this:

- (113) *Nu do'u aiha ita o'u nimo moto=i oito.*
 3SG today must must come 1PL house=DEF ALL
 'S/he (really) must come to our house today.'

Various forms of epistemic modality are expressed by the auxiliary *a'ai* and a subordinate clause, as in (114). In some contexts the auxiliary *a'ai* can have the modal force of “try” (in terms of Foley’s [1986:152] definition of modality extending beyond an actor’s intention or attitude to her manner of performance of an action).⁸

- (114) *Ro moto=i ididi ri a'ai vaka.*
 2SG house=DEF build COMP do RPST
 'You were trying to build a new house.'

There appears to be a prefix *ap-* which can be used to express doubt or possibility and counterfactuality. Examples include:

- (115) *Mo dubu=i dohoi du=i epu=i ta*
 1SG husband=DEF evening food=DEF before=DEF LOC

o'ou ap-a'ai ka.
 come MOD-do PRS
 'My husband may come before dinner.'

- (116) *Nupa bomo=i diata nu ro ap-aro.*
 maybe pig=DEF days.ago 3SG NOM MOD-shoot
 'He might have been the one who shot the pig a couple of days ago.'

⁸ This sentence can also be interpreted as expressing future-in-the-past tense: 'You were going to build a house'. The event (what the addressee was intending) is in the near past, hence the use of *vaka*, but the reference point (building the house) is posterior to that event, which would explain the use of the auxiliary normally used for expressing future tense.

One possible explanation for the diachronic source of this prefix, though speculative, is that the combination of the interrogative prefix *a-* and the distant past prefix *p-* were compounded to form a new modal prefix.

One modal prefix, the assertive *ai-*, precedes all other prefixes in the finite verb stem. It is used when the speaker wants to assert that an event has indeed occurred, and may be evidential if not modal in force:

- (117) *Mo ro bomo=i ai-n-apehemai ka.*
 1SG NOM pig=DEF ASS-1-miss PRS
 ‘I’ve missed the pig.’

Other elements that have modal force, such as *aiha* and *ita* ‘must’ are proclitics or adverbs that appear before all the preverbal morphemes mentioned above. In the case of non-finite verbs in subordinate clauses the proclitic *ma=* can often be found, where it appears to mark purpose:

- (118) *Mo erai n-ivahoti ka mukoi ma=adiai ri.*
 1SG firewood 1-PL.OBJ-chop PRS fire PURP=light COMP
 ‘I chopped firewood to make a fire.’

6.5. Valency-adjusting morphology

Those affixes that change the argument structure or valency of the verb are most closely bound to the verbal root. These include prefixes that increase the valency of the verb, making intransitive verbs transitive or causative (e.g. changing the semantics from ‘go’ to ‘make go’) or that make transitive verbs ditransitive; or prefixes that decrease valency, making transitive verbs reflexives or middles.

6.5.1. Causative

The causative prefix in Urama is *V_v-*, with the quality of the vowel determined by the vowel of the verb stem (cf. chapter 2, section 3.1). Examples of verb stems with the causative prefix include the following:

- | | | | | |
|-------|-------------|------------|----------------|-----------------------|
| (119) | <i>odau</i> | ‘to go’ | <i>ov-odau</i> | ‘to make go, to take’ |
| | <i>ioro</i> | ‘to climb’ | <i>iv-ioro</i> | ‘to take up’ |
| | <i>o’u</i> | ‘to come’ | <i>ov-o’u</i> | ‘to bring’ |

The causative prefix is *iw* in Island Kiwai (Ray 1932). Given the shift of some instances of [w] to [v] in Urama, a correspondence between these morphemes would be unsurprising.

6.5.2. Applicative

There is one applicative prefix in the language, which marks benefactives. This prefix takes the form *em-* when prefixed to verbs beginning with front vowels, for example

ado'a ‘to water’ → *em-ado'a* ‘to water (plants) for (someone).’ When prefixed to verbs beginning with [o] or [u], vowel harmony takes place, for example: *ov-odau* ‘to take’ → *om-ov-odau* ‘to take for (someone)’.

- (120) *Nu kokoro kere om-u'uai!*
 3SG chicken piece BEN-cut
 ‘Cut a piece of chicken for him.’

If the verb is also a derived causative, the benefactive prefix precedes the causative prefix as in *ov-ou* ‘bring’ vs. *om-ov-ou* ‘bring x for y’, illustrated in (121).

- (121) ...*nu du amia ma=om-ov-ou=i ri.*
 3SG food some PURP=BEN-CAUS-bring=NMLZ COMP
 ‘...to bring her some food.’

Some verbs appear to be lexicalized from forms prefixed with this morpheme. For example, the verb *ema'ai* ‘to give’ is transparently related to the verb *a'ai* ‘to do’.

6.5.3. Middle

The middle voice prefix is *Vr-*, with vowel harmony determining the quality of the vowel. (122) illustrates some active/middle alternations:

- (122) *aditi* ‘to rub’ *ar-aditi* ‘to wipe, dry oneself’
ematumia ‘to trick’ *er-ematumia* ‘to lie’
otoho ‘to break s.t.’ *or-otoho* ‘to break, be broken’

Middle forms are illustrated in the sentences below:

- (123) *Hoho=i ar-aditi.*
 face=DEF MID-wipe
 ‘Wipe your face.’

- (124) *Mo hura=i or-otoho ka.*
 1SG egg=DEF MID-break PRS
 ‘My eggs smashed.’

With verbs beginning with /u/ the prefix takes a slightly different shape whereby the vowel is [o] (suggesting the form is underlyingly /or-/): *ur-ai* ‘to cover, close’ → *or-urudio* ‘to be closed’.⁹ In still other contexts, the prefix is reduplicated: *u'uai* ‘to cut’ → *or-or-u'uai* ‘to be cut, cut oneself.’ There are currently too few examples of verbs beginning with /u/ and which have middle voice forms to be certain about the underlying shape of the prefix in this case.

⁹ This may be a suppletive form but is likely from a durative stem of *urai* with a suffix *-dio* attached making the verb stative in this case.

6.6. Verbal derivation and compounding

In order to derive new verbs from borrowed words or native nouns and adjectives, various strategies are employed. One of these is to delete the initial consonant (*totomu* ‘advice’ yields *otomu* ‘to advise’), or by reduplicating the vowel of the nucleus of the first syllable and prefixing it to the consonantal onset of a noun or adjective (e.g. *umumu* ‘to fan’ from *mumu*, ‘fan’; *obobo* ‘to dig’ from *bobo* ‘ditch’). This is because there is a restriction on verbs that stipulates they must begin with a vowel. That this is a case of vowel insertion rather than vowel deletion in order to create nouns is supported by the quality of the epenthetic vowel, which is identical to the following vowel. This method of deriving verbs, however, appears to be of limited productivity.

Another means of deriving verbs is by compounding nouns with disyllabic “light” verbs. The most frequent one is *a'ai* ‘do’, but *a'o* ‘say’ and *i'i* ‘to become’ also appear in compounds.

- (125) *sikuru a'ai* ‘to study’
piro a'ai ‘laugh’
vari a'ai ‘to joke, to laugh’
sikuru a'o ‘to learn’
dodo i'i ‘to forget’
hoa i'i ‘to be surprised’

The example in (126) illustrates this type of synthetic compounding in context.

- (126) *Mo vari n-a'ai ka!*
 1SG laugh 1-do PRS
 ‘I’m joking!’

Noteworthy is the position of the modifier *pupuo* ‘hard’ and postposition *ito* in the following example, both of which occur between the auxiliary and the nominal:

- (127) *Ohiobai (hiro) sikuru=i pupuo ito a'o ka=umo.*
 boys many school=DEF hard ALL say PRS=PL
 ‘(Many) boys study hard.’

Compounded verbs are also able to take objects, which show up in the expected preverbal position:

- (128) *Umu=i ro mo du=i piro a'ai ka.*
 dog=DEF NOM 1SG food=DEF theft do PRS
 ‘The dog is stealing my food.’

- (129) *Ni bogo~bogo-vade sikuru a'o ka=umo.*
 3PL white-speech school say PRS=PL
 ‘They’re learning English.’

Deriving new verbs does not exhaust the productive uses of nominal-verb compounding. More complex (non-light) verbs can also form compounds with nouns, as in *obo-oru'o* water-wash, 'wash in water' or *hete-oma* dance (N)-dance, 'shake/dance a dance'. More examples illustrate:

(130) *Ginau tuniha hivio=i obo oru'o vadio=i ka.*
 Ginau every day=DEF water wash HAB=NMLZ PRS
 'Ginau bathes every day.'

(131) *Ade ro hete oma ka.*
 Ade NOM dance shake PRS
 'Ade is dancing.'

7. Adjectives

Adjectives can be structurally distinguished from nouns by their position modifying the head of the noun phrase, as well as by taking adjectival morphology such as suffixes. In the case of multiple adjectival modifiers, the adjectives can appear both preceding and following the noun:

(132) *Ade ro Ginau ora'ara uho gema=i ema'ai.*
 Ade NOM Ginau red fish big=DEF give
 'Ade gave Ginau the big red fish.'

(133) *idi~idi umu nahia=i*
 black dog old=DEF
 'the old black dog'

(134) *ge'i umu kehi(bo)*
 happy dog little
 'a happy little dog'

The ordering of some adjectives is fixed. In the case of *ha'o nahia gema=i* 'the big old bag', the adjectives *gema* 'big' and *nahia* 'old' can only appear after the head they are modifying; cf. **Nahia ha'o gema=i*. The following further exemplifies this pattern, where two postnominal adjectives modify a noun:

(135) *Ora'ora ha'o orio gema=i mea-hia ka.*
 red bag new big=DEF good-very PRS
 'The big new red bag is very good.'

There is a lexical class of underived adjectives in the language, and there are also strategies for deriving adjectives from nouns. These include reduplication and suffixes that are attached to adjectives. These will each be discussed in turn.

Some adjectives appear to be derived from nouns by reduplication: *ibi* ‘shell-less crab’ vs. *ibi~ibi* ‘weak’. Some apparently reduplicated adjectives have variants without the reduplication: *kiva~kiva* ‘curved’ has the variant form *kiva*, with the same meaning. Another variation found with sound changes in the reduplicated consonants is the replacement of a [k] with a glottal stop: *kivakiva* ~ *kiva’iva*. Reduplication on at least one adjective produces a plural reading: *komu* ‘small, old, worn-out’ has a plural form *komukomu*, as in *hipura komukomu* ‘old clothes’.

Adjectives can also be derived from nouns, as with the derivational suffix *-tato* ‘without’ (roughly equivalent to the English suffix *-less*). For example, suffixation of the noun *idomai*, ‘eye’ yields *idomaitato* ‘blind’ (lit. ‘eyeless’).

- (136) Adjectives derived with *-tato*
- | | |
|--------------------|-------------------------------------|
| <i>pupuo-tato</i> | ‘without strength, weak, helpless’ |
| <i>moto-tato</i> | ‘homeless’ |
| <i>ovabai-tato</i> | ‘not helpful, selfish’ |
| <i>wapo-tato</i> | ‘tail-less’ |
| <i>urio-tato</i> | ‘shocked’ (literally ‘spirit-less’) |

Finally, adjectives can be derived from nouns through a simple process of conversion. An example of this may be the compound of *horo* ‘bone’ and *kuku* ‘stick’ producing the adjective *horo-kuku* ‘very thin’.

There are several adjectival suffixes in the language. Intensive forms are derived with the suffix *-hi’a* (cf. *mea* ‘good’; *mea-hi’a* ‘very good’) or its variants *-ha* (*ahu* ‘strong’; *ahu-ha* ‘very strong’) and *-hi’aha* (*tira~tira* ‘rough’; *tira~tira-hiaha* ‘very rough’). The use of *hia* as a particle is often employed in superlatives:

- (137) *Nu ibi~ibi hia ka.*
 3SG weak very PRS
 ‘She is the weakest.’

Another intensifying suffix is *-ri*, but this suffix has a more limited distribution than the suffixes *-hi’a* and its variants. It is commonly used with the adjective *mea* ‘good’; the derived form *mea-ri* means ‘quite good’.

Some adjectival particles can modify the meanings of lexical adjectives. For instance, *aibo* is an adjective meaning ‘similar’ or ‘like’, and can be used to qualify adjectives to give the sense of ‘rather’ or ‘-ish’. Examples include *tutu* ‘tall’, *tutu aibo* ‘rather tall’; *awo* ‘distant’, *awo aibo* ‘quite distant’ (cf. *awo aibo vati* ‘quite a distant place’). It is also noteworthy that *aibo* can be used in degrees of comparison; for example:

- (138) *I’a dubu=i mo tutu=i aibo ka.*
 that man=DEF 1SG tall=DEF like PRS
 ‘That’s the man who I am taller than.’

- (139) *Kuto nupa kapusi hiro aibo obo idio vaka.*
 Kuto maybe cup lots like water drink RPST
 ‘Kuto drank more than one glass of water.’

This usage may be the source of variant forms of adjectives ending in *-bo* that do not appear to modify the meaning of lexical adjectives so clearly; e.g. *komubo* from *komu* ‘short’, *keihibo* from *keihi* ‘little’, and *ga’ubo*, another form of *ga’u* ‘one’. (140) illustrates this usage, while the lack of *-bo* in (141) does not seem to alter the semantics. It should be noted that the form with *-bo* in this case is pre-nominal, while the form without it is post-nominal, the only significant syntactic difference between the two forms.

- (140) *Ro keihi-bo uho ohiai ka.*
 2SG small fish catch PRS
 ‘You have caught a little fish.’

- (141) *Ro uho keihi ohiai ka.*
 2SG fish little catch PRS
 ‘You have caught a little fish.’

Finally, there is a suffix *-ha*, which occurs with adjectives (and possibly other categories, such as verbs): *tutu* ‘tall’ vs. *tutu-ha* ‘a tall type of thing.’

- (142) *Mo ro tutu-ha mere pe-n-eve’a ra.*
 1SG NOM tall-type person DPST-1-see PST
 ‘I saw a tall type of person.’

8. Adverbs

There are underived lexical adverbs in the language. These include forms such as *do’u* ‘today’ and *doutu* ‘tomorrow’. They can be used to form compound adverbs, such as *do’u duoduo* ‘this morning’ (lit. ‘today morning’). Discourse markers are often adverbial, such as *inamo*, ‘like, you know’.

- (143) *Mo ai-po-n-o’u ra, inamoi,*
 1SG ASS-DPST-1-come PST like

tureni ta ma=oroi ri moto=i tabo.
 train LOC PURP=board COMP house=DEF LOC
 ‘I came, like, you know, to get on the train from home.’

- (144) *Ka mo ro... inamoi... tureni*
 and 1SG NOM like train

ta i-n-oroi ta o'u ka eme'ei ka.
 LOC DPST-1-board LOC come and sit PRS
 'And I...like you know, got on the train and sat down.'

Some markers of epistemic modality such as *nupa* 'maybe' and *ita* 'must' are adverbials in Urama (similar to English).

(145) *Nupa uho aibo vi'a=i niroi ta itai ri.*
 maybe fish like porridge=DEF inside LOC cook COMP
 'Maybe something like fish to put into the porridge to cook.'

Apart from lexical adverbs of time, manner, etc., some adverbs can be formed by combining adjectives with the postposition *to*; for instance: *imini to* 'slowly' (cf. *imini* 'slow'), *keihibo to* 'quietly' (cf. *keihibo* 'little'). (146) further illustrates:

(146) *Du=i itai pauo ka, nuri ro imini*
 sago=DEF cook labour PRS that's.why 2SG slow

to itai ka.
 ALL cook PRS
 'Cooking sago is hard work, so you have to cook it slowly.'

The behavior and distribution of the adverbs in Urama is prime material for further study.

9. Numerals

There are only two basic numerals in the language: *ga'u* 'one' and *netua* 'two'. They behave like adjectives and can follow or precede the head word. The numerals can also take suffixes (e.g. *ga'u-bo* and *netua-ti*; the first suffix (-*bo*) has no meaning; the second is the dual number clitic used in noun phrases). Numbers higher than 2 are expressed by combining the two base numerals, resulting in a 2-cycle system (Lean 1991). Used together, they can express higher numbers like three (*ga'u netua*), four (*netua netua*), etc.

(147) 1 *ga'ubo*
 2 *netua*
 3 *netua ga'u*
 4 *netua netua*
 5 *netua netua ga'u*
 6 *netua netua netua ti ata*
 7 *netua netua netua ti ata ire ka ga'u*
 8 *netua netua netua netu ata*
 9 *netua netua netua netua ire ka ga'u*
 10 *netua netua netua netua netua ta*

Numerals above 5 often have an optional periphrastic expression; the forms listed here were offered during an elicitation of the numerals. Use of the dual clitic with *ata* ‘again’ (lit. ‘both again’) is used in some numerals, while *ire ka ga ’u* is used after other numerals to mean ‘and with one’. The form for 10 ends in *ta* ‘with’. It is likely that there exists stylistic variation in the forms of the numerals above 5.

Lean (1991:13-14) notes that while Urama is a 2-cycle system, it is unusual in that it does not have a “hand” morpheme that is lexicalized to express the numeral 5. As is common with other Papuan languages (Lean 1991), however, Urama makes use of a body-part counting system that complements the numerals. The word *tu* means ‘both arms/hands’ and the phrase *hapuo tu* means ‘half of both hands’, and both can be used to express five, e.g. *hapu tu umo* ‘five dogs’. The hand-counting system begins at the number five:

(148)	5	<i>hapuotu</i>	Lit. ‘one hand’
	6	<i>hapuotu ga ’u ire ka ga ’u</i>	‘one hand and one finger’
	7	<i>hapuotu ga ’u ire ka netua</i>	‘one hand and two fingers’
	8	<i>hapuotu ga ’u ire ka netua ga ’u</i>	‘one hand and three fingers’
	9	<i>hapuotu ga ’u ire ka netua netua</i>	‘one hand and four fingers’
	10	<i>tuoti</i>	‘two hands’
	11	<i>tuoti ire ka ga ’u</i>	‘two hands and 1 finger’

Higher numerals are not usually articulated, for the reason given that nothing typically needs to be counted that high. Instead, plurals are typically used for larger quantities (cf. section 2.2.2).

10. Postpositions

Apart from the optional nominative particle *ro*, the only case marking morphemes in the language are postpositions, which in addition to their normal locative function, also mark oblique arguments. Postpositions can also appear with nouns in some constructions to yield a relational nominal structure. Simple postpositional uses will be outlined first, followed by the relational nominal uses.

The postposition *ta* (optionally pronounced [da]) marks locatives and instrumentals. The instrumental use is illustrated in (149), and the locative use in (150-151):

(149)	<i>Mo</i>	<i>maketi</i>	<i>oito</i>	<i>wapea=i</i>	<i>ta</i>	<i>n-odau</i>	<i>vaka.</i>
	1SG	market	ALL	boat=DEF	LOC	1-go	RPST
	‘I went to the market by boat.’						

(150)	<i>Pe=i</i>	<i>obo=i</i>	<i>ta</i>	<i>ovadidio</i>	<i>ka.</i>
	canoe=DEF	water=DEF	LOC	float	PRS
	‘The canoe is floating on the water.’				

(151)	<i>Nu</i>	<i>ha ’o=i</i>	<i>ta</i>	<i>ibiti.</i>
	3SG	bag=DEF	LOC	pack\ITER
	‘He packed them into his bag.’			

The postposition *to* (with variants *ito*, *oito*, *ido*) marks oblique arguments as allative, or can mark beneficiaries:

(152) *Neduahe=ti moto=i to odau ka=ido.*
 twin=DU house=DEF ALL go PRS=DU
 ‘The twins are going to the house.’

(153) *Aro’o dubu=i to n-ema’ai ra titi.*
 that man=DEF ALL 1-give PST letter
 ‘That’s the man who I gave the letter to.’

(154) *Mo merebehe=i sikuru oito odau ka.*
 1SG daughter=DEF school ALL go PRS
 ‘My daughter goes to school.’

These two postpositions are by far the most frequent; however, there are also other postpositions available that express other meanings. One such postposition is *rautu* ‘with’.

(155) *Umu to’o=i rautu p-emidio vadio.*
 Dogs lots=DEF with DPST-live HAB
 ‘He lived with lots of dogs.’

In addition to the simple postpositions, there are compound postpositions, which are formed with a noun and the simple postposition *ta*. The combination of the postposition with a noun forms a relational noun, where the semantics is not necessarily compositional. This includes (156) *didimoi ta* (lit. ‘at back of’) ‘behind, after’; (157) *epui ta* (lit. ‘at the head of’) ‘before’; (158) *goroi ta* ‘below, underneath’; (159) *ohui ta* ‘on, on top of’; and (160) *vapoi ta* (lit. ‘at the tail’), ‘after’.

(156) *ioropio pura=ti didimoi tabo*
 last week=DU back at
 ‘A couple of weeks back’

(157) *Ro mo epu=i ta emehai vaka.*
 2SG 1SG head=DEF LOC leave RPST
 ‘You left before me.’

(158) *Nimoiti bu’i goro=i ta n-emidio ka=ido.*
 2DU bush under=DEF LOC 1-stay PRS=DU
 ‘We are both hiding in the bush.’

(159) *Merekehi keta=i ohu=i ta p-eme’ei.*
 child mat=DEF top=DEF LOC DPST-sit
 ‘A child sat on the mat.’

- (160) *Ro mo vapo=i ta emehai ka.*
 2SG 1SG tail=DEF LOC leave PRS
 ‘You left after me.’

Ne’ei ta ‘from’ appears to be a compound postposition, but *ne’eme* does not have a transparent ablative meaning (in one of its meanings it appears to signify the end of a sago tree that is not used to make sago meal).

- (161) *Nu turana=i ne’e=i da buka amia*
 2SG friend=DEF end=DEF LOC book some

imidai vaka.
 PL.OBJ\get RPST
 ‘She borrowed some books from a friend.’

11. Complementizers

Complementizers appear clause-finally. The primary complementizer in the language is *ri*. Like the other complementizers, *ri* plays the dual function of postposition and also introducing subordinate clauses.

- (162) *Ka pani i-v-ede’ao erera ovai ri.*
 and pot PL.OBJ-N1-place hot make COMP
 ‘And you place the pot to warm it up.’

Subordination can also involve complementizers that are identical with the simple and complex postpositional heads and which have temporal as well as locative meanings.

- (163) *Mo ro Ginau arato didimo=i ta nu*
 1SG NOM Ginau ask.about back=DEF LOC 3SG

n-eve’a ka.
 1-see PRS
 ‘Just after I was asking about Ginau I saw him.’

Subordination is discussed at length in Chapter 4, section 3.

12. Conjunctions

The conjunctions that coordinate noun phrases are *ra*, *ka*, and less commonly, *ire*. Noun phrases are infrequently coordinated with *rautu* ‘with’. Clauses can be coordinated with *inai* ‘but’, *mabu* ‘because’, and *ita* ‘and then’. Noun phrases are coordinated with the conjunction morpheme appearing as an enclitic to the noun phrase, while clausal coordinators appear as particles. The distribution of these conjunctions and their syntax will be discussed in more detail in Chapter 4, section 4.

13. Question words

Question words in Urama are for the most part morphologically simplex, and are as follows: *wotu* ‘who’, *na’u* ‘what’, *hati* ‘which’, *meda* ‘how many’, and *haiboi* ‘how, what’. Some phrases that might be translated as ‘why’ are morphologically complex involving the form for ‘what’ followed by the particle *iri*: *na’u iri* ‘why’. Much the same is holds for *hatitoi* ‘whither’, and *hatihivio* ‘when’, which is transparently derived from *hati* ‘which’ and *hivio* ‘day’.

4 *Syntax*

1. Introduction

Many of the syntactic structures of Urama are characteristic of Papuan languages generally. For instance, a fairly strict head-final order and the existence of postpositions are characteristic of Papuan languages (cf. Foley 1986, 2000). The basic syntactic structures of Urama will be outlined here. This includes the word-order patterns, the discourse-pragmatic conditions that can influence non-canonical word-orders, the internal syntax of nominal, verbal, and adpositional phrases, and other properties of the clause. This is followed by a brief section on the syntax of compound verbs. This overview of the clausal phenomena will lead to a discussion of complex clausal structures, including coordinated and subordinate clauses.

2. The clause

Word order at the level of the unmarked clause, whether main or subordinate, is the same for declaratives, interrogatives and negatives: SOV (i.e. head-final). While SOV is the neutral basic word order, other orders are possible, and driven by pragmatics. These will be discussed in section 3.5.

2.1. Non-verbal clauses

Both nominal and adjectival predicate structures are available in Urama. There is no special marking, and no overt copula in these constructions, though the tense marker *ka* appears in its normal, clause-final position. A nominal predicate is exemplified in (164), and an adjectival predicate in (165).

(164) *I'a merehio=i mo namu=i ka.*
that boy=DEF 1SG older.brother=DEF PRS
'That boy is my older brother.'

(165) *Na mere komubo ka.*
this person short PRS
'This person is short.'

The fact that these nominals and adjectives do not take regular verbal morphology (including person and number agreement) indicates that they are not verbs.

Existential constructions are formed with a non-verbal predicate; there is no overt copula in the language, as illustrated in (166-167):

(166) *Umu netua.*
 dog two
 ‘There are two dogs.’

(167) *Nu’a to’o ka.*
 tree many PRS
 ‘There are many trees.’

Negation in non-verbal clauses involves the clause-final negator *haka*, which is discussed in detail in Chapter 3, section 6.2.2.

(168) *Tuniha hivio=i mea haka.*
 every day=DEF good NEG
 ‘Not every day is sunny.’

2.2. Intransitive clauses

The canonical order for intransitive clauses is Subject-Verb. This is the same for unaccusatives and for unergatives, and there is no special morphological marking that distinguishes these forms. Examples (169) and (170) exemplify intransitive structures.

(169) *Bomo=i ai-aruruti ka.*
 pig=DEF ASS-run PRS
 ‘The pig is running.’

(170) *Nimoiti suga=i a-v-oropoio ra?*
 1DL sugar=DEF Q-N1-finish NDECL
 ‘Has our sugar run out?’

Since posture verbs are canonically intransitive states, these are provided to further illustrate intransitive clauses. This includes *uta’a* ‘lie down’, *eme’ei* ‘sit’, and *oti* ‘stand’:

(171) *Nu oro uta’a ka.*
 3SG asleep lie PRS
 ‘She is asleep.’

(172) *Merekehi keta=i ohu=i ta p-eme’ei.*
 child mat=DEF top=DEF LOC sit
 ‘A child sat on the mat.’

(173) *I’a nu’a paipai ro oti ka=umo*
 there tree big NOM stand PRS=PL
 ‘There are some big trees standing over there.’

Controlled and non-controlled events are syntactically formally similar. A predicate expressing an uncontrolled state like *asio* ‘sneeze’ is illustrated in (174).

- (174) *Mo asio n-a'ai ka.*
 1SG sneeze 1-do PRS
 ‘I am sneezing.’

2.3. Transitive clauses

The canonical order for transitive clauses with two core arguments is Subject-Object-Verb. This is illustrated in (175), where the predicate-final nature of Urama clausal syntax is apparent.

- (175) *Rio ro baba'o i-ohiai ka=umo.*
 2PL NOM butterfly PL.OBJ-catch PRS=PL
 ‘You all are catching butterflies.’

Subject arguments can be omitted if they are recoverable from discourse:

- (176) *Nika=i tuniha n-ime'ede ka.*
 papaya=DEF all 1-pick PRS
 ‘I’ve picked all the papayas.’

Transitive verbs must generally have an overt object, though objects can also be omitted if they are recoverable from the preceding discourse. This is especially likely if the referents are third person and inanimate:

- (177) *Ni ro kava obo=i idio vaka=umo;*
 3PL NOM kava water=DEF drink NPST=PL

inai nimoiti ro idio=i haka.
 but 1DL NOM drink=NMLZ NFUT.NEG
 ‘They drank the kava but we two didn’t drink it.’

2.4. Ditransitive clauses

Transitive clauses with three core arguments including an unmarked beneficiary or indirect object have the word order S-IO-DO-V. In these cases the indirect object is indexed on the verb with the benefactive prefix *em-*, as discussed in Chapter 3. The indirect object generally precedes the direct object:

- (178) *Mo ro merebehe=i o'apo n-em-a'ai ra.*
 1SG NOM girl=DEF flower 1-BEN.give PST
 ‘I gave a flower to the girl.’

Indirect objects that are not indexed on the verb become oblique arguments marked with a postpositional phrase and are then treated as adjuncts. See below for their position within the clause (NB: the following sentence is imperative but has the same form as a yes/no question):

- (179) *Buka a-v-ovo'u mo ido!*
 book Q-N1-bring 1SG to
 'Bring me a book!' (lit. 'Can you bring me a book?')

2.5. Oblique arguments

Oblique arguments in Urama can either precede the verb phrase or follow it. Obliques usually follow core arguments and are marked by postpositional phrases. In many types of oblique argument, such as instrumentals, locatives and sometimes ablatives, this postpositional phrase consists of *ta*.

- (180) *Mo ro pe=i konau=i ta*
 1SG NOM canoe=DEF rope=DEF LOC

n-otohiai ka nu'a=i ta.
 1-tie PRS tree=DEF LOC
 'I've tied the canoe with the rope to the tree.'

- (181) *Nika=i tuniha n-ime'ede ka*
 papaya=DEF all 1-PL.OBJ.pick PRS

nika nu'a to'o=i ta.
 papaya tree lots=DEF LOC
 'I picked all the papayas from all the papaya trees.'

If the sense of motion towards something is highlighted then the postposition will either be *to* or one of its variants (*ato*, *ido*, *ito*, *oito*), or a phrase headed by *to*.

- (182) *Mo maketi oito wapea=i ta n-odau vaka.*
 1SG market ALL boat=DEF LOC 1-go NPST
 'I went to the market by boat.'

2.6. Non-canonical constituent orders

While the neutral word order in Urama is SOV, there are several factors that can yield a non-canonical order. These factors are pragmatic in nature, and include topicalization and focus.

2.6.1. Topicalisation

Topicalisation may yield an OSV word order in the Urama equivalent of an English passive. In Urama there is no true passive construction marked by morphology. The patient can be raised to topic or subject clause-initial position and is followed by the agent, which cannot be deleted and is marked (perhaps obligatorily) with the nominative clitic *ro*. The verb remains in its transitive form.¹⁰

- (183) *Mo goario=i ro n-uho vaka.*
 1SG wasps=DEF NOM 1-bite RPST
 ‘I was stung by wasps.’

- (184) *Mo kekai ita obo nahia ata ro p-eme'ei.*
 1SG close LOC woman elderly some NOM DPST-sit
 ‘An elderly woman sat down close to me.’

- (185) *Bomo=i bare ne'e=i mo ro ovaredioi n-a'ai ka.*
 pig=DEF bottom end=DEF 1SG NOM carry 1-will PRS
 ‘I'll carry the bottom end of the pig.’

Urama appears to conform to the cross-linguistic observation that old information precedes new. If a new referent is introduced into the discourse then word order can reflect this by placing the new referent clause-finally:

- (186) *Mo radio=i i-n-orovidio ra itabo o'u vaka Karika.*
 1SG radio=DEF PL.OBJ-1-listen PST when come RPST Karika
 ‘I was listening to the radio when in came Karika.’

If the new referent is a grammatical subject, it can be introduced in the normal subject position but an adverbial (e.g. *nuato* ‘that's when’, ‘on condition’) highlights the fact that something new or additional has happened:

- (187) *Mo radio=i i-n-orovidio ra ita*
 1SG radio=DEF OBJ.PL-1-listen PST when

Karika nuato o'u vaka.
 Karika that's.when come PST
 ‘I was listening to the radio (and that's) when Karika came in.’

¹⁰ There is a middle voice verb form that can have reflexive or reciprocal interpretations. It also makes the verb intransitive, so that any external agent involved in the action can only be implied; the agent is not realized by an oblique argument.

- (188) *Nuri bomo=i nuato p-i'i pakarai.*
 that's.wh why pig=DEF that's.when DPST-become light
 'That's why the pig was becoming lighter.'

2.6.2. Focus

Focused constituents exhibit somewhat different patterns, appearing in preverbal position. The following examples illustrate this with both subject and object focus, where each would be an appropriate response to a *wh*-interrogative.

Subject focus

- (189) *Mevia uho=i Ginau ro ema'ai ka.*
 Mevia fish=DEF Ginau NOM give PRS
 'It was Ginau who gave the fish to Mevia.'

Object Focus

- (190) *Ginau ro uho=i Mevia ema'ai ka.*
 Ginau NOM fish=DEF Mevia give PRS
 'It was Mevia who Ginau gave the fish to.'

This same pattern is exemplified in (191) with the use of *beha*, the equivalent of English 'only,' a focus-associated particle, which provides additional evidence that the movement is for the purposes of focus. In (191), *beha* associates with the focused subject *John*, in pre-verbal position, and the focused noun phrase marked with *beha* is illicit in its (canonical) non-preverbal position.

- (191) *Go'ota=i John beha ro iho ka.*
 coconut=DEF John only NOM eat PRS
 'Only JOHN is eating the coconuts.'

2.7. Valency-adjusting operations

Causative constructions can be formed morphologically or lexically. The causative prefix only appears on stems of intransitive verbs of motion and makes them transitive. The prefixed verb can then introduce a single direct object. For example, causativization of the intransitive verb root *odau* 'go' illustrates this dynamic:

- (192) *Ginau ro na wapea=i ov-odau=i o'u ka.*
 Ginau NOM this boat=DEF CAUS-go=NMLZ come PRS
 'Ginau will take this boat'

The prefix is causative in that the original motion verb is still interpretable in the derived form, which has the sense of making something move in the direction indicated by the verb stem ('to go' becomes 'to make something go'; *ovo'u* 'to bring' is derived from the verb root *o'u* 'to come'). There have been no cases found of already transitive

verbs being prefixed with *Vv-* to create causatives in the ditransitive sense of “making x do y”.

There is also a lexical strategy of causativization in the language. To express making or having someone or something do something, Urama uses the verb *oduai* ‘to tell’ with an animate direct object and a subordinate clause of purpose:

- (193) *Mo ro nu n-oduai vaka mo epumohoi*
 1SG NOM 3SG 1-tell RPST 1SG hair

ma=ahiai ri.
 PURP=cut COMP
 ‘I had him cut my hair.’

There is also a syntactic strategy for forming ditransitive clauses. If no benefactive morphology is marked on the verb, then beneficiaries appear as oblique arguments marked with a postposition:

- (194) *Buka a-v-ovo’u mo ido!*
 book Q-N1-bring 1SG ALL
 ‘Can you bring me a book?!’

This is in contrast to morphologically-formed benefactives, where beneficiaries are unmarked:

- (195) *...ka nuato ubi disi i-v-im-e’ede.*
 and that’s.when people dish PL.OBJ-N1-BEN-collect
 ‘...and that’s when you get dishes for the people.’

The middle prefix *Vr-* makes a transitive verb intransitive, such as when an event affects the subject and the subject has the semantic role of patient. In this case there is no overt agent, and as such, this construction does not express a true passive voice and so is better described as a middle voice. An example can be observed with the verb *otoho* ‘to break (TRAN)’, from which is derived *or-otoho* ‘break (itself), be broken’:

- (196) *Mo hura=i ai-n-i-(o)toho ka.*
 1SG egg=DEF ASS-1-PL.OBJ-break PRS
 ‘I have smashed the eggs.’

- (197) *Mo hura=i or-otoho ka.*
 1SG egg=DEF MID-break PRS
 ‘My egg has smashed.’

Middles often express a reflexive or a reciprocal action. In these cases it is often associated with the reflexive pronoun *himiha*, which might be considered to be an overt object; however, as seen below this can be followed by the nominative marker *ro*,

excluding this possibility. An example of this prefix used to express a reciprocal meaning is derived from the verb *opui'a* 'to hit, beat up':

- (198) *Ni himiha ro or-opui'a ka=umo.*
 3PL self NOM MID-hit PRS=PL
 'They're all hitting each other.'

An example of pure reflexive meaning is also possible:

- (199) *Mo himiha n-ar-apui ka!*
 1SG self 1-MID-point.to PRS
 'I select myself/volunteer!'

2.8. Clause types

Different clause types are outlined here. Declaratives are formally marked differently from imperatives, interrogatives, and conditionals. Thus, the use of *ra*, while an important component of the tense-marking system (cf. Chapter 3, section 6.2), also appears to play a clause-typing function, appearing on illocutionary utterances (and not strictly propositions). This includes interrogatives, conditionals, directives, and imperatives. A discussion of negative clauses is also included in this section.

2.8.1. Declaratives

The vast majority of declarative clauses are marked with the tense marker *ka* (Brown 2009), though as discussed in Chapter 3, this particle is used to express both present tense and illocutionary force. Declarative clauses encode assertion, which sets them apart from interrogatives, imperatives, and conditionals, which are morphologically marked with the particle *ra*.

2.8.2. Interrogatives

In question word interrogatives, *wh*- phrases tend to appear in preverbal position. This is illustrated with subject (200), object (201), and indirect object (202) *wh*-phrases:

- (200) *Mevia uho=i hotu ro v-ema'ai ra?*
 Mevia fish=DEF who NOM N1-give NDECL
 'Who gave the fish to Mevia?'

- (201) *Ginau ro Mevia na'u v-ema'ai ra?*
 Ginau NOM Mevia what N1-give NDECL
 'What did Ginau give to Mevia?'

- (202) *Ginau ro uho=i wotu v-ema'ai ra?*
 Ginau NOM fish=DEF who N1-give NDECL
 'Who did Ginau give the fish to?'

Yes/No questions have the same word order as declarative clauses and are distinguished from declaratives both by intonation and morphology. Yes/No questions are generally marked with the non-speaker verbal prefix *v-* and the interrogative prefix *a-* (which is often deleted, particularly in future tense questions).

- (203) *Rioiti taitui a-v-iho vadio du=do?*
 2DL yam Q-N1-PL.OBJ\eat HAB TENSE=DL
 'Do you two eat yams?'

- (204) *Nu raisi itai v-o'ou ra doutu?*
 3SG rice cook N1-DFUT NDECL tomorrow
 'Will she cook rice tomorrow?'

Tag questions are marked with the emphatic particle *ha*, which appears at the end of the clause. The use of this morpheme does not affect word order.

- (205) *Na pe gema=i Gino pe=i ra ha?*
 this canoe big=DEF Gino canoe=DEF NDECL EMPH
 'This big canoe is Gino's, isn't it?'

2.8.3. Imperatives

Imperative clauses conform to the SOV word order of declaratives, except that the subject is usually omitted. Adjuncts and/or adverbs can follow the verb:

- (206) *Mo kika n-em-aduo!*
 1SG story 1-BEN-tell
 'Tell me a story!'
- (207) *Odau i'a hini oito!*
 go that there ALL
 'Go over there!'
- (208) *Na hini oito o'u!*
 this here ALL come
 'Come over here!'

Although the verb form is often bare, the particle *ra* can appear clause-finally in imperative utterances, as can subject number markers if the subject is non-singular:

- (209) *Nu vade orovai ra.*
 3SG word listen PRS
 ‘Listen to him.’
- (210) *Merekekei nu’a=i ioro=(u)mo!*
 children tree=DEF climb= PL
 ‘Children, climb the tree!’

First person imperatives can also be formed with first person pronouns, person and number agreement markers, and a finite verb. In this textual example, the hunter in the story calls his dogs so they can go hunting together with him:

- (211) *O’u=mo, nimo n-odau=mo.*
 come= PL 1PL 1-go= PL
 ‘Come, let’s go.’

Negative imperatives are formed with the negative particle *aike*, which appears clause-finally:

- (212) *Hobou a’o=i aike!*
 lie say=NMLZ NEG
 ‘Don’t tell lies!’

Directives exhibit the same form as imperatives, making use of the clause-final nondeclarative particle *ra*.

- (213) *Na orio=i emahibai ra.*
 this game=DEF try NDECL
 ‘You should try out this game.’

2.8.4. Conditionals

Conditional clauses are marked with *ra*, further evidence that *ra* functions to mark non-assertive clauses. The fact that *ra* also marks imperatives and interrogatives supports this view.

- (214) *Ro ro pa’eia ai-v-iho ra,*
 2SG NOM garden ASS-N1-eat NDECL
- ro gimo ro ohiai taho’o aike.*
 2SG sickness NOM catch FUT.NEG FUT.NEG
 ‘If you eat your vegetables, you will not get sick.’

- (215) *Ro ro merekeke=i a-v-i-arodio ra,*
 2SG NOM children=DEF Q-N1-PL.OBJ-look.after NDECL
mo ro du=i itai n-a'ai ka
 1SG NOM food=DEF cook 1-do PRS
 ‘If you look after the children, I will cook the meal.’

2.8.5. Negatives

Clausal negation is marked with the morpheme *haka*. Negation exists only at the clausal level – there are no negative pronouns (e.g. ‘none’ or ‘nobody’) or adjectives (‘no’) that can negate constituents such as noun phrases. Clauses like the English ‘he saw snakes but no crocodiles; would have to be rephrased in Urama as ‘he saw snakes but he didn’t see crocodiles’. Negative clauses are usually formed with clause-final particles as outlined in Chapter 3, and these particles take scope over the entire clause:

- (216) *Ata na aratu'a=i haka.*
 some thing disappear=NMLZ NEG.NFUT
 ‘Nothing disappeared.’

As evidenced from the nominalizing suffix on the verb in (216), negation serves as an intransitive matrix predicate. The role of nominalization in subordinate structures will be discussed in section 3.

2.8.6. Illocutionary force

As mentioned in above and in Chapter 3, section 6.2, the particles *ka* and *ra* play a role in the tense paradigm and also function in part to mark clause types. There are, however, other illocutionary uses attributed to these particles by Craig (2014) and Brown et al. (2016). Craig (2014) opts for classifying these particles as evidentials, and cites minimal pair contexts as evidence. For example, given the context: *While Mevia was out of the room, Ginau slipped on something and fell over. When Mevia returned, Ginau is already back to work and Mevia is not aware that anything happened.* Ginau could conceivably say to Mevia the sentence in (217):

- (217) *Mo ai-n-omoa ka.*
 1SG ASS-1-fall PRS
 ‘I fell.’

In contrast, given the context: *While Mevia was out of the room, Ginau slipped on something and fell over. Mevia returns in time to see Ginau getting back up on his feet.* Ginau could conceivably utter (218) to Mevia:

- (218) *Mo ai-n-omoa.*
 1SG ASS-1-fall
 ‘I fell.’

While both (217) and (218) have the same propositional content, they express a difference in illocutionary force. Brown et al. (2016) claim that the particle *ka* functions in conversation to mark the knowledge of the speaker in addition to what the speaker assumes the addressee already knows. In this way the use of *ka* helps to track information that is in the common ground of discourse.

3. Subordination

Subordinate clauses are typically nominalized with the clitic =*i*. This clitic does not seem to be used when the verb is fully finite and inflected (including with the particles *ka* or *ra*). If the verb is negated or has an imperative marker like *aika*, or is the complement of a postposition, modal, or another verb, then the subordinate clause will be nominalized with =*i*.

In subordinate structures, the verb phrase of the subordinate clause typically surfaces without subject number or person agreement, nor tense or aspect morphology. The clause is also marked with the nominalizing enclitic =*i*:

- (219) *Umu=i obo=i imapeduo=i modobo=i haka.*
 dog=DEF water=DEF float=NMLZ can=DEF NEG.NFUT
 ‘The dog can’t swim.’

When temporal complementizers are used to introduce subordinate clauses, the clauses tend to precede the matrix verb:

- (220) *Mo hora=i eida=i ta hiba=i n-eve’a ka.*
 1SG breath=DEF get=NMLZ LOC crocodile=DEF 1-see PRS
 ‘When I was having a rest I saw a crocodile.’

Subordinate clauses with null complementizers also appear in the core argument position of verbal complements, which along with the null TAM and agreement marking indicates the clause has been nominalized. Apart from nominalizing clitic =*i*, there is no morpheme which marks the verb as a gerund or infinitival form. As with constituent order in main clauses, the position of the subordinate clause canonically appears preceding the matrix verb, but this is by no means obligatory.

- (221) *Umu=i obo=i imapeduo=i modobo=i haka.*
 dog=DEF water=DEF swim=NMLZ can=NMLZ NEG
 ‘The dog cannot swim.’

- (222) *Mo moto=i ma=ididi ri pa-n-a'ai ra.*
 1SG house=DEF PURP=build COMP DPST-1-do PST
 'I was trying to build a house.'

Another strategy for subordination is simple juxtaposition of the subordinate clause next to the matrix clause, especially in clauses of reported speech. In this type of subordination the verb of the subordinate clause is fully inflected for TAM and subject agreement.

- (223) *Nu ro a'o ka nu moto=i to odau ka.*
 3SG NOM say PRS 3SG house=DEF ALL go PRS
 'He says he is going to the house.'

The selection of the type of subordination strategy appears to depend on the degree of semantic dependence of the subordinate clause on the matrix clause. A verb unmarked for TAM or person agreement indicates a high degree of dependence while a fully inflected verb indicates a low degree of dependence.

3.1. Complement clauses

This section deals with what are traditionally defined as complement clauses, which behave in the same manner as core arguments of matrix verbs. The subordinate verb is highly dependent on the matrix verb for the interpretation of tense, aspect, and the interpretation of null arguments. There are several types of complement clause, each discussed in turn.

With sensory predicates such as 'see', 'hear', and 'feel', Urama has several clause linkage strategies, such as subordination without a complementizer (224), relativization (225), and subordination with a complementizer (226).

- (224) *Turana=i ro eve'a ka hiba=i*
 friend=DEF NOM see PRS crocodile=DEF

mo obodidio=i.
 1SG chase=NMLZ
 'A friend saw a crocodile chasing me.'

- (225) *Moto=i ubu=i orou pusi a-v-eve'a ra?*
 house=DEF top=DEF lie.on cat Q-N1-see NDECL
 'Do you see the cat lying on the roof?'

- (226) *Kaio'o ro Ginau ra Mevia ra p-ive'a*
 Kaio'o NOM Ginau CONJ Mevia CONJ DPST-PL.OBJ\see
hiba toe odaudioi ta.
 crocodile scared run.away LOC
 'Kaio'o saw Ginau and Mevia running scared of a crocodile.'

In the first example a clause with an uninflected verb that has been nominalized becomes the object of the matrix verb. If the subordinate clause were independent, the verb would have the first person prefix and the present tense marker *ka* following it (i.e. *Hiba mo n-obodidio ka*). In the second example the strategy used is to relativize the object noun *pusi*, rather than to create a complement clause. The final example illustrates a different strategy altogether, whereby an adverbial clause is used and the translation might be: 'Kaio'o saw Ginau and Mevia when they were running scared of a crocodile'.

The next subtype of complement taking predicates are phasals such as 'start', 'continue' and 'finish'. They are closely integrated with the semantics of their complements in that the state or event of the main clause is part of the action of the subordinate clause. The syntax is the same as for *modobo*:

- (227) *Ni du=i ihoia=i ovaharo ka=umo.*
 3PL food=NOM eat=NMLZ start PRS=PL
 'They all started eating food.'
- (228) *Ni du=i ihoia=i oropoio.¹¹*
 3PL food=DEF eat=NMLZ finish
 'They all finished eating.'

Another complement clause construction is the causative. As noted above in section 2.6, *Urama* makes use of a lexical causative. The verb *oduai* 'tell' can be used both in the sense of instructing someone to do something and of making someone do something:

- (229) *Mere ro o'u=i ri n-oduai.*
 person NOM come=NMLZ COMP 1-tell
 'A person told me to / made me come.'

In causatives the complementizer *ri* appears to be obligatory, which suggests a slightly lower level of semantic integration than in the previous predicate types. The verb is uninflected and occurs with the clitic *=i*, and so is nominalized.

¹¹ Note that the verb "finish" is in the middle voice and has no following particle *ka*, so it is in the intermediate past tense form and the complement clause is in fact the subject, so the literal translation would be "their eating food (was) finished."

A different strategy is used with psych predicates and verbs of utterance. Psych predicates, including verbs such as ‘think’ and ‘doubt’ and predicates such as ‘say’ induce complementation whereby the semantic integration between the matrix and dependent clauses is low. In these cases the complement clause is simply juxtaposed without a complementizer and the verb of the complement is fully inflected and could be used in an independent declarative clause:

- (230) *Niti ro p-orovai=do rioibi meari reke*
 3DL NOM DPST-hear=DL 2TL very.good net
ivadidio vadio ka=umo.
 PL.OBJ\make HAB PRS=PL
 ‘They both heard that you three make excellent nets.’

Verbs of utterance that exhibit these behaviours include reported statements (231), indirect wh-questions (232), and reported yes/no questions (233):

- (231) *Kaio'o ro p-a'o Ginau ra Mevia ra,*
 Kaio'o NOM DPST-say Ginau CONJ Mevia CONJ
Moresby ato sikuru a'ai ka=ido.
 Moresby ALL school do PRS=DL
 ‘Kaio’o said Ginau and Mevia were studying in Moresby.’

- (232) *Mevia ai-arato ka nimo ova'ati hatihivio*
 Mevia ASS-ask PRS 1PL work when
ovaharo=i n-a'ai du=mo.
 begin 1-do TENSE=PL
 ‘Mevia asked me when we would begin work.’

- (233) *Ginau ro ro arato ka maketi oito v-a'ai ra.*
 Ginau NOM 2SG ask PRS market ALL N1-do PST
 ‘Ginau is asking if you will go to the market’

Verbs of utterance can also take complement clauses headed by the postposition *ri* acting as a complementizer, as seen in the following examples:

- (234) *Nu ro o'u=i ri a'o vaka.*
 3SG NOM come=NMLZ COMP say RPST
 ‘He said he would come.’

- (235) *Nu ro Karika ro o'u=i ri a'o vaka.*
 3SG NOM Karika NOM come=NMLZ COMP say RPST
 'He said that Karika would come.'

There are two possible explanations why subordinate clauses dependent on verbs of utterance may be headed by the complementizer *ri*. According to Wurm, *ri* is a future marker in the closely related Island Kiwai language (Wurm, 1977:338). No cases have been found of *ri* being used as a future marker in independent declarative clauses in Urama, however, so its current use may be explained as grammaticalization from an earlier stage of the language. It should be noted that the subordinate clauses in the two examples above have future reference in relation to the point in time of the matrix verb. The other explanation comes from the semantics of the postposition *cum* complementizer *ri*. As noted above it is used in contexts of intention and/or purpose. Intention certainly lies within the semantic field of these examples as far as the speaker is concerned, and so the complement clauses have a greater degree of dependence on the matrix clause than in clauses which are simply reports without an overlay of the speaker's attitude towards them.

3.2. Adverbial clauses

Adverbial clauses are unlike complement clauses in that they are not core arguments of the matrix predicate. Nevertheless, in Urama, verbs of adverbial clauses are typically devoid of tense and agreement marking, consistent with other subordinate clauses. Some of the main types of adverbial clause are listed below (see also Brown 2009:33-36).

A subset of adverbial clauses involves temporal clauses, including 'when', 'before', and 'after'. Simple temporal clauses which are contemporaneous with the matrix clause are typically headed by the locative postposition *ta*. This is replaced by complex postpositions (e.g. *epui ta* 'before' or *wapoi ta* 'after') when the time reference of the subordinate clause differs from that of the matrix clause:

- (236) *Mo na hinita erediai ta ro tau emehai vaka.*
 1SG this here arrive LOC 2SG already leave NPST
 'When I arrived you had already left.'

While verbs heading subordinate clauses are typically devoid of tense/aspect/mood marking, as can be seen from the examples below, they can sometimes take agreement marking:

- (237) *Kaio'o ro Sam=obi p-ive'a hiba=i toe*
 Kaio'o NOM Sam=TR DPST-PL.OBJ\see crocodile=DEF scare

odaudio=bi ta.
 flee=TL LOC

'Kaio'o saw Sam and the other two when they ran away in fear of the crocodile.'

- (238) *Mo nika=i i-n-ime'ede=i ta nata ro*
 1SG papaya=DEF PL.OBJ-1-collect=NMLZ LOC something NOM

pu-n-uho.
 DPST-1-bite

'When I was picking papayas something bit me.'

The verbs of these subordinate clauses are not necessarily simple nominalized forms. These verbs can take agreement morphology; however, subordinate verb phrases are still marked with the nominalizing clitic =*i*. The forms in the examples above are rare, and appear to be participles, exhibiting both nominal and verbal properties.

Reason clauses make use of the complementizer *mabu*, which appears to have been grammaticalized from a noun meaning 'root' or 'origin'. These clauses are an oddity in the language because *mabu* appears to be clause-initial, rather than clause-final, as would be expected in an SOV language, and which is consistent with the distribution of the other complementizers. However, the clauses headed by *mabu* cannot be the first in the utterance:

- (239) *Mevia o'u=i haka mabu nu Karika ovabai ka.*
 Mevia come=NMLZ NEG because 3SG Karika help PRS
 'Mevia didn't come because she was helping Karika.'

The subordinate verb is inflected for TAM and person and subject number agreement. Alternatively, clauses headed by the complementizer *ri* can express cause, in which case it can be the first clause in the utterance.

- (240) *Obo=i aru=i ri dububai ro pe=i*
 water=DEF high=DEF COMP men NOM boat=DEF

i-otomai ka=umo.
 PL.OBJ-pull.up PRS=PL

'Because the tide is high the men are pulling up the canoes.'

Purpose clauses can be regarded as the goal of the main clause action, and exhibit optional marking of the purposive clitic *ma=* on the subordinate verb:

- (241) *Rohia ro ubi i-apui ka vene*
 chief NOM people PL.OBJ-appoint PRS long.house

ma=ididi ri.

PURP=build COMP

‘The chief appointed people to build the long house.’

The proclitic *ma=* is not restricted to appearing only in subordinate clauses, but is relatively rare in main clauses.

The only adverbial clause-type where the dependent clause cannot be construed as an object is the conditional clause. The subordinate clause of a conditional is cognitively construed as an event independent of the matrix clause rather than as an object, and so unsurprisingly the verb is fully inflected:

- (242) *Ro ro merekekei a-v-iarodio ra,*
 2SG NOM kids Q-N1-watch NDECL

mo ro du=i itai n-a'ai ka.

1SG NOM food=DEF cook 1-do PRS

‘If you looked after the kids, I would cook the meal.’

- (243) *Ro ro merekei detu i-arodio ato,*
 2SG NOM kids yesterday OBJ.PL-watch if

mo maketi oito he'e n-odau ka.

1SG market ALL CFACT 1-go PRS

‘If you had looked after the kids yesterday, I would have gone to the market.’

The protasis in (242) is indistinguishable from a yes/no question, and is simply juxtaposed like the clauses in complements of verbs of utterance. In the example in (243) the word *ato* appears to be a complementizer meaning ‘if’. A variant *rato* has also been found with the same function. In past tense counterfactuals the adverb *he'e* appears in the main clause to express counterfactuality, as there is no indication from the tense of the verb that the event it describes is unreal.

3.3. Relative clauses

The last type of subordinate clause to be discussed is the relative clause. Relative clauses are simply positioned before the head of the noun phrase; there is no overt relativizer. The verb appears to have different inflections for tense compared with finite verbs in main clauses.

For relatives in the present tense, *ka*, the normal particle used for marking present tense in matrix clauses, is lacking.

- (244) *Hepukere=i ta emidio ubi mea-hia ka.*
 island=DEF LOC stay people good-very PRS
 ‘The people who live on the island are very friendly.’

The paradigm for present tense in relative clauses thus involves no explicit marking for present. Subject number agreement clitics appear to be optional in non-first person duals and trials, and also first person plurals, and are absent in non-first person plurals. There are also no person markers:

- (245) *Mo do'u e'a dubu=i Kikori ato emidio vadio ka.*
 1SG today see man=DEF Kikori ALL stay HAB PRS
 ‘The man I’m seeing now lives in Kikori.’

The verb in the example above is a suppletive form of the verb *eve'a* ‘see’. The use of *eve'a* in (245) would change the interpretation of the expression to ‘have just seen’. With other verbs the present tense forms can also be used with near past tense meanings.

While there are near and distant future tenses formed with the same auxiliaries as in main clauses, *ka* still does not appear in relative clauses with future reference. Furthermore, there is no number or person agreement in these forms.

- (246) *Mo ro vapoī ta eve'a a'ai dubu=i*
 1SG NOM after LOC see do man=DEF

Kikori ato emidio vadio ka.
 Kikori ALL stay HAB PRS
 ‘The man I’ll see later lives in Kikori.’

Verbs in the near future in relative clauses are nominalized and appear with the auxiliary *a'ai* ‘do’; those in the distant future are nominalized and appear with the auxiliary *o'u* ‘come’.

Urama can use the same forms as the present tense for relative clauses when the temporal reference is the near past. An example of the usage of present tense forms with near past temporal reference in a relative clause is in (247):

- (247) *Mo ro do'ou duoduo=i otoho koimo=i Karika*
 1SG NOM this morning=DEF break cup=DEF Karika

koimo=i ka.
 cup=DEF PRS
 ‘The cup I broke this morning is Karika’s cup.’

There is another set of forms that also encodes near past temporal reference, whose main distinguishing feature is person agreement markers (*n-* for first person and *v-* for

non-first person) throughout the paradigm and a prefixed *i-* which appears to be a tense marker, not a plural object marker in this case. Example (248) presents an example of a near past tense form for relative clauses:

- (248) *Do'ou dudu=i du=i i-v-itai ra obo=i*
 this morning=DEF food=DEF PST-N1-cook PST woman=DEF
mo mamu=i ka.
 1SG mother=DEF PRS
 'The woman who was cooking food this morning is my mother.'

It is unclear what, if any, semantic difference there is between the two near past tense structures.

As noted above, the *i-* prefixed to verbs in relative clauses appears to be a tense marker for intermediate and distant past tenses as well as for the near past (i.e. in this sense the intermediate and distant past are syncretic). Intermediate and distant past tense forms are largely identical apart from the absence of the particle *ra* in first and second person singular of the distant past. They differ from the near past tense forms in the absence of the non-first person agreement prefix and some of the forms of the number agreement clitics. Examples of relative clauses with intermediate and distant past tense forms include the following:

- (249) *Mo ro Iroroma ro i-evea merebehe=i*
 1SG NOM Iroroma NOM PST-see girl=DEF
oapo n-ema'ai ra.
 flower 1-give PST
 'I gave a flower to the girl Iroroma saw.'

- (250) *Ro i-n-oduai ra dubu=i ka i'a.*
 2S PST-1-tell PST man=DEF PST there
 'There's the man who I was telling you about.'

- (251) *Nu (ro) detu i-eve'a dubu=i Kikori ato*
 3SG NOM yesterday PST-see man=DEF Kikori ALL
emidio vadio ka.
 stay HAB PRS
 'The man he saw yesterday lives in Kikori.'

- (252) *Nu ro diata i-oho buka=i bogobogo vade*
 3SG NOM day PST-search book=DEF white speech
buka ka.
 book PRS
 ‘The book he was looking for a few days ago is an English book.’

Unrestricted relative clauses are identical in form with restricted relative clauses:

- (253) *Detu i-n-evea du=mo Sam mea-hia ka.*
 yesterday PST-1-see PST-PL Sam good-very PRS
 ‘Sam, whom we met yesterday is very nice.’

Finally, since the nominal head is always final in the relative clause, the nominative marker *ro* helps to disambiguate the subject of the clause, as in (254) and (255).

- (254) *Mo ro detu i-n-obodidio ra bomo=i huna-hia ka.*
 1SG NOM yesterday PST-1-chase PST pig=DEF big-very PRS
 ‘The pig I chased yesterday is very big.’
- (255) *Mo detu i-n-obodidio ra bomo=i huna-hia ka.*
 1SG yesterday PST-1-chase PST pig=DEF big-very PRS
 ‘The pig who chased me yesterday is very big.’

4. Coordination

Noun phrases can be coordinated with the conjunctions *ka* and *ra*, and less commonly, *ire*:

- (256) *...go 'ota, umia ka napu...*
 coconut green.leaf and protein
 ‘...coconut, green leaves and protein...’
- (257) *...i-v-ovia umia ra du...*
 PL.OBJ-N1-put green.leaf CONJ sago
 ‘...together with the leaves and the sago...’
- (258) *...go 'ota=i ire=i uho=i...*
 coconut=DEF and=DEF fish=DEF
 ‘...the coconut and the fish...’

It is noteworthy that in example (258) both conjuncts are marked with the definite article, and the conjunction is also marked in a similar fashion.

The conjunctions *ka* and *ra* tend to surface as enclitic to the noun phrase; as such, they are represented here either as particles, or as clitics. When enclitic, the conjunctions precede the definite article clitic =*i*:

- (259) *Mo pe=ra aibi=ra=i ta n-odau ka.*
 1SG canoe=CONJ paddle=CONJ=DEF LOC 1-go PRS
 ‘I’m going with a canoe and a paddle.’

In some cases, particularly with proper nouns, the conjunction clitics can appear on each coordinated noun phrase:

- (260) *Ginau=ra Karika=ra taitui iho ka=ido.*
 Ginau=CONJ Karika=CONJ yam PL.OBJ.eat PRS=DL
 ‘Ginau and Karika are eating yams.’

Infrequently, *rautu* ‘with’ can be used to coordinate noun phrases:

- (261) *Mo rautu nimoiti nu araduo.*
 1SG with 1DU 3SG talk
 ‘She and I, we both were talking.’

Clauses can also be coordinated with the particles *ka* and *ra*:

- (262) *Idomai imodo'ia ka uro=i uta'ai.*
 eye PL.OBJ\shut and asleep=NMLZ fall
 ‘He closed his eyes and he went fast asleep.’

The clausal coordinator *ka* is homophonous with the present tense or declarative marker *ka* (see Chapter 3, section 6.2). The tense morpheme *ka* is also very frequently used in narratives along with the distant past tense. As this *ka* is often clause-final, it is sometimes difficult to tell whether it is marking the present tense of the preceding verb or coordinating the entire preceding clause with the following one, as sometimes it appears that one or the other is deleted if they are adjacent. A following complementizer *ita* makes it clear, however, that a new clause has been introduced:

(263) *Porisi ro nu eve'ai ka ita aiha p-ohiai=mo*
 police NOM 3SG see PRS then ASS DPST-catch= PL

ka nu nana=i i-omohoumo ita moni hirohia
 and 3SG things=DEF PL.OBJ-search LOC money much

ive'ai ka.
 PL.OBJ\see PRS

'The police found him and then caught him and searched his things and found lots of money.'

(264) *Bomo gema=i ha p-arodio=umo ka ita Iroroma*
 pig big=DEF just PST-watch=PL and then Iroroma

nama v-o'u ra ita bomo gema=i ro
 when N1-come NDECL then pig big=DEF NOM

emati'iai ka.
 NOM prs

'They just watched the big pig, and then when Iroroma came, the big pig started chasing him.'

The fact that *ka* is serving as a clausal coordinator, and not simply encoding an illocutionary meaning (as explained in section 2.5.6) is evidenced by the fact that both clauses are interpreted in the same tense, but there is not marking of *ka* on the final clause.

The conjunction *ka* sometimes appears clause-initially, in which case it may function stylistically as a discourse marker:

(265) *...ka aro'o umu gema=i ro p-ivoroho*
 and that dog big=DEF NOM DPST-PL.OBJ\lead

vadio umu keke=i.
 HAB dog little=DEF

'...that big dog used to lead the smaller ones around.'

(266) *...ka nu davarai ivodau i ka ivodauo ka ita...*
 and 3SG beach PL.OBJ\take PRS PL.OBJ\take PRS then
 '...and take them to the beach and then...'

Clauses can be coordinated with various other conjunctions. These include *inai* 'but' (267), *mabu* 'because' (268) and *ita* 'and then' (269):

(267) ...*inai aro'o obo nahia=i nu niro=i haka.*
 but that woman old=DEF 3SG want=NMLZ NEG
 '...but that elderly lady didn't want...'

(268) *Bihai p-a'ai ivoubudioi ri mabu...*
 difficult DPST-do get.up COMP because
 'It was a struggle trying to get up because...'

(269) *Ita umu kekei ro...*
 and.then dog little NOM
 'And then the little dogs...'

Two separate clauses can be contrasted with the form *inai* 'but', or they can simply be juxtaposed:

(270) *Mo Urama ato n-emidio ka inai Mosubi ato*
 1SG Urama ALL 1-stay PRS but Moresby ALL

n-ova'ati ka.
 1-work PRS
 'I live in Urama but I work in Moresby.'

Contrasted clauses are used for comparison, as Urama adjectives have no comparative forms. The concept that "X is more/less Y than Z" is expressed as "X is Y (but) Z is not Y / but Z is W":

(271) *Nu moto=i mea-hia ka mo moto=i*
 3SG house=DEF good-very PRS 1SG house=DEF

mea haka.
 good NFUT.NEG
 'Her house is better than mine.'

(272) *Mo abia=i tauo mere ka inai nu mamu=i*
 1SG father=DEF old person PRS but 3SG mother=DEF

orio mere ka.
 young person PRS
 'Her father is older than her mother.'

5. Possession

Possessive phrases are formed without any special morphology, and there are no possessive pronouns. Possessors precede the possessum, consistent with the head-final order exhibited by the language:

(273) *Rio niro ra rio mamu=i?*
 2PL love NDECL 2PL mother=DEF
 ‘Do you (all) love your mother?’

(274) *Ro ro modobo ra nu ha'o=ti om-ovaredio=i.*
 2SG NOM can NDECL 3SG bag=DL BEN-carry=NMLZ
 ‘Please bring him both his bags’

(275) *Nimo ro modobo ra nimo turana=i*
 1PL NOM can NDECL 1PL friend=DEF

titi om-otiodai=umo.

letter BEN-send=PL

‘We will send a letter to our friend if we can.’

(276) *Ro hoho=i umuo dohobo ka.*
 2SG face=DEF know familiar PRS
 ‘Your face looks familiar’

Predicative possessives are formed similar to existential constructions, such that “That dog is mine” would have the form “That dog is my dog” with the possessed noun occurring in both the argument and the predicate position.

(277) *I'a umu=i mo umu=i ka*
 that dog=DEF 1SG dog=DEF PRS
 ‘That dog is mine.’ (lit. ‘That dog is my dog’)

5 Narratives

1. Green leaf porridge recipe

This narrative was selected because of its procedural nature. The narrative is a telling of a recipe for green leaf porridge, a dish prepared on Urama Island that uses *umia*, the green leaves from a tree species. The narrative relies heavily on second person forms of address, which involves non-speaker person agreement in the verbal morphology.

- (1) *Umia vi'a=i itai hapuoi araduo i n-a'ai ka,*
 leaf porridge=DEF cook way tell 1-NFUT PRS

ro ro umia vi'a=i haibo i itai ra.
 2SG NOM leaf porridge=DEF how cook NDECL

'I'll be telling you how to cook green leaf porridge, how you cook green leaf porridge.'

- (2) *Epu=i to ro ro umia=i i-hebo i ka.*
 first=DEF ALL 2SG NOM leaf=DEF PL.OBJ-break PRS.
 'First you pick the green leaves.'

- (3) *Umia epu=i i-v-ihebo ka na~na=i*
 leaf head=DEF PL.OBJ-N1-break.off PRS things=DEF

i-me'edei ka vi'a=i itai.
 PL.OBJ-collect PRS porridge=DEF cook

'Once you have broken off the tips of the green leaves, then you collect other things to cook the porridge.'

- (4) *Na~na=i du=i ire du=i i-v-eidai ra*
 things=DEF sago=DEF and sago=DEF PL.OBJ-N1-get NDECL

go'ota umia ka... napu.
 coconut leaf and... protein

'Things like sago, and once you've got the sago, coconut, green leaves and... protein.'

- (5) *Nupa uho aibo vi'a=i niro=i ta itai ri.*
 maybe fish like porridge=DEF inside=DEF LOC cook COMP
 'Maybe something like fish to put into the porridge to cook.'

- (6) *Ka na~na=i idedeai ka ro obo=i*
 and things=DEF PL.OBJ\prepare and 2SG water=DEF
i-v-ahuodio pan=i niro=i tabo muko=i adoro i ka.
 PL.OBJ-N1-pour pan=DEF inside=DEF LOC fire=DEF build PRS.
 ‘And prepare things, and you pour water into the pot and you build the fire.’
- (7) *Ka muko=i ohu=i ta pan=i i-v-ede’a*
 and fire=DEF top=DEF LOC pan=DEF PL.OBJ-N1-put
obo=i rautu.
 water=DEF with
 ‘And on the fire you place the pan with the water.’
- (8) *Obo=i huna ovai aike. Nupa kaupu aibo.*
 water=DEF big make FUT.NEG maybe little like
 ‘Don’t put in too much water. Maybe like a little.’
- (9) *Ka obo=i ogohuti ta, ogohuti ri omoti ta*
 and water=DEF boiling LOC boiling COMP waiting LOC
umia=i i-v-ihu’uti ra disi komu niro ato
 leaf=DEF PL.OBJ-N1-strip NDECL dish old inside ALL
ka go’ota=i ive’iti.
 and coconut=DEF PL.OBJ\scrape
 ‘And when the water is boiling, and while waiting for it to boil, remove the leaves from the stalk into an old dish, and scrape the coconuts.’
- (10) *obo=i ahu’odidio go’ota=i era ka*
 water=DEF pour.out coconut=DEF dry PRS
 ‘The coconut whose water you pour out is dry.’
- (11) *Go’ota era=i i-v-irihati ra ka ika=i*
 coconut dry=DEF PL.OBJ-N1-break NDECL and shell=DEF
ta ive’iti ka mabu ro ro oriori ta
 LOC PL.OBJ\scrape PRS because 2SG NOM scraper LOC
(ai)-a-v-iveiti ra ka go’ota=i
 ASS-Q-N1-PL.OBJ\SCRAPE NDECL and coconut=DEF

ihi auoi to odaudioi ka.
juice away ALL go.away PRS.

‘You break the dry coconut and you scrape it with a shell because if you scrape it with a scraper the coconut juice will splash away.’

- (12) *Ika=i ta ive'iti ta ka ihi*
shell=DEF LOC PL.OBJ\scrape LOC and juice

nu mea-ha inatoi ka niro=i tabo.
3SG good-EMPH stay PRS inside=DEF LOC.

‘When you scrape with a shell the juice will stay well inside.’

- (13) *Ka ika=i ta go'ota=i iveiti.*
and shell=DEF LOC coconut=DEF PL.OBJ\scrape

‘And with a shell you scrape the coconut.’

- (14) *ka obo=i ogohuti ta umia=i pan=i niro=i*
and water=DEF boiling LOC leaf=DEF pan=DEF inside=DEF

ta i-ovuti ka umia=i i-v-igohuti.
LOC PL.OBJ-put and leaf=DEF PL.OBJ-N1-boil

‘And when the water is boiling, you put the leaves into the pot and you boil the leaves.’

- (15) *Gema hia igohuti aike, nupa komu aibo.*
big very PL.OBJ\boil FUT.NEG maybe little like.

‘Don’t boil for long, maybe for a little time.’

- (16) *Ita ka uho rautu i-v-i-ovia ka*
then and fish with PL.OBJ-N1-PL.OBJ-put and

uho=i ogohuti ta...
fish=DEF boil LOC

‘And with the fish you put it in and when the fish is boiled...’

- (17) *uho=i a-v-ururo ra ita uho=i idimoi*
fish=DEF Q-N1-be.cooked NDECL then fish=DEF remove

ka disi ata niro ato ka ededeai ri.
PRS dish another inside ALL and prepare COMP

‘when the fish is cooked you scoop it out into another dish to prepare it.’

- (18) *Hi'o beha=i ha horo~horo=i ikedui ri.*
meat only=DEF EMPH bones=DEF PL.OBJ\throw.away COMP

‘Just the meat only – throw away the bones.’

- (19) *Ka vi'a=i ogohuti ta umia epu=i ohu=i*
 and porridge=DEF boiling LOC leaf tips=DEF top=DEF
tabo du=i ihi'ei ka.
 LOC sago=DEF PL.OBJ.throw PRS.
 'And when the porridge is boiled onto the leaf tips you throw in the sago.'
- (20) *Ka ga'ima=i ta igehtu ka i-v-igehtuio*
 and scoop=DEF LOC stir and PL.OBJ-N1-stir
ga'ima=i tabo.
 scoop=DEF LOC
 'And with the scoop you stir, keep stirring with the scoop.'
- (21) *i-v-igehtu ta du=i itai ro ro*
 PL.OBJ-N1-stirring LOC sago=DEF cook 2SG NOM
a-v-eve'a ra du=i ururo=i tabo
 Q-N1-see NDECL sago=DEF be.cooked= NMLZ LOC
 'While stirring the cooking sago, see whether the sago is cooked.'
- (22) *ka pani erehe=i ta ede'ai ka.*
 and pan side=DEF LOC place PRS.
 'Then you put the pot to the side.'
- (23) *Go'ota=i ire=i uho=i ire disi ga'u ato*
 coconut=DEF and=DEF fish=DEF and dish one ALL
i-v-i-ovia ka i-atu'uti ka.
 PL.OBJ-N1- PL.OBJ-put and PL.OBJ-mash PRS
 'You put the coconut and the fish into one dish and you mash them.'
- (24) *Ihi ka pani niroi ta i-v-i-ovia umia*
 juice PRS pan inside LOC PL.OBJ-N1-PL.OBJ-put leaf
ra du ra=i niro=i tabo ka
 and sago and=DEF inside=DEF LOC and
i-v-i'eduti ka go'ota ihi.
 PL.OBJ-N1-PL.OBJ-mix and coconut juice
 'When it's juicy you put it into the pot together with the leaves and the sago and mix it all up in the pot with the coconut juice.'

- (25) *Imomohi'iti ka vi'a=i obo~obo dohobo toti~toti*
 PL.OBJ\squeeze PRS porridge=DEF watery like sticky

hi'a mo'a.

very not

'You squeeze it to make the porridge watery and not very sticky.'

- (26) *Ubi ro vi'a=i idio=i tabo*
 people NOM porridge=DEF drink=NMLZ when

ma'ata=i ta arate=i aike ri.

mouth=DEF LOC stick=NMLZ FUT.NEG COMP

'So when people drink the porridge it doesn't stick to their mouth.'

- (27) *Ka vi'a=i i'eduti ta muko=i duhomo*
 and porridge=DEF PL.OBJ-stir LOC fire=DEF embers

i'i tabo ka pani ivede'ao erera ovai ri.

become LOC and pot place hot make COMP

'And when you're stirring the porridge, when the fire dies down to make embers you put the pot on to warm it up.'

- (28) *Ka hinitabo mea-ha a-v-e'eduti ra ka*
 And here.at good-EMPH Q-N1-mix NDECL and

nuato ubi disi i-v-im-e'ede ka
 that's.when people dish PL.OBJ-N1-BEN-collect and

ubi i-m-ovuti ka i-ma'ati ri,
 people PL.OBJ-BEN-serve PRS PL.OBJ-give COMP,

vi'a=i ka.

porridge=DEF PRS.

'And here if you have mixed the porridge well, that's when you get dishes for the people to serve it to them and give them the porridge.'

- (30) *Ka kika=i hinita oropoio.*

and story=DEF here.at finish

'And here's the end of the story.'

2. Train narrative

This narrative was selected for inclusion because it is a personal re-telling of an incident that happened to the narrator while on a train. The result is heavy use of first and third person forms, as the story is told from the first person point of view.

- (1) *Mo kika ata araduoi n-a'ai ka; mo ro obo*
 1SG story certain tell 1-NFUT PRS; 1SG NOM woman

nahia ata i-n-eve'a kika=i.
 old some PST-1-see story=DEF.

'I'm going to tell a certain story; it's a story about an elderly lady.'

- (2) *Orohi po-n-odau ra nupa ioropoio pura=ti didimoi*
 tour DPST-1-go PST maybe last week=DU behind

tabo.

at.

'I was going in to look around maybe a couple of weeks back.'

- (3) *Ata hivio mo iraromo=i modobo=i haka.*
 certain day 1SG remember=NMLZ can=NMLZ NEG

'I can't remember which day it was.'

- (4) *Hivio ata ka, mo ai-po-n-o'u ra, inamoi,*
 day certain PRS 1SG ASS-DPST-1-come PST, like,

tureni ta ma=oroi ri moto=i tabo.
 train LOC PURP=board COMP house=DEF LOC

'One day, I came, like, you know, to get on the train from home.'

- (5) *I-n-o'ui ta oroi ka mo niro tauni ito*
 PST-1-come at board PRS 1SG want town ALL

orofo=i ma=o'ui ri.
 tour=NMLZ PURP=come COMP

'When I came I boarded as I wanted to come to town to have a look around.'

- (6) *Ka mo ro... inamoi... tureni ta i-n-oroi ta*
 and 1SG NOM... like... train LOC PST-1-board LOC

o'u ka eme'ei ka mo se'a ata to.
 come PRS sit PRS 1SG chair certain ALL.

'And I ... like, got on the train, came and sat down in my seat.'

- (7) *Hinita ai-pe-n-emidio ra ita mo kekai ita*
 here.at ASS-DPST-1-stay PST and.then 1SG close LOC
obo nahia ata ro p-emei ka mo eve'ai ka.
 woman old certain NOM DPST-sit and 1SG see PRS
 ‘And there was close to me an elderly lady who sat down and saw me.’
- (8) *Ka nu ro mo i-n-arodio.*
 And 3SG NOM 1SG PST-1-watch
 ‘She was looking at me.’
- (9) *nu ro a'oi ka mo na-mere nupa ...i...*
 3SG NOM say\PUNCT PRS 1SG thing-person maybe umm
Papua New Guinea mere ata ka;
 Papua New Guinea person some PRS;
 ‘And said to herself that I’m someone maybe ... umm ... from Papua New Guinea, some person.’
- (10) *nu ro a'oi ka.... Inai aro'o obo nahia=i*
 3SG NOM say\PUNCT PRS.... But that woman old=DEF
nu niro=i haka mo oduai.
 3SG want=NMLZ NEG 1SG ask
 ‘She said (to herself)...But that elderly lady didn’t want to ask me.’
- (11) *i... imini hato p-iraromo nu ro inamo wade*
 umm mind only DPST-think 3SG NOM you.know word
ata a'o=i ka
 certain say=NMLZ PRS
 ‘Umm...in her mind she was thinking whether she, you know, would say something to me.’
- (12) *...o... nu ro a'o=i ka - nupa - mo ro*
 ...oh... 3SG NOM say=NMLZ PRS maybe 1SG NOM
nu oduai modobo=i haka... i,
 3SG ask can=NMLZ NEG... umm,
 ‘Oh. She said - maybe - I can’t ask her... Ummm,’
- (13) *Teriki ata ma=n-ovai ro.*
 trick certain PURP=1-make 2SG.
 ‘I’ll try and play a trick on you.’

- (14) *Ka nu ro nu inamoi eidei ka.*
 and 3SG NOM 3SG like get PRS.
 ‘And she - she somehow she got it (an idea).’
- (15) *Ka vade ata araduo=i nu ro himiha*
 and word certain speaking=NMLZ 3SG NOM SELF

p-aradu’uti himiha ido ...i... pidgin tabo kauka...
 DPST-speak\ITR self to umm pidgin LOC enough...
 ‘And speaking some words, she herself was speaking to herself ...umm...in
 Pidgin, okay?’
- (16) *I nu vade=i orovai ta mo ro erehe’eai*
 umm 3SG word=DEF hear LOC 1SG NOM turn

ka nu eita ka vari ai-pe-n-ema’ai ra.
 PRS 3SG LOC and laugh ASS-DPST-1-give PST.
 ‘Um, when I heard her words I turned towards her and gave her a smile.’
- (17) *Kauka nu ro mo eve’ai tabo nu ro*
 enough 3SG NOM 1SG see LOC 3sg NOM

a’o=i ka “are! Ro hati mere ro?”
 say=NMLZ PRS “oh! 2SG which person 2SG
 ‘Okay, when she saw me she said “Oh! Where are you from?”’
- (18) *ka mo ro a’oi mo ...iii... PNG mere ka.”*
 and 1SG NOM say 1SG umm PNG person PRS.”
 ‘And I said...umm...I’m from Papua New Guinea’
- (19) *“O mo ro tau n-eve’a vaka ro*
 “Oh 1SG 2SG already 1-see NPST 2SG

inai mo niroi haka ro ...i... oduai ...i...
 but 1SG want NEG 2SG umm ask umm
 ‘Oh; I’ve already seen you but I didn’t want to ...umm... ask you’
- (20) *Imini hato n-iraromo ka itabo mo ro himiha*
 mind only 1-think PRS and.then 1SG NOM self

mo himiha ito n-aradu’uti ka mo vade komu
 1SG self ALL 1-talk PRS 1SG word short

Pidgin vade komu.

pidgin language short

‘I thought to myself then that I would start talking to myself some short phrases in my language, Pidgin.’

- (21) *Umuo=i ta nu n-araduo ka ita ro himiha*
 know=NMLZ LOC 3SG 1-tell PRS and.then 2SG self

erehe'eai ta mo ro umuo n-i'i ka aro'o
 turn loc 1SG NOM know 1-become PRS that

vati mere ka.
 place person PRS.

‘If she knows Pidgin when I speak it to her you yourself will turn to me and I’ll know for sure she’s a person from that place.’

- (22) *Mo rautu nimoiti nu araduo=i ka mo vare nu*
 1SG with 1DU 3SG talk=NMLZ and 1SG laugh 3SG

ka mo vare nu vare nimoiti vare n-a'ai=do ka.
 and 1SG laugh 3SG laugh 1DU laugh 1-do=DU PRS.

‘She and I we both were talking and I laughed, she laughed, we both were laughing.’

- (23) *Ka hinitabo vade aradu'uti ha i-n-o'u=ido ...i...*
 and here.at word talk\ITER EMPH PST-1-come= DU umm

tureni oropoio vati tabo hinita nu a'oi ka:
 train finish place LOC here.at 3SG say PRS.

‘And we were still talking when it arrived – umm – the train at its destination and the elderly lady said:

- (24) *Mo ubi mo n-omotidio ka=umo mo ai-n-odau ka;*
 1 SG people 1SG 1-wait PRS=PL 1SG ASS-1-go PRS

ro mea-ri hivio ha ita oroho ra -
 2SG good-very day EMPH LOC go.around NDECL

mo ai-n-odau ka.
 1SG ASS-1-go PRS.

‘My people are waiting for me so I’m going; you have a really good day going around - I’ve arrived.’

- (25) *Ka mo ro nu oduai ka: meaha ka ro*
 and 1SG NOM 3SG say PRS good PRS 2SG
 ‘And I said to her,’

odau.

go

‘And I said to her, “it’s alright – you go.”’

- (26) *Ka mo ire, ka mo himiha odaui ka*
 and 1SG too, and 1SG self go PRS

tauni oraho=i.

town go.around=NMLZ

‘And (she said) “me too, I’m going to have a look around town.”’

3. Traditional story of Iroroma

This narrative is a traditional story from Urama Island. This story is set in the past about a protagonist, Iroroma, and so involves storytelling in a third person narrative. Given the nature of this narrative, the interplay of tenses is also noteworthy, where many forms are set in the distant past, but where subsequent mentions are set in the present.

- (1) *Na kika=i kika ata ka go’oto ata ato.*
 this story=DEF story some PRS village certain ALL
 ‘This story it’s a story about a certain village.’

- (2) *Aro’o go’oto=i davarai ta p-o’a vadio*
 that village=DEF beach LOC DPST-locate HAB

go’oto ka.

village PRS

‘That village is a village that was located near the beach.’

- (3) *aro’o go’oto=i tabo p-emidio vadio dubu ata.*
 that village=DEF LOC DPST-live HAB man certain
 ‘In that village there lived a certain man.’

- (4) *dubu nahi’a ata nu pomo p-oroho vadio*
 man old certain 3SG hunt DPST-go.around HAB

dubu ka.

man PRS

‘A certain old man - he was a man who went hunting.’

- (5) *Nu moto=i umu hiro-hia ka.*
 3SG house=DEF dog many-very PRS.
 ‘At his home there were a lot of dogs.’
- (6) *Umu to'o=i rautu p-emidio vadio.*
 dog lots=DEF with DPST-live HAB
 ‘He lived with lots of dogs.’
- (7) *Ka ata hivio-i nu aro'o umu to'o-i tuiiai*
 and one day=DEF 3SG those dog lots=DEF among

ta ga'ubo umu ata nu aro'o umu-i nu
 LOC one dog certain 3SG that dog=DEF 3SG

huna-hia gema ka.
 big-very big PRS
 ‘Then one day among all those dogs there was one dog who was a very big dog.’
- (8) *Ka aro'o umu gema=i ro p-ivoroho vadio*
 and that dog big=DEF NOM DPST-PL.OBJ\lead HAB

umu keke=i ka nu davarai ivodau=i
 dog small=DEF and 3SG beach PL.OBJ\take=NMLZ
 ‘And that big dog used to lead the smaller ones and take them to the beach.’
- (9) *Ka ivodauo ka ita, ivodoroi ka bu'i*
 and PL.OBJ\take PRS then PL.OBJ\take.into PRS bush

bomo o bu'i oroho na=i p-ivoto vadio.
 pig or bush living thing=DEF OBJ.PL.OBJ\kill HAB.
 ‘And he took them along the beach and then into the bush to hunt pigs or other wild animals.’
- (10) *Ok, hivio ga'u ata ato aro'o umu gema=i*
 Ok, day one certain LOC that dog big=DEF

gimo ro ohiai ka.
 sickness NOM catch PRS.
 ‘Ok, one day the big dog fell sick.’
- (11) *Ka aro'o hivio=i aro'o dubu=i, aro'o dubu=i,*
 and that day=DEF that man=DEF that man=DEF,

- paena=i ka Iroroma; nu paena=i ka Iroroma.*
 name=DEF PRS Iroroma 3SG name=DEF PRS Iroroma.
 ‘And that day that man, that man’s name was Iroroma—that was his name... Iroroma.’
- (12) *Ka aro’o dubu=i ro aro’o hivio=i tabo umu*
 and that man=DEF NOM that day=DEF LOC dog
gema=i oduai ka ro, ro gimo ka, emidio ra,
 big=DEF tell PRS 2SG 2SG sick PRS, stay NDECL,
moto=i tabo.
 house=DEF LOC.
 ‘So that man on that day told the big dog, “you’re sick, stay in the house.”’
- (13) *Ka nu ro moto=i tuniha goho=i iruruti ka*
 and 3SG NOM house=DEF all hole=DEF close PRS
umu keke=i i-atohotai ka
 dog small=DEF PL.OBJ-call PRS
 ‘And he shut up all the holes in the house and called the little dogs.’
- (14) *“O’u=mo, nimo n-odau=mo, pomo ora’oiai.”*
 come=PL 1PL 1-go=PL hunting go.around.
 ‘Come, let’s go hunting.’
- (15) *I, umu gema=i emeheidioi ka.*
 umm dog big=DEF stay PRS.
 ‘Umm, the big dog stayed home.’
- (16) *Ka aro’o umu keke=i rautu davarai p-o’u,*
 And that dog small=DEF with beach DPST-come,
p-odau i-odau.
 DPST-go PST-go
 ‘So that man with the little dogs came to the beach and they went along.’
- (17) *Kiaukia umoi ka bu’i, bu’i tabo.*
 enough go.in PRS bush, bush LOC
 ‘And then they went in the bush, into the bush.’
- (18) *pomo-i p-oro ho ita umu keke=i ro*
 hunting=DEF DPST-go.around then dog small=DEF NOM

bomo gema=i eve'ai ka.
 pig big=DEF see PRS.
 'And while he was hunting the little dogs saw a big pig.'

- (19) *Kiaukia nuha p-ematihiai=mo aro'o bomo gema=i*
 enough no.hesitation DPST-chase= PL that pig big=DEF
obodidiori.
 chase COMP
 'And then they without hesitation started chasing that big pig to catch him.'

- (20) *Ita bomo gema=i erehe'eai ta umu keke=i*
 then pig big=DEF turn LOC dog little=DEF
ibodoi ka.
 PL.OBJ\follow PRS.
 'And then the big pig turned around and chased the little dogs.'

- (21) *Ita umu keke=i ro bomo gema=i i-erehe'eai*
 and.then dog little NOM pig big=DEF PL.OBJ-turn
tabo ni pupuo=i aiha p-im-apoio.
 LOC 3PL strength=DEF completely DPST-PL.OBJ\BEN-finish
 'And then the little dogs, when the pig turned to chase them, their strength left them.'

- (22) *Ka umu keke=i ha'imai erehe'ei ka kekai ta*
 and dog small=DEF tired turn and close LOC
p-emidio=umo bomo gema=i ha p-arodio=umo.
 DPST-stay= PL pig big=DEF EMPH DPST-watch= PL
 'So the little dogs felt tired and turned off to the side and sat and just watched the big pig.'

- (23) *Ka ita Iroroma nama v-o'u ra ita bomo*
 and then Iroroma when N1-come NDECL then pig
gema=i ro emati'iai ka.
 big=DEF NOM charge PRS.
 'And then when Iroroma came the big pig started chasing him.'

- (24) *Bomo gema=i ro Iroroma p-obodidio.*
 pig big=DEF NOM Iroroma DPST-chase
 'The big pig chased Iroroma.'

- (25) *Iroroma imagaauriai nu'a ata ioroi ka.*
 Iroroma jump\PUNCT tree certain climb PRS.
 'Iroroma jumped up and climbed into a tree.'
- (26) *Go'ota; aro'o go'ota=i p-ioro.*
 coconut that coconut=DEF DPST-climb.
 'It was a coconut tree; he climbed up that coconut tree.'
- (27) *Ioro ohu=i tabo kiaukia bomo gema=i ro*
 climb top=DEF LOC enough pig big=DEF NOM

go'ota=i ahiai ka.
 coconut=DEF cut PRS.
 'He climbed to the top, and then the big pig started cutting the coconut tree down.'
- (28) *Go'ota=i p-ahiai ita aro'o go'ota=i omo'ai*
 coconut=DEF DPST-cut then that coconut=DEF fall

ri a'ai ta, Iroroma imumuai ka go'ota
 COMP NFUT LOC Iroroma fly\PUNCT PRS coconut

ata=i to.
 other=DEF ALL
 'He cut that coconut tree down and when it was about to fall, Iroroma flew onto another coconut tree.'
- (29) *Bomo gema=i va ierehe'edioi ta aro'o go'ota=i*
 pig big=DEF then turn LOC that coconut=DEF

rautu ahiai ka.
 with cut PRS.
 'Then the big pig turned and he started chopping down that coconut, too.'
- (30) *I-ahiai ka aro'o go'ota=i omoai ri a'ai*
 PST-chopping and that coconut=DEF fall COMP do

tabo va nu imumuai ka go'ota=i ata to.
 LOC then 3SG fly\PUNCT PRS coconut=DEF another ALL
 'He kept chopping and when that coconut was about to fall, he flew to another coconut.'

- (31) *Hinibauha p-odau i-odau kauka ka go'otai*
 in.this.manner DPST-go PST-go enough and coconut

ipoioi ka.
 PL.OBJ\finish PRS

‘He went on in that manner until he finished the coconut trees.’

- (32) *Ka ianai nu imagauriai ka nu'a huna*
 and finally 3SG jump PRS tree big

gema=i oito.
 big=DEF ALL

‘And finally he jumped onto a very big tree.’

- (33) *Kaukua hini tabo iana nu'a=i ka, ata nu'a*
 ok, here LOC final tree=DEF PRS, other tree

ata otidioi haka kekai.
 other standing NEG side

‘And then, from there that’s the last tree; there’s no other tree standing beside it.’

- (34) *Kiauka aro'o bomo gema=i rautu nu emeheai haka.*
 enough that pig big=DEF with 3SG leave NEG

‘But then that big pig didn’t leave him, either.’

- (35) *Aro'o nu'a gema=i ahiai ri ovaharoi ka.*
 that tree big=DEF cut for begin PRS

‘He started chopping down that big tree’

- (36) *I-ahiai, i-ahiai itabo Iroroma ro nu'a=i*
 PST-chop PST-chop and.then Iroroma NOM tree=DEF

i-eve'ai ta taitai ka nu'a=i omoai ai ka,
 PST-see LOC near PRS tree=DEF fall NFUT PRS,

‘He chopped and chopped and when Iroroma saw the tree was about to fall.’

- (37) *kiaukia Iroroma ro nahua=i abodoi ka.*
 enough Iroroma NOM song=DEF sing PRS

‘Okay, Iroroma started singing a song.’

- (38) *Nahua-i p-abodo ita nu nahua=i tuiai tabo,*
 song=DEF DPST-sing then 3SG song=DEF middle LOC

nu umu gema=i paena=i aho'oi ka.
 3SG dog big=DEF name=DEF call PRS.
 'When he was singing in the middle of the song he called his big dog's name.'

(39) *Aro'o umu gema=i paena=i ka Iroroma.*
 that dog big=DEF name=DEF PRS Iroroma
 'That big dog's name was Iroroma.'

(40) *Nu himiha paena=i ta p-aho'o aro'o umu*
 3SG self name=DEF LOC DPST-call that dog

gema=i.
 big=DEF
 'With his own name he named that big dog.'

(41) *Ka nu ro nahua=i i-abodoi ta aro'o umu=i*
 and 3SG NOM song=DEF PST-SING LOC that dog=DEF

paena=i aho'oi ka.
 name=DEF call PRS
 'And when he was singing he was calling the dog's name.'

(42) *Umu=i ro aro'o nahua=i orovai ka.*
 dog=DEF NOM that song=DEF hear PRS
 'The dog heard the song.'

(43) *Kavaia=i ro p-ovodau go'oto=i (oito) nu*
 wind=DEF NOM DPST-took village=DEF ALL 3SG

moto=i tabo.
 house=DEF LOC
 'The wind carried the song to the village, to his house.'

(44) *Ka aro'o umu gema=i ro nahua=i orovai ka*
 and that dog big=DEF NOM song=DEF hear PRS
 'And that big dog when he heard the song

nu paena=i (ai)ha p-orovai ita, aro'o umu
 3SG name=DEF EMPH DPST-hear when that dog

gema=i ro a'oi ka
 big=DEF NOM say PRS
 'And that big dog, when he heard the song and heard his name in the song, that big dog said,

- (45) *Are, nupa mo abea=i kerere ata (ro)*
 oh, maybe 1SG father=DEF trouble some NOM

ap-o'a ka.
 MOD-be.in PRS

‘Oh, perhaps my father must have got into some kind of trouble.’

- (46) *Mo paena=i n-aho'o ka.*
 1SG name=DEF 1-call PRS

‘He’s calling my name.’

- (47) *Mere ata=i haka - mo abea=i ro n-aho'o*
 person some=DEF NEG 1SG father=DEF NOM 1-call

ka mo paena=i.
 PRS 1SG name=DEF

‘It isn’t another person – it’s my father calling my name.’

- (48) *Kiauka aro'o umu gema=i erehe'edioi tabo*
 enough that dog big=DEF turn LOC

ohuodidio vati p-oho moto=i niro=i.
 get.out place DPST-look house=DEF inside=DEF

‘And when that big dog turned, he looked for a place to escape from inside the house.’

- (49) *I-orohoi ta ata vati ata eve'ai haka.*
 PST-go.around LOC some place some see NEG

‘Going around he couldn’t find another place at all.’

- (50) *Nu ro odaui ka ana'apu=i muko=i inamo*
 3SG NOM go PRS stove=DEF fire=DEF you.know

vadio vati hini tabo obodoi ka goho=i p-obodo
 usual place here LOC dig PRS hole=DEF DPST-dig

hin(i)tabo imagauriai ka moto-i goro-i.
 here.at jump\PUNCT PRS house=DEF under=DEF

‘He went around to the place where the cooking fire is usually made and there he started digging, and dug out a hole and jumped out under the house.’

- (51) *Kiaukia hio p-odau nahua=i ha p-obodo*
 enough run DPST-GO song=DEF EMPH DPST-follow

davarai.

beach

‘And then he quickly ran following the song along the beach.’

- (52) *Nu abea=i nu'a=i ohu=i ta m(a)=emidio ka,*
 3SG father=DEF tree=DEF top=DEF LOC PURP=sit PRS

nahua=i p-abodo i bomo gema=i rautu nu'a=i
 song=DEF DPST-sing um pig big=DEF with tree=DEF

ai-p-ahiai emehai haka.

ASS-DPST-cut leave NEG

‘His father was sitting on top of the tree and still singing the song and the pig too was still chopping down the tree and wouldn’t leave it.’

- (53) *Ka i-odau itabo aro'o umu gema=i, Iroroma*
 and PST-go LOC that dog big=DEF Iroroma

umu gema=i odaui ka nu abea=i nahua=i
 dog big=DEF go PRS 3sg father=DEF song=DEF

i-abodo ne'ei.

PST-sing place.

‘And when he went that big dog - that’s Iroroma the big dog went to where his father was singing the song.’

- (54) *Na nu idomai i-eheu'ai ta bomo gema=i*
 and 3SG eye PL.OBJ-throw LOC pig big=DEF

eve'ai ka.

see PRS

‘And when he cast his eyes about he saw the big pig.’

- (55) *Hini tabo nu ro i-aruruti ta aro'o umu gema=i*
 here LOC 3SG NOM PST-run LOC that dog big=DEF
 'And then when he ran, when that big dog went

i-aruruti odaui ta bomo=i nu niro=i
 PST-running go loc pig=DEF 3SG belly=DEF

tiai-hia=i ta ha p-iahihi.
 middle-very=DEF LOC EMPH DPST-cut

'And then when he ran, when that big dog went running, he cut the pig right through the middle of his belly.'

- (56) *Kiaukia aro'o bomo gema=i nu'a=i emeheai ka*
 enough that pig big=DEF tree=DEF let.go PRS

niti umu=i rautu ara'iai ri.
 3DU dog=DEF with fight comp

'And then that big pig let go of the tree and they both the dog and the pig started fighting.'

- (57) *Iroroma o'ui ka; aro'o dubu=i umu gema=i*
 Iroroma come PRS that man=DEF dog big=DEF

rautu p-arai'iai=do.
 with DPST-fight=DU

'Iroroma came, that man's big dog, and both fought.'

- (58) *Kiaukia umu=i ro aro'o bomo gema=i nituo ha*
 Enough dog=DEF NOM that pig big=DEF dead EMPH

irihati ka nu ha p-ai'ia.
 hit PRS he keep DPST-kill

'And then the dog knocked the pig down dead and he kept killing him.'

- (59) *Kiaukia umu keke=i rautu i-erehe'eu=mo ita ni*
 Enough dog little=DEF with PST-turn=PL and 3PL

rautu ovabai ka umu gema=i ovabai ka.
 with help PRS dog big=DEF help PRS

'And then the little dogs too turned and helped - they helped the big dog.'

- (60) *Ni umu keke=i ro tuniha bomo gema=i*
 3PL dog little=DEF NOM all pig big=DEF
ai'iai ka, i-ai'iai=umo nituo.
 kill PRS PST-kill=PL dead
 'The little dogs all killed the big pig, they fought him to death.'
- (61) *Kiaukia hinitabo umu=i abea=i, ire dubu-i nu'a-i*
 enough here.at dog=DEF father=DEF, that man=DEF tree=DEF
ohu-i tabo oruoi ka
 top=DEF LOC climb.down PRS
 'Hereupon the dog's father, that man on top of the tree climbed down.'
- (62) *I-oruo hepu=i odaui ka nu umu gema=i*
 PST-come.down ground=DEF went PRS 3SG dog big=DEF
omomai ka ita nu ro p-a'o
 hug PRS and 3SG NOM DPST-say
 'He came down to the ground and went and hugged his big dog and he said:
- (63) *'are mere=i ro tuaha ra'ato kiaukia do'ou mo*
 oh person=DEF 2SG bare if enough today 1SG
nu ihiai ka'.
 EMPH dead PRS.
 'Oh my child – if you hadn't been here today I would have been dead.'
- (64) *Ita umu gema=i ro nu hete vapo=i ha*
 then dog big=DEF NOM 3SG dance tail=DEF EMPH
p-ema'ai.
 DPST-give
 'And then the big dog gave him a big wag of his tail.'

6 *Lexicon*

1. Introduction

This lexicon of Urama constitutes the current set of all lexical items encountered in texts and elicitation sessions, in total around 1060 entries. For each entry, the headword is in bold, followed by the word class and any relevant linguistic information, including pronunciation for any forms with idiosyncratic phonological properties, the existence of variant forms, and related derived forms. The definition is followed by example sentences from elicitations and texts, and occasionally by example phrases. Example material is followed by any cross-referenced words, and then by any notes, which may include etymological information, special meanings associated with derived forms, or notes of cultural significance. While third person pronouns in Urama are not marked for gender, the English translations are at times expressed with a feminine or masculine pronoun; this is an artefact of the context in which the sentence was originally elicited.

In addition to the Urama-English lexicon, there is also an English-Urama finderlist provided in section 3. This finderlist only contains the relevant Urama headwords, and for ease of searching, only lexical words have been included. Where there is some ambiguity with respect to word class in the English form, nouns have been left as is, verbs have been indicated with the English infinitive form (cf. *itai* ‘to cook’), and those that are derivationally related (i.e. listed as both noun and verb) have been left with the bare form (cf. ‘smell’ for the noun *nibo* and the verb *ibodio*). Thus, some forms which are semantically related, but different word forms altogether, have been listed separately (cf. *hete* ‘dance’, *aramauti* or *oma* ‘to dance’).

Abbreviations used only in the lexicon include the following: *adj.* = adjective, *adv.* = adverb, *aux.* = auxiliary, *conj.* = conjunction, *dem.* = demonstrative, *det.* = determiner, *inter.* = interrogative, *interj.* = interjection, *n.* = noun, *num.* = numeral, *pref.* = prefix, *post.* = postposition, *pref.* = prefix, *pron.* = pronoun, *quant.* = quantifier, *suf.* = suffix, *v.* = verb.

2. Urama-English lexicon

A - a

a'ai, *v.*, (iter. **a'aituti**), 1. do. *aux.*, 2. *nfut*

a'apuai, *v.*, (iter. **iaputi**, pl. **iapuai**), touch. *Nu ro mo aina'apuai ka.* She's touching me. *See: o'apuai*

a'atai, *v.*, (pl. **iatai**), pick, lift up (onto shoulder)

abea, *n.*, (var. **abia**, pl. **abiamio**), father

abeda, *n.*, flounder

abe'ea, *v.*, (mid. **arabe'ea**), break open. *Mo ha'oi aiarabe'ea ka!* My bag has broken open!

abe'emai, *v.*, (pl. **iabe'emai**), 1. open. 2. break into. *Piro ubi ro situai abe'emai vakaumo detu duoi.*

- Thieves broke into the store last night.
- abia**, *n.*, sago bag. [Note: a basket into which sago pulp is placed and squeezed to get the remaining juice out.]
- abidio**, *v.*, paddle. *Mo ro pei aibi ta nabidio ka.* I'm paddling the canoe with a paddle.
- abo**, *n.*, house post
- abodo**, *v.*, (iter. **iabotuti**, pl. **iabodo**), sing. *Ro atu iabotuti nahu'ai oropoio ra!* Stop singing the same songs over and over!
- abu**, *v.*, (iter. **iabuti**, pl. **iabu**), cross. *Ubi ro omoi iabu kaumo.* People are crossing a river.
- adedeai**, *v.*, (iter. **iadedetuti**, mid. **aradedeai**, pl. **iadede**), bite. *Umui ro bomoi iadede ka(umo).* The dog is biting the pigs. *Mo toto'obei ainaradedeai ka!* I've bitten my tongue!
- adiai**, *v.*, light (a fire)
- adimoi**, *n.*, evening
- aditi**, *v.*, (mid. **araditi**), rub, wipe. *Mo ro oboi naraditi ka.* I'm drying myself.
- ado'a**, *v.*, (pl. **iado'a**), water. *Nu'amate imado'a!* Water the plants (for her/him)!
- adoroi**, *v.* build. *Mukoi adoro!* Build a fire!
- a'era**, *v.* (var. **a'arai**, **ia'raidio**, mid. **ara'era**, iter. **a'eraituti**, pl. **ia'era**), open. *Duarai himiha (ai)ara'era ka.* The door has opened (itself). *Ro ro modobo ra mo duarai ema'era?* Could you please open the door for me? [Note: **ia'eraidio** is also used for plural objects]
- aha'o**, *v.*, (iter. **iaha'otuti**, pl. **iaha'o**), get angry and swear. *Nu ro ni iaha'o ka.* He's getting angry and swearing at them.
- ahau**, *v.*, (pl. **iahau**), come out
- ahiai**, *v.*, (iter. **iahiotuti**, mid. **arahiai**, pl. **iahio**), cut. *Mo ro nu'ai niahio ka.* I'm cutting up the logs. *Nu'ai arahiai ka.* The tree broke/was blown over (lit. The tree was cut).
- ahi'oi**, *v.*, (iter. **ahi'outi**, pl. **iahi'oi**), bail out. *Mo ro pei oboi pinahi'o ka detu.* I bailed out the canoe yesterday.
- ahoi**, *v.*, (iter. **aho'outi**, mid. **arahoiai**), stick. *Pei arahoiai.* The canoe is stuck. *Mo ro kateni pinaho'outi ra.* I stacked the boxes.
- aho'o**, *v.*, (pl. **iaho'o**), ask. *Nu aho'o!* Ask him!
- ahu**, *adj.*, tough, strong. *Aho ova'ati ka.* It is hard work.
- ahuha**, *adv.*, strongly
- ahu'odio**, *v.*, (mid. **arahu'odidio**), pour. *Nu ro obo erarai ahu'odio ka.* She poured out the hot water. *Are! Obo erarai aiarahu'odidio ka!* Oh! The hot water has spilled!
- ahurai**, *v.*, (pl. **iahurai**), adopt. *ogagami mereti iahurai* adopt a pair of orphans.
- ahuta**, *n.*, smoke, steam
- ahu'uti**, *v.*, refuse. *Nu ro dui emahu'uti ka.* He is refusing my food. [Note: The benefactive form implies a rejection of something given by someone.]
- ai-**, *vpref.*, ass
- aia**, *adv.*, in the past. [Note: used in the style of "once upon a time"]
- ai'a**, *v.*, see. *Mo koimo ai'a?* Have you seen my cup?
- aiaradi**, *v.*, shine. *Pi'ui aiaradi kaumo.* The stars are shining.
- aiaro**, *v.*, be admired, admirable. *Nu aiparo.* He was admired.
- aiau**, *n.*, cockatoo
- aibi**, *n.*, paddle
- aibo** 1. *adv.* about, almost. *post*, 2. like

aidabuai, v., (pl. **idabuai**), gather. *Mo ro ubi ainidabuiai ka*. I gathered the people together.

aiha¹, adv., must. *Mo ro motoi to aiha nodau ka*. I must go home. [Note: **Aiha** is used for present or future obligation. Use of the intermediate past tense can also mean past obligation.]

aiha², adv., continue, really. *Viha aiha a'o ka*. It's still / really raining.

aihi, n., death

ai'i, v., heal. *Umai ai'i ka*. The wound is healing.

ai'iai, v., (mid. **arai'iai**), kill, hurt. *Mo ro himiha narai'ia ka irai ta*. I hurt myself with an axe. *Nu himiha oroioi himiha arai'ia ka*. He took his own life (lit. He hurt his own life).

aika, part., neg.fut. See: **aika**

aika, part., don't. See: **aika**

aimidai, v., win, gain

aipau, n., seagull

amaivai, v., return. *Ro ata avamaivai ra?* Are you coming back again? See: **ovaivai**.

amia¹, quant., (pro. [a:mia]), 1. other, some. 2. most

amia², n., (pro. [ami:a]), lime, white paint

amo, n., breast. *Bomo kekei amoi idio kaumo*. The piglets are suckling at the breast.

amoho'o, v., shake. *Gorai amoho'o ra!* Shake the rattle!

amoihi, n., breast milk, milk

amotoba, n., (var. **amotoboa**), centipede

amuai, v., (dur. **iamui**, iter. **iamuti**, pl. **iamuai**), spear, poke. *Mo ro bomoi niamuai vaka*. I speared some pigs.

ana'apu, n., cooking place, stove

anegai, n., anchor

a'o, v., speak. *Ni bogobogovade a'o kaumo*. They're speaking English.

a'oia, v., choke. *Nu uhohoroi ro a'oia ka*. He is choking on a fish bone.

aidio, v., leave open. *Na hini kavaia ka; duarai aia avaidio ra?* It's windy in here; has the door been left open?

apehemai, v., miss. *Mo ro bomoi ainapehemai ka*. I've missed the pig.

apui, v., (ben. **emapui**, mid. **arapui**, pl. **iapui**), select, point to. *Mo himiha narapui ka!* I volunteer! (lit. I select myself). *Ro abiai urioi nemapui!* Show me a picture of your father! (lit. Point to a picture of your father).

aradi, v., burn. *O, mukoi aiaradi ka!* Yes, the fire is (still) burning!

araduo, v., (iter. **(i)aradu'uti**), tell. *Mo kika ata araduo na'ai ka*. I'm going to tell a certain story.

arahue, v., call. *Nu iamoi arahue ka*. He is screaming in pain (lit. He is calling out a howl).

arai'iai¹, n., accident. [Note: Specifically, an event where one is hurt.]

arai'iai², v., fight. *Nu ni rautu arai'ia kaumo*. He is fighting with them (i.e. they are fighting each other). See: **hiavo**

aramauti, v., dance. *Nimo hete naramauti kaumo*. We are all dancing (a dance/dances). See: **omai**

aramu, n., (pl. **aramio**), grandparent

arateai, v., (var. **arate**, dur. **aratei**), stick. *Tuai nu'ai ta arate kaumo*. The lizards are stuck to the tree.

arato, v., (var. **ara'o**, pl. **iarato**), ask, inquire. *Nu mo motoi ri ara'o arato ka*. He is inquiring about my house.

are, interj., oh!

aredio, v., crawl. *Nu mere bamoi aiaredio ka*. Her baby is crawling. [Note: Also used for snakes.]

aro¹, v., (pl. **iaro**), shoot

aro², v., (pl. **iaro**), plant

arodio, v., (pl. **iarodio**), look after, watch, look at
aroipi, n., log
aromo, n., sky
aro'o, dem., that
aru, adj., high. *Oboi arui ri dububai ro pei iotomai kaumo*. Because the tide is high the men are pulling up the canoes.
aruruti, v., run
asio, n., sneeze. *Mo asio na'ai ka*. I'm sneezing.
ata, adj., other, again. *Ro ata avo'u ra?* Are you coming again?
atana, n., something, another thing. *Mo atana rautu ka*. I have something.
atanatato, n., nothing
ate, v., fill. *Pani ta oboi ate!* Fill the pan with water! See: **emate**
atimai, v., (iter. **iatimuti**, mid. **aratimai**, npunct. **iatimo**, pl. **iatimai**), cover. *Mo hipurai ta naratimai ka*. I'm covering myself with a sheet. [Note: Nonpunctiliar form used mainly for garden work, e.g. filling in holes. For covering many things one at a time, it implies many sheets, i.e. a distributive reading.]
ato, conj., if. See: **rato**
atohotai, v., (pl. **iatohotai**), call
atu, n., catfish
atu'ai, v., (mid. **aratu'ai**), lose. *Mo ro bukai ainatu'ai ka*. I've lost my book. *Bukai aratu'ai ka*. The book is lost / has disappeared.
atuha, adj., together. *Niti kimai atuha podau ido*. They both went fishing together.
atuhivio, conj., simultaneously, at the same time
atu'uti, v., (ben. **ematu'uti**, mid. **aratu'uti**, pl. **iatu'uti**), mash up. *Ro niro ra mo ro ro dubai ematu'uti?* Do you want me to mash up a banana for you? [Note: The middle form can mean 'step on oneself'.]

a'ubai, v., (iter. **ia'ubuti**), pull out, remove. [Note: iterative form means 'to pull out many things many times', e.g. weeds.]
aubo, n., wave.
auboigahe, n., foam (lit. 'wave spit')
a'umo, v., (mid. **ara'umo**), drown. *Auboi ro pei aia'umo*. The waves swamped the canoe (lit. The waves drowned the canoe). *Pei aiara'umo ka*. The canoe has sunk (lit. drowned).
aupai, v., 1. swell. *Mo tui aiaupai ka*. My arm is swelling up. n., 2. a swelling.
avavo, adj., stupid, naughty. *Nu avavo na ova'ati vadio ka*. S/he is always doing silly things.
awo, adj., far. *omoti awoi* the distance between two rivers.

B - b

babame'e, n., (var. **baba'o**), butterfly. *Rio ro baba'o iohiai kaumo*. You all are catching butterflies.
babao, n., tree fungus
baibu'u, n., gecko
baketa, n., bucket
bamu, adj., newborn, soft. *kikio bamu* baby bird, hatchling. *Ro bamu mere aibo ra!* You're acting like a baby! (i.e. being immature). [Note: Used for things that are tender or fragile.]
bana, n., mangrove
banekai, n., (savings) bank
bara, n., 1. riverbank. 2. side. *peibara* side of a canoe.
baratei, n., wall
bare, n., bottom. *Bomoi bare ne'ei mo ro ovaredioi na'ai ka*. I'll carry the bottom end of the pig.
baribari, n., (var. **bari**), shoots, young leaves
basikoroi, n., bicycle
bata, n., scale (of a fish)

bedea, *n.*, healing. *Nu gimoi bedesai ta mea ovai*. His sickness was cured by healing.

bedeamere, *n.*, witch doctor, healer. [Note: Traditional healer has positive connotations.]

beha, *adv.*, only

behe, *adj.*, female

bena, *n.*, shoulder

berebere, *n.*, lightning

beredi, *n.*, bread

beru, *n.*, liver

beru papa, *n.*, lungs (lit. 'slack liver')

bi=, *vclitic.*, tr

bidibidi, *n.*, belt. [Note: Traditional belt with shells attached, worn around the waist, arms or neck.]

bihaito, *n.*, (var. **bihai**), difficulty. *Mo omoi abui ri bihaito na'ai vaka mabu oboi pupuo hia ka*. It was too difficult for me to cross the river because the current was very strong.

biko, *n.*, crabbing stick. [Note: A hook on the end of a stick to pull crabs out of their holes.]

bikobiko, *n.*, uvula

biri, *n.*, (pro. [biri:]), 1. door (of house). 2. wall

bito, *n.*, possum, cuscus

bobu, *n.*, dry ditch

bodomo, *n.*, (var. **bodo**, pl. **bodobodo**), welt, bruise

bogobogo, *adj.*, (var. **bogo**), white

bogobogowade, *n.*, English (lit. 'white language'). See: **bogobogo**

bomo, *n.*, pig, pork

bomohu'a, *n.*, boar's tusk

boromokau, *n.*, cow

bua'ea, *n.*, sweat

bubu, *n.*, rule, custom, law

buburo, *n.*, sandfly sp. [Note: A large species of sandfly with a painful bite.]

buhebai, *n.*, girls. See: **mere behe**.

bu'i, *n.*, bush. [Note: Can be used for wild animals, e.g. **bu'ibomo** 'wild pig'.]

bu'ibomo, *n.*, wild pig (lit. 'bush pig')

buka, *n.*, book

buni'i, *n.*, sandfly sp. [Note: small species]

bunio, *n.*, year

bu'omo, *n.*, scar

D - d

dado, *n.*, jellyfish

damera, *n.*, salt

damio, *n.*, parents-in-law. See:

damumamu, **damuabea**

damo, *n.*, (var. **obodamo**), pool

damuabea, *n.*, father-in-law

damumamu, *n.*, mother-in-law

damura, *n.*, seagull

dape, *n.*, (var. **dapera**), adze

dapo, *n.*, puddle, pool

davarai, *n.*, 1. sea. 2. beach

debe, *n.*, eel

detu, *adv.*, yesterday

diamo, *n.*, sound, noise

diata, *adv.*, day before yesterday.

[Note: For any time starting from the day before yesterday and up to a week ago.]

dibura, *n.*, jail

didimoi, *n.*, back

didimoi ta, 1. *post.* behind. *conj.*, 2. after. *Mo eredia didimoi ta ro nuato emehai aika*. After I arrive you may leave.

diro, *n.*, container. *keresinidiro* kerosene bottle. *obodiro* water bottle.

disi, *n.*, dish, bowl

diva, *n.*, sales trip. *Diva odau kaumo uhoi ihiei ri*. They have gone on a sales trip to sell fish.

dodo, *n.*, forgetting. *Ro paenai dodo na'ai ka*. I've forgotten your name.

dohaito, *adv.*, 1. early. 2. fast

dohobo, *adj.*, familiar, like. *Ro mamui dohobo ka*. You're like your mother.

dohoi, *n.*, afternoon, evening

do'ou, *adv.*, 1. today. 2. now

do'ou duoduo, *adv.*, this morning
do'ou duoi, *n.*, tonight
dopi, *adj.*, pregnant. [Note: Only used pre-nominally.]
dopiobo, *n.*, pregnant woman
doutu, *adv.*, tomorrow
du, *n.*, 1. sago. 2. food. [Note: Sago is the staple food of Urama. Starch is extracted from it to make a form of bread or porridge. **Du** is the generic term for food.]
dua, *n.*, jaw
duamo, *n.*, sago stick ('sago breast'). [Note: a stick of sago wrapped up in nipa palm leaves for cooking.]
duara, *n.*, door. *See: biri*
dubai, *n.*, banana(s)
dubi, *adj.*, someone else's. *Dubi ha'o eidai ka.* You've taken someone else's bag.
dubitu, *n.*, tongs (lit. 'someone else's hands')
dubu, *n.*, (pl. **dububai**), man, male
dudu, *n.*, 1. reed. 2. spear shaft
duho, *n.*, pus
du'i, *adj.*, 1. dark. *du'i ri i'i.* to get dark (clouds, night). *n.*, 2. shade. *Nu nu'ai du'i ta emidio ka.* He is sitting in the shade of a car.
dumotoi, *n.*, kitchen
duniro, *adj.*, hungry. *Mo duniro ka.* I'm hungry.
duo, *n.*, night
duoduo, *n.*, morning

E - e

e'a, *v.*, see. *Na'u ve'a ra?* What are you seeing? *See: eve'a.* [Note: Used in present continuous senses as a suppletive form of **eve'a**.]
ebebeai, *n.*, 1. river passage. 2. shortcut
ebiha, *n.*, black magic, sorcery. *Nu ro nu niromama'e mere ebiha ovai / ema'ai.* He used sorcery on the person he was upset with (i.e. the one he hated, his enemy).

ebo, *n.*, 1. heel. 2. elbow
ebugama, *adj.*, muscular, strong. *Nu ebugama ka.* He's a muscular, strong person.
ede'a, *v.*, (pl. **ide'a**), put down, place. *Ubuoi i'a hinita ide'a.* Put the baskets down over there.
ededeai, *v.*, (mid. **erededeai**, pl. **idedeai**), make, fix. *Mo rekei ededeai ri na'ai ka.* I'm trying to mend the net.
e'ebo, *v.*, (iter. **i'ebuti**, pl. **i'ebo**), fell. *Mo ro nu'ai ni'ebuti ka.* I felled the trees.
e'ediai, *v.*, mix, stir, twist. *Mo sipuni ta vi'ai ne'ediai ka.* I am stirring the porridge with a spoon.
ehe, *n.*, crew. *Mamio ehei ro o'u kaumo.* The crew of women are coming (by canoe). [Note: In this usage it is more usual to refer to people in canoes than on land.]
ehebia, *v.*, (iter. **ihebuti**), break. *Mo urei nehebia ka.* I am breaking a sugar cane. *See: otoho.* [Note: can be used with sticks or bread, but not glass.]
eheu'a, *v.*, (ben. **emeheu'a**, pl. **iheu'a**), spend, throw away, waste. *Boroi eheu'a mo ido!* Throw a ball to me!
ehe'uti, *v.*, (pl. **ihe'uti**), rip off, remove. *Umiai ihe'uti pani niro ita.* Remove the green leaves and put them into the pot.
ehume, *n.*, vein
eidai, *v.*, (mid. **ereidai**, pl. **imidai**), get, buy, obtain. *Dui nu himiha ro ereidai ka.* He got his own food for himself.
eika, *part.*, might. *Nu omoai eika.* He might fall.
ekedua, *v.*, (var. **epedua**, dur. **ekedu**, pl. **ikedua**), throw. *Mo boroi nemekedu!* Throw me my balls (one at a time)!
eke'eke, *n.*, twigs. *See: ete'ete*

- ema'ai**, *v.*, (iter. **ima'ati**, pl. **ima'ai**), give. *Rohiai ro do'ou duodoui ubi ketai ima'ai vaka*. The chief gave the people mats this morning (all at once). *See: a'ai*. [Note: iterative form means 'give many things to many people'.]
- emabeai**, *v.*, (iter. **imabe'uti**, pl. **imabei**), gut, clean. *Mo ro uhoi nimabe'uti ka*. I'm gutting the fish.
- emaduo**, *v.*, (iter. **emaduti**, pl. **imaduo**), tell about. *Nimo kikai nimaduo!* Tell us a story!
- emahibai**, *v.*, (pl. **imahibai**), try, taste. *Mo itai dui emahibai*. Try the sago I'm cooking.
- emaivuti**, *v.*, (pl. **imaivuti**), pull in. *Mo ro uhoi kimai ta nemaivuti ka*. I'm pulling in a fish with a hook.
- ema'o**, *v.*, (pl. **ima'o**), be angry and swear. *Nu ema'o ka*. He is angry and swearing. *Nu ro ni ima'o*. He got angry with them.
- emapua**, *n.*, son-in-law. *See: emapua abea*. [Note: May be any male in-law]
- emapua-abea**, *n.*, son-in-law. *See: damuabea*.
- emarahue**, *v.*, (pl. **imarahue**), praise. *Kaio'o ro Karika emarahue titi vadio ka nu du mia itoi ri*. Kaio'o always praises Karika for her good cooking. *See: arahue*.
- emaruti**, *v.*, (pl. **imaruti**), beat up. *nu'atama emaruti* beat a tree to remove the bark.
- emate**, *v.*, (iter. **imatuti**, pl. **imate**), fill. *Iridini oboi emate!* Fill the engine with fuel! *See: ate*.
- emati'a**, *v.*, (pl. **imati'a**), spear. *Mo ro debe nemati'a ka*. I'm spearing an eel.
- ematomudio**, *v.*, (pl. **imatomudio**), teach, show
- ematuhia**, *v.*, (mid. **erematuhia**), trick. *Mo ro nu nematuhia ka mo go'u odaui ri inai mo animidio ka*. I tricked him that I was going crabbing but I stayed behind. [Note: middle form means 'lie'.]
- eme**, *n.*, skirt. *See: wapa*
- emebidio**, *v.*, (mid. **eremebidio**, pl. **imebidio**), warm up. *Mo muko ita neremebidio ka*. I warmed (myself) up by the fire.
- emederiai**, *v.*, (mid. **eremederiai**, pl. **imederiai**), start. *Iridini emederiai ra!* Start the engine!
- eme'ei**, *v.*, (iter. **emiauti**), sit. [Note: iterative form means 'many people sitting down'.]
- emehai**, *v.*, leave
- emeheai**, *v.*, (pl. **imeheai**), let go
- emehu**, *v.*, (pl. **imehu**), sharpen. *Mo kai'ai nemehu!* Sharpen my knife!
- eme'ivuti**, *v.*, straighten out. *Kivakivai neme'ivuti ka*. I am straightening out the kinks.
- emidi**, *v.*, (pl. **imidi**), build for. *Nu ro ni motoi imidi vaka*. He built them a house (today). *See: ididi*
- emidio**, *v.*, stay. *Nimoiti bu'i goroi ta nemidio kaido*. Both of us are hiding in the bush.
- emo**, *n.*, 1. elbow. 2. heel. *See: ebo*
- emume**, *adj.*, deaf
- enedu**, *n.*, firefly
- enevaro**, *n.*, trading. *Mo uho enevaro nodau ka*. I'm going to trade fish. *See: diva*
- epe**, *n.*, (pro. [e:pe]), broom. *Mo ro epe ta horohoroi nimohu'uti ka*. I swept up the rubbish with a broom.
- epe'e**, *v.*, (pl. **ipe'e**), be full. *Ni avipe'e ra?* Are they satisfied? (lit. Are they full?) [Note: Only of people, not containers.]
- epu**, 1. *n.* head. *adv.*, 2. first. *Nu epu o'u ka*. He's coming first.
- epui ta**, *post.*, before
- epuiti'inoi**, *n.*, brain(s)
- era**, *n.*, firewood
- erara**, *adj.*, hot
- ere**, *interj.*, ouch!

ere'a, v., 1. feel. *Nu otoi ta temetemei ere'a ka.* She's feeling pain in her foot. 2. see oneself. *Ro himiha ere'a ra otoroi ta.* You see yourself in the mirror.

eredea, v., arrive. *Mo detu neredea ra.* I arrived yesterday.

erehai, v., give way, yield. *Ro gaboi ta erehai!* Get off the road! (lit. You yield the road!)

erehe'e, v., (iter. **erehe'uti**), comb. *Rio epui ituai ta erehe'e umo!* Comb your hair with a comb!

erehe'eai, v., turn. *Mo ido erehe'eai ra!* Turn to me!

erehei ta, post., beside. *Tarakai gaboi erehei ta odudio ka.* The truck is parked beside the road.

erema'ai, v., (iter. **erema'ati**), share. *Ro ro modobo ra ro dui nimo ubi rautu erema'ati?* Please can you share your food with our guests? [Note: iterative form means 'share generally, frequently'.]

eremabe, v., flash. *Bereberei ro eremabeai ka.* Lightning flashed (once).

eremehe'e, v., pass to each other. *Niti boroi eremehe'e kaido.* They are throwing the ball to each other.

eremehe'uti, v., rock. *Pei aieremehe'uti ka.* The canoe is rocking.

eremeteai, v., (iter. **eremete'uti**), look back

erepeduai, v., fall (from tripping). See: **omo'a**

ete'ete, n., twigs

etera, n., (pl. **eteraioi**), daughter-in-law

etune, n., (pro. [etu:ne]), sago pulp. Used as compost for growing mushrooms.]

evea, v., (pl. **ivea**), 1. see. 2. find

evehe'eai, v., (pl. **ivehe'eai**), 1. change. *Ro hipura pamopamoi ivehe'eai ra.* You changed your wet clothes.

2. turn over. *Pei evehe'eai ra!* Turn over the canoe!

eve'iti, v., (mid. **ereve'iti**, pl. **ive'iti**), scratch

everai, v., look like. *I'a odau mere mo nivapoi evera ka.* That person walking over there looks like my little sister.

everaito, adv., 1. quietly. *everaito a'o* speak quietly, whisper. 2. slowly. *everaito odau* go slowly.

G - g

gabidi, n., ghost, spirit

gabidivati, n., cemetery

gabo, n., 1. path, road. 2. stairs

gaboipi, adv., halfway

gabora, n., swordfish

ga'e, 1. n. bow. 2. gun.

gaga'o, n., 1. dry leaves. 2. torch. [Note: dry coconut or sago leaves are used to make torches.]

gagi, n., fat

gahe, n., spit. *Mo ma'atai miari ereai haka, nuri gahe nimoa ka.* I had a bad taste in my mouth so I spat (it out).

gahhipi, n., sputum

gahi, n., handsome

gaho, n., fish trap. [Note: Cone-shaped, made of sago fronds and cane.]

gahuru, adj., unripe, young, immature. *go'ota gahuru* young, unripe coconut.

ga'ima, n., scoop, ladle

gaima'u, n., snail. *Gaima'ui aiaredio ka teboroi ohui ta.* The snail is crawling on the top of the table.

gama, n., show, drum. See: **ododoi**

gamo'o, adj., straight

gana'u, n., walking stick

ganogano, n., (var. **gonogono**), snout. *Uhoi ganoganoi ta ohiai!* Catch the fish by its nose and gills!

ganopa, n., pig snout

ga'u, num., (var. **ga'ubo**), one

gauga'u, *n.*, prawn
ga'uga'u, *adj.*, each one, every one
ga'uha, *adv.*, together. *Niti ga'uha podau ido*. They both went together.
gebe, *n.*, flotsam. [Note: A brown debris like tea leaves that washes up on beaches often after storms, made up of broken down vegetable matter, and which is used as good compost for kasava.]
gebe hipi, *n.*, tea
gega, *adj.*, big
ge'i, *adj.*, happy
gema¹, *adj.*, big
gema², *n.*, hip
geno'o, *n.*, rat, mouse
geregere, *n.*, festive flowers. [Note: From one plant species; traditionally used for singsings, dances.]
gidobu, *n.*, barramundi [*Lates calcarifer*]
giepu, *adj.*, 1. sad. 2. sorry
gi'epu, *n.*, heart
gigiho, *n.*, string. [Note: Used in cat's cradle games]
gima, *n.*, spot, pustule
gimini, *n.*, back
giminhoro, *n.*, backbone
gimo, *adj.*, sick
gino, *n.*, coconut plantation
giri, *n.*, tooth
girigiri, *n.*, teeth. [Note: Crocodile or swordfish teeth; teeth on a saw.]
girigirinai, *n.*, saw
giritemeteme, *n.*, toothache
gitora, *n.*, bed, sleeping place
go'ario, *n.*, wasp sp.
goe, *n.*, betel nut
gogora, *n.*, pelican
goho, *n.*, hole
gomo, *n.*, chest
gomohobobo, *n.*, bubble
gonogono, *n.*, nostrils
go'ota, *n.*, coconut
go'oto, *n.*, (pl. **go'otoioi**), village
go'otohi'a, *n.*, mainland
go'ototo, *n.*, water snake

gope, *n.*, carving, statue
gora, *n.*, rattle. [Note: Used in traditional dances.]
goro, *post.*, under. *Karika bu'i goroi ta emidio ka*. Karika is hiding in the bush. [Note: can also be used in the sense of 'hidden'.]
goroeme, *n.*, underskirt
goroi, *adj.*, next. *goroi purai* next week.
goropiripo, *n.*, underwear
gu, *n.*, ribcage
guagua, *n.*, frog
guagua tama, *adj.*, green (lit. 'frog skin')
guhi, *n.*, glue. [Note: Made from residue of aphids', etc., deposits on plants. Used to glue or patch kundu drums.]
guhoro, *n.*, rib
gu'obo, *adj.*, cold
gu'obogimo, *n.*, malaria (lit. 'cold sickness')
gura, *n.*, blowfly
guri, *n.*, ditch, dry hole, empty well
guriguri, *n.*, prayer, church service
gurigurihivio, *n.*, Sunday (lit. 'church time')
guru, *n.*, thunder
guruo, *n.*, green slime. [Note: The slime that grows on the bottom of boats.]
gu'u, *adj.*, empty

H - h

ha, *part.*, isn't it? [Note: tag particle.]
hahu'a, *n.*, yellow catfish
haiboi, *inter.*, how
ha'ima, *adj.*, tired, bored with. *Mo ha'ima nerea ka*. I'm feeling tired.
haira, *n.*, emperor red snapper [*Lutjanus sebae*]
hairo, *n.*, 1. heel. 2. ankle
haita, *inter.*, where. *Haita ro?* Where is it? See: **hatitoi**

haka, *part.*, not. [Note: used in non-future tense.]
hama, *n.*, stingray
ha'o, *n.*, bag
hapuo, *adj.*, half. *hapuo tu umu* five dogs (lit. 'half hands dog').
hapuoi, *post.*, about, concerning
hapuoito, *adv.*, to one side
haro'o¹, *n.*, roof post. [Note: There are three per traditional house. The other type of post (**abo**) supports the floor only.]
haro'o², *n.*, clan
hasi, *n.*, hat
hati, *inter.*, which. *Ro ro hati mere rautu vo'u ra?* Which person are you coming with?
hatihivio, *inter.*, when.
hatitoui, *inter.*, where to. *See: haita.*
hato, *adv.*, only. *Motoi hato emidio titi vadio ka.* S/he always stays (only) at home.
hau'i, *n.*, 1. field, clear space. 2. outside. *Merekeke odau mo hau'i ta orioi!* Children, go outside and play!
hautu, *n.*, barracuda [*Sphyraena* sp.]
havai, *n.*, sago plantation
havia, *n.*, heron
hede, *n.*, ant
he'e, *inter.*, where. *Ro he'e?* Where are you?
hege, *n.*, scabies
hegebitu, *n.*, tinea
hehe, *n.*, light. *Hivioi hehe mea ka do'u.* The sunlight is good today.
hepato, *n.*, ear
hepu, *n.*, 1. earth, soil, ground. 2. world
hepukere, *n.*, island (lit. 'piece of land')
hepuvipa, *n.*, worm (lit. 'earth snake')
hete, *n.*, dance
hia, *adv.*, very, a lot
hiabau, *n.*, type, kind. *I'a hiabau mere ro ro iraramoi aike.* You can't trust that kind of person.

hia'e, *n.*, space. *Nimoiti tuiai hia'e huna ka.* The space between us is big.
hiamo, *n.*, engagement gift. [Note: The gift, for example Kina shells, is given to the parents of the bride.]
hiavo, *v.*, fight
hiavoara'iai, *n.*, war (lit. 'fighting and killing')
hiba, *n.*, crocodile
hihua, *adj.*, sharp. *Kai'a hihua a'ai ka.* Sharpen a knife.
hi'i, *n.*, underwear
himiha, *adj.*, own, self. *Nu himiha motoi ididi ka.* He has to build his own house.
hini, *dem.*, here; there. *Na hini oito o'u!* Come over here!
hinibauha, *adv.*, (var. **himbauha**), in that manner. [Note: In rapid speech the form becomes **himbauha**.]
hio, *n.*, run, race
hi'o, *n.*, meat, flesh
hioi to!, *interj.*, hurry up!
hipai, *n.*, flying fox
hipi, *n.*, (pl. **hipihipi**), 1. root. *See: hivi.* [Note: Roots of big plants like trees.] 2. bark.
hipo, *v.*, ashamed, shy. *Mere kekei hipo a'ai kaumo.* The children are shy.
hipura, *n.*, clothing, covering. *Mo irio hipurai do'ou duoduoio nivoru'o vaka.* I washed my dirty clothes this morning. [Note: Can be used for clothes, sheets, etc.]
hipura nira, *n.*, (sewing) needle
hiri, *n.*, sago trade. *Epuito hivioi ta nimo naniaioi hiri divai podau vadio umo.* In times gone by our ancestors used to go on sago trade journeys. [Note: The Urama people used to go to the Moresby area to trade sago for clay cooking pots.]
hiro, *adj.*, lots, plenty, more
hito, *n.*, shoulder bag. [Note: Made of sago leaves.]
hiva, *adj.*, (pro. [hi:va]), beautiful

hivatua, *n.*, gecko. *See: hiva, tua, baibu'u.* [Note: Considered a smart, beautiful lizard.]

hivi, *n.*, (pl. **hivihivi**), 1. vein. *See: tamahivi.* 2. root. *See: hipi.* [Note: Roots of small plants like grass and bamboo.]

hivio, (pl. **hiviohivioi**), 1. *n.*, sun. *n.*, 2. day. [Note: Used with days of the week, e.g. *Mondi hivioi* 'Monday'.]

hivioioroi, *n.*, sunrise

hivioioruoi, *n.*, sunset

hiviotuiai, *n.*, midday

hivo, *n.*, dream. *Mo duoi ta hivo norou vaka.* I had a dream last night.

hivo'a, *n.*, message. *Mo hivo'a notiodai ka.* I'm sending a message.

hivo'amere, *n.*, messenger

hoa, *adj.*, surprised. *Ro ro mo hoa novai ka!* You've surprised me!

hobo, *n.*, raincoat. [Note: A traditional coat made of pandanus leaves.]

hobobo, *adj.*, soft. *du hobobo* soft sago [Note: Food for the elderly.]

hobou, *n.*, 1. lie. *adj.*, 2. false, weak. *Hobou na'o ka.* I didn't mean it (it's just words) (lit. I said lies).

hoboutui, *n.*, left hand. *See: hobou, kerakera.* [Note: **Hobou** is the root because the left hand is viewed as the weaker, or "false" hand.]

hoboututu, *n.*, middle finger of left hand. *See: hobou.*

hoho, *n.*, 1. face. 2. lid

hoia, *n.*, python, long snake

hora, *n.*, 1. breath. 2. rest. *adj.*, 3. tired, out of breath. *Mo hora ka.* I'm tired.

horo, *n.*, bone

horohoro, *adj.*, rubbish, waste

horoipi, *n.*, shin bone

horokuku, *adj.*, skinny, wasted (lit. 'bone stick')

hotu, *inter.*, who. *See: votu*

hovihovi, *adv.*, rushing. *Ro hatitoui hovihovi vodau ra?* Where are you rushing off to?

hu'a, *n.*, tusk. *See: bomohu'a*

huhuia, *n.*, rainbow

huhune, *n.*, fly

huna, *adj.*, big, wide

hunu, *n.*, chin

hu'ono, *n.*, crab hole

hura, *n.*, egg. *kokoro hura* chicken's egg. *Mo hurai orotoho ka.* My eggs smashed. *wa'ema hura* turtle eggs. *See: kimaihura*

I - i

=i, *nclitic.*, the, def

i-, *vpref.*, pl.obj [Note: Agreement marker for plural objects.]

i'a, *dem.*, that, there

iaho'outi, *v.*, (mid. **iarahou'outi**), count

iamo, *n.*, howl in agony. *Nu temetemei ri iamo a'ai ka.* He's howling in pain.

iamoho'o, *v.*, shiver. *Mo gu'obo niamoho'o ka.* I'm shivering with cold.

ianai, *adv.*, finally

iapo, *v.*, read

iavi, *n.*, oyster

ibane, *n.*, leech

ibi¹, *n.*, moulting crab. *See: ibiibi.* [Note: moulting crabs are defenceless; this is the source of **ibiibi** 'weak'.]

ibi², *v.*, (pro. [i:bi], iter. **ibiti**), pack. *Ro do'ou odaui a'ai ka ri ro ha'oi ibi ra.* You are going to go today so pack your bag.

ibiibi, *adj.*, weak, soft [Note: used for people].

ibo, *v.*, plant. *Mo pa'iai ta taitui nibo ka.* I'm planting yams in the garden.

ibodio, *v.*, (var. **ibomai**), smell. *Mo o'apoi nibodio ka.* I can smell a flower. *Mo dui ibomai ra!* Take a sniff of my cooking!

idabuai, *v.*, 1. put together. 2. engage. *Ni ro niti aiidabuai kaumo.* They are

- engaged (which was witnessed by others).
- idabuaidu**, *n.*, wedding
- idebi**, *v.*, 1. weep, cry. 2. mourn, grieve. *Idebi emidio kaumo*. They are at a funeral. [Note: Used to describe a funeral; i.e. ‘a mourning’.]
- idia**, *v.*, put, place
- idiai**, *v.*, walk up. [Note: from a river bank or beach.]
- ididi**, *v.*, (freq. **iditi**), build. *Ni niro ka moto iditi ri*. They want to build (a number of) houses. [Note: The frequentative form can be used for plural objects.]
- idiidi**, *adj.*, (var. **idi**), black
- idimai**, *v.*, (pl. **idiom**), take out. *Mo ro umiai pani niroi ta nidimo ka*. I’m taking the leaves out of the pot.
- idio**, *v.*, drink
- =**ido**, *vclitic.*, dl, dual
- idomai**, *n.*, (dl. **idomaioti**), eye
- idomai garasi**, *n.*, eyeglasses
- idomaiobo**, *n.*, tear (lit. ‘eye water’)
- idomaitato**, *adj.*, blind (lit. ‘eyeless’)
- idomo**, *v.*, (punct. **idomai**), arrange, fix, tidy. *Nanai idomai ra!* Tidy up (a couple of things)!
- ihi**, *adj.*, juicy. [Note: used for fruit; also in the preparation of sago.]
- ihiai**, *v.*, die. *See: aihiai*
- ihiei**, *v.*, sell. *Mo ro uhoi nihiei ka maketi ta*. I’m selling fish at the market.
- iho**, *v.*, eat. *See: uho*
- i’i**, *aux.*, become. *Mo ro umuo ni’i ka* I know for sure *Ro umuo vi’i ra*. You knew it for sure.
- i’iro**, *v.*, live. *Mo aini’iro ka*. I’m alive.
- ika**, *n.*, shellfish
- ikahoro**, *n.*, shell (lit. ‘shellfish bone’)
- ikoko**, *n.*, nail. [Note: for building.]
- imagauri**, *v.*, (punct. **imagauriai**, iter. **imagaurituti**), jump. *Mo tarakai ohui ta nimagauriai ka*. I’ve jumped off the truck.
- imapeduo**, *v.*, (iter. **imapeduotuti**), swim. *Mo oboi ta nimapeduo ka*. I’m swimming (in the water, river).
- imaro**, *v.*, (var. **ima’o**, iter. **imaruti**), shout. *Mo iamoi nima’o ka mabu irai ta ainoru’uai ka*. I screamed out because I chopped myself with an axe.
- imaubo**, *v.*, walk. *Mo ainimaubo ka motoi to*. I’m walking home.
- ime**, *n.*, crab
- ime’edai**, *v.*, (var. **eme’edei**), win, get. *Ro orioi avime’edei ra?* Are you winning the game?
- ime’ede**, *v.*, collect, choose. [Note: Also to gather fruit from the ground rather than to pick from the tree.]
- imehebu**, *v.*, (iter. **imehebuti**), 1. limp. *Nu aiimehebu ka*. He’s limping. 2. kneel. *Mo otoi nimehebuti ka*. I’m kneeling.
- imehebuai**, *v.*, (iter. **imihebuti**, mid. **aieremehebuai**), 1. kiss. *Niti aiimehebuti kaido*. 2. sniff. *Nu o’apoi imehebuti ka*. She’s sniffing a flower.
- imini**¹, *adj.*, slow. *Dui itai pauo ka, nuri ro imini to itai ka*. Cooking sago is hard work, so you have to cook it slowly.
- imini**², *n.*, mind, thought. *Imini hato piraromo nu ro inamo wade ata a’oi ka*. In her mind, she was thinking whether she, you know, would say something to me.
- imini to**, *interj.*, slow down!
- imo’a**, *v.*, spit. *Nu gahe imo’a vadio ka*. He often spits.
- imodo’iai**, *v.*, pray. *Nimo tanamotoi ta nimehebuti kaumo imodo’iai ri*. We’re kneeling in church to pray.
- imumuio**, *v.*, (punct. **imumuai**), fly
- inai**, *conj.*, but
- inamo**, *interj.*, (var. **inamoi**), like, you know. *See: dohobo*
- io’a**, *n.*, leave. [Note: To leave something somewhere.]

ioi, *v.*, squeeze. *Mo ro dui nioi ka*. I'm squeezing the sago.

ioro, *v.*, climb. *Iroroma imagauriai nu'a ata ioroi ka*. Iroroma jumped up and climbed into a tree.

ioropoio, *adj.*, last. *ioropoio purai* last week. *See: oropoio*

ioto, *n.*, boil

ipi, *n.*, back. [Note: back of body]

ipo, *n.*, grouper

ira, *n.*, axe

irahio'uti, *v.*, be full, overflow. [Note: For example, in reference to the container for juice when sago is being processed (i.e. **iri**).]

iraromai, *v.*, remember

iraromo, *v.*, think. *Mo ainiraromo ka ro hobou a'o ka*. I think you're talking nonsense.

iraromoi, *n.*, belief, faith

ire¹, *conj.*, too, with, and. *Go'otai irei uhoi ire disi ga'u ato iviovia ka iatu'uti ka*. You put the coconut and the fish into one dish and you mash them.

ire², *det.*, that. *ire na* that thing.

iri, *n.*, sago container. [Note: Used to collect sago juice.]

iridini, *n.*, motor

irihati, *v.*, (pl. **iririhati**), hit. *Tarakai ro bomoi iririhati ka*. The truck has hit the pigs.

irio, *adj.*, dirty. *irio mere kekei* dirty children.

ita, *adv.*, must, have to. *Nu ro Gino du ita ema'ai ra*. S/he must give Gino some food.

itai, *v.*, (ben. **emitai**), cook. [Note: Includes various methods such as frying, grilling, etc.]

itiva, *n.*, (var. **ikiva**), coconut husker

itu'a, *n.*, comb

ivi, *n.*, string. [Note: Can also be a clothesline.]

ivioro, *v.*, (ben. **emevio**), take up. *Nu go'otai ivioro ka*. He's taking up the coconuts. *See: ioro*

ivobudioi, *v.*, leap up. *Nu uro vati ta aiha ivobudio ka nu vade orovai ta*. He got up at once when he heard her voice. *See: obua*

ivohi'idio, *v.*, (ben. **omovohi'idio**, **imovohi'idio**), gather together. *Nimo ro go'otai nivohi'idio kaumo*. We're gathering the coconuts together in one place.

ivoto, *v.*, (ben. **imovoto**), hunt down. *Pomo mere ro bomoi o bu'i nai ivotoi ka*. The hunter hunts down pigs or wild animals.

K - k

ka¹, *part.*, prs

ka², *conj.*, and

kai'a, *n.*, knife

kaka, *n.*, bailer

kaka'api, *n.*, spider

kaka'api moto, *n.*, spider web (lit. 'spider house')

karahudi, *n.*, spear

kateni, *n.*, box, carton

kaupu, *quant.*, few, some

kaupubai, *quant.*, very few. [Note: Fewer than **kaupu**.]

kava obo, *n.*, kava

kavaia, *n.*, wind

keihi, *adj.*, (var. **keihibo**), little, small. *See: merekeihi*

keihibo, *adj.*, narrow, small

keihiboito, *adv.*, quietly

keito, *interjec.*, thank you

keitoka, *adv.*, thanks a lot

kekai, *adj.*, close

kema, *n.*, necklace

ke'o, *n.*, spear. [Note: A small spear with three points that can be shot from a bow.]

ke'ohura, *n.*, spearhead (lit. 'spear egg')

kerakera, *adj.*, (var. **kera**), left (hand)

kere, *n.*, (pl. **kerekere**), piece

kerere, *n.*, trouble. *Nupa mo abeai kerere ata ro apo'a ka.* Maybe my father is in some kind of trouble.

keresini, *n.*, kerosene

keta, *n.*, sleeping mat

keveke, *n.*, mask. [Note: Traditional mask worn in ceremonies, woven from cane and very tall.]

kiauka, *interj.*, (var. **kauka**), enough!, stop it!

kika, *n.*, story. *Mo kika nemaduo!* Tell me a story!

kikio, *n.*, bird

kimai, *n.*, fishing tackle

kimaihura, *n.*, hook (lit. 'fishing egg').
See: hura

kiva'iva, *adj.*, (var. **kivakiva**, **kiva**), curvy, bent

koikoi, *n.*, lie

koimo, *n.*, cup

koimohotu, *n.*, coconut shell (lit. 'cup shell')

kokoleti, *n.*, chocolate

kokoro, *n.*, chicken

kokoro bamu, *n.*, chick (newborn chicken)

komo, *n.*, camp

komu, *adj.*, (pl. **komukomu**), short, old. *Gema hia igohuti aike, nupa komu aibo.* Don't boil for long, maybe a little while.

komubo, *adj.*, short, very short

konau, *n.*, rope

kopara, *n.*, copra

kopi, *n.*, coffee

koro, *n.*, grasshopper

kotini, *n.*, cotton thread

kuku, *n.*, stick

kurukuru, *n.*, grass

kutu, *n.*, smoke, cigarette. *Nu kutui emadia!* Light a cigarette for him!

M - m

ma= *vclitic*. purp, in order to. [Note: Used to express intention in purpose clauses.]

ma'ata, *n.*, mouth

mabe, *n.*, medicinal creeper. [Note: The leaves are used in a poultice to draw out pus.]

mabia, *n.*, (**mabiamio**), big sister

mabo, *n.*, armband. [Note: Traditionally a form of money of less value than the kina. Armbands were part of the bride price.]

mabu¹, *n.*, root, origin. [Note: Also in the sense of family origins.]

mabu², *conj.*, because. [Note: **mabu**, like **nuri** ('so, therefore') is clause initial, but may not be sentence initial.]

magani, *n.*, wallaby

mai'a, *n.*, mullet sp. [Note: A small species caught for bait.]

maketi, *n.*, market

mama, *pron.*, both. *Ubi ro niti aipidabuai mama umo.* The people both arranged their marriage.

mamau, *n.*, 1. vomit. *Mo mamau na'ai vaka.* I vomited. *adj.*, 2. nauseous. *Mo mamau nere'a ka.* I feel sick, nauseous.

mamio, *n.*, women. *See: obo*

mamu, *n.*, (pl. **mamio**), mother.

mamui, *n.*, sheep. [Note: Probably a loanword from Motu, with biblical reference.]

maniota, *n.*, cassava [*Manihot esculenta*]. *See: rapia*

mareta, *n.*, pandanus

masisi, *n.*, match(es). [Note: for starting fires]

mate, *n.*, seedlings, shoots

maua, *n.*, suitcase

mauai, *n.*, (pl. **mauamio**), brother. [Note: This is the "special" brother who leads traditional events; can be older or younger.]

mea, *adj.*, (var. *mia*), 1. good. 2. well, healthy. **Mo mea ka**. I am well.
memiho, *adj.*, 1. bad. 2. hurt. *Mo memiho nere 'a ka*. I feel hurt, upset, offended.
mere, *n.*, (pl. **ubi**), person
mere behe, *n.*, (pl. **buhebai**), girl
merehio, *n.*, (pl. **ohiobai**), boy
merekehi, *n.*, (pl. **merekeke**), child
merekeke, *n.*, (var. **merekeikei**), children
mereki, *n.*, plate
mereotoi, *n.*, childbirth
minimini, *n.*, bees, honey bee
miri¹, *n.*, kina. [Note: traditional shell money, worth more than **mabo**.]
miri², *n.*, mopping cloth. [Note: cloth for mopping up water in a canoe.]
mo, *pron.*, 1s, I, me
mo'a, *adv.*, not. *Obo ate baketai ta huna hia mo'a kehibo aibo*. Do not overfill the bucket; just put a little water in.
modobo, *mod.*, can
modobo, *adj.*, enough. *Ro iho dui modobo ka?* Have you had enough to eat?
moho, *n.*, coconut husk
moni, *n.*, money
moto, *n.*, house
motoi ubu, *n.*, roof (lit. 'house roof')
motoiohui, *n.*, roof (lit. 'house top')
mudebe, *n.*, nail. [Note: Fingernail or toenail]
muduabia, *n.*, mother's brother. [Anth: Maternal uncles have a special status in Urama society. They give the firstborn child their first haircut in a ceremony and are then feasted with.]
mudumamu, *n.*, mother's sister-in-law
mudumere, *n.*, sister's child
muho, *n.*, hair
muko, *n.*, fire
mukohu'opi, *n.*, ember
mukuru, *n.*, pufferfish
mumu, *n.*, fan. *See: umumu*

mumuo, *n.*, shaking, earthquake. *Hepui mumuo ka*. The earth is shaking.
mupuru, *n.*, red berries
mura, *n.*, seam. [Note: edge of clothing, threads at end.]
muramura, *n.*, medicine

N - n

n-, *vpref.*, 1, first person agreement
na¹, *n.*, (pl. **nana**), thing
na², *dem.*, this, here. [Note: Never occurs after the noun.]
na'ata, *n.*, (var. **nata**), something. *Mo na'ata ma a'oi ri*. I want to say something. *See: ata*. [Note: Compare with **ata na** 'another thing'.]
na'ati, *n.*, mosquito. *Ro tamai na'ati bodobodo hiroi hia ka*. You're covered in mosquito bites.
nahia¹, *adj.*, elderly
nahia², *adj.*, ready. *Nupa turei nahia ka*. Maybe the taro is ready.
nahini, *adv.*, here
nahi'o, *n.*, bait. *Nimo gaugau piniohi raumo nahi'oi ri*. We caught prawns for bait.
nahua, *n.*, song
na'i, *n.*, tiger prawn [*Penaeus monodon*]
naia, *n.*, earring. [Note: Traditional earrings made of a dog's teeth.]
nakomu, *n.*, (pl. **nanakomukomu**), container (lit. 'little/old thing'). [Note: e.g. bucket.]
nama, *adv.*, 1. when. 2. at this point. *Mo nama na!* I'm here!
namu, *n.*, (pl. **namio**), big brother
nanepa, *n.*, lantern
nania, *n.*, (pl. **naniaioi**), 1. great-grandparent. 2. ancestor
natato, *n.*, (var. **na ata tato**) nothing. *I'a mere na ata tato umuoi haka*. That person knows nothing at all. *Mo na ata tato ka*. I have nothing.

nato, *n.*, (pl. **natonato**), footprint, trace, track. *Mo imei natoi ponobodo ra ita aiha peneve'a ra.* I followed the crab's tracks until I found it.

na'u, *inter.*, what. *Ro na'u va'o ra?* What did you say?

na'uri, *inter.*, why. *Ro na'uri vo'u ra?* Why did you come?

ne, *n.*, excrement

ne ahu, *n.*, constipation (lit. 'hard excrement')

ne oboobo, *n.*, diarrhoea (lit. 'soft excrement')

neduahe, *n.*, (dl. **neduaheti**), twins

ne'e, *n.*, end. [Note: The leftover end of a sago tree trunk that isn't processed, or the end of the coconut shoot that is still in the shell.]

ne'eida, *post.*, (var. **ne'eita**), from

nemoto, *n.*, toilet (lit. 'excrement house'). *Nemotoi haita ro?* Where is the toilet?

netoa, *num.*, (var. **netua**), two

ni, *pron.*, 3p, they, them

niavapo, *n.*, (pl. **niamio**), little sibling. [Note: can be for younger brothers or sisters.]

nibi, *pron.*, 3tr, them three

nibo¹, *adj.*, (pro. [ni:bo]), heavy

nibo², 1. *n.*, smell. *nibo mea* a good smell. *adj.*, 2. smelly. *uho nibo* a smelly, rotten fish. See: **ibomai**.

nika, *n.*, papaya, pawpaw

nimo¹, *pron.*, 1p, we (all)

nimo², *n.*, louse

nimo vati hunai, *n.*, village chief. [Note: Can be used for Prime Minister.]

nimohoro, *n.*, nit (lit. 'louse bone')

nimoibi, *pron.*, 1tr, we three

nimoiti, *pron.*, 1dl, we both

nipa, *n.*, nipa palm [*Nypa fruticans*]

nira, *n.*, (hypodermic) needle

niro¹, *n.*, stomach

niro², *n.*, love

niro, *mod.*, want

niromama'e, *adj.*, angry

niti, *pron.*, 3dl, they both

nituo, *adj.*, dead

no'a, *n.* 1. rock. 2. mountain. [Note: As there are no hills or mountains on Urama or nearby, there are no proper names for them.]

nu, *pron.*, 3s, he, she, it

nu'a¹, *n.*, 1. tree. 2. stick. 3. wood

nu'a², *n.*, (pro. [nu:ʔa]), room

nu'aete, *n.*, (pl. **nu'aeteete**), branch

nu'ahura, *n.*, seed (lit. 'tree egg')

nu'atama, *n.*, tree bark (lit. 'tree skin')

nuato, *adv.*, on condition, while. *Mo o'ui ta nuato odaui na'ai kaido orohoi.* I'll come on condition that we both go for a spin.

nuha, *adv.*, at that time

nupa, *adv.*, maybe

nupu, *n.*, corner, edge

nupui ta, *post.*, bottom. *Mo dui pani nupui ta nemed'e'a!* I'll leave my dinner at the bottom of the pan (for later)!

nuri, *adv.*, so, therefore. *Nu gimo ka nuri odau vaka gimo motoi to.* He is sick so he went to the clinic.

O - o

o, *interj.*, yes

o'a, *v.*, (pl. **i'a**), be located. *Nai meaha o'a vati ta eidai ka!* You've knocked over something that was put in a really good place!

o'apo, *n.*, flower

o'apuai, *v.*, (mid. **oro'apuai**, pl. **i'apuai**), touch, hold. *Nimoiti ro o'apo ni'apuai kaido.* We're both holding flowers. *Ro eme oro'apuai ra!* Straighten your skirt!

obai, *v.*, carry. *mere obai* carry a child. [Note: 'carry a child' can sometimes mean to give birth]

obo¹, *n.*, 1. water. 2. fuel. *iridini obo* engine fuel.

obo², *n.*, (pro. [o:bo]), 1. woman.
2. wife. *I'a nu obo ka.* That's his wife.

obo oru'oi, *v.*, wash, swim (lit. 'water wash'). [Note: One can also wash in the rain: **vihai ta oru'oi**.]

obobo, *v.*, (ben. **omobobo**, iter. **iobobotuti**, pl. **iobobo**), dig. *Oboguri iobobotuti!* Dig lots of wells! See: **bobo**

obodidio, *v.*, (pl. **ibodidio**), chase. *Hiba ro nimoiti nibodidio ka.* The crocodile chased us both.

obodiro, *n.*, water bottle

obodo, *v.*, (mid. **orobodo**, pl. **ibodo**), follow. *Mo ro ubi nibodo ka.* I'm following the people. *Mo ro ni didimoi ta norobodo ka.* I was following right behind them.

oboguri, *n.*, water well (lit. 'water ditch')

oboih, *n.*, low tide. *Oboih i'i ka.* The tide has gone out. See: **ih**

oboniro, *adj.*, thirsty

obono'a, *n.*, reef (lit. 'water stone')

oboobo, *adj.*, watery

odau, *v.*, go

odaudio, *v.*, flee. *Merekeikei oaudio mo!* Go away, kids!

ododeai, *v.*, prepare. *Mo du ma ododeai ri na'ai ka.* I'm trying to prepare the food.

ododoi, *v.*, beat. *gamai ododoi* beat the drums, have a singsing. [Note: In a traditional festival, small drums are held and played.]

odoi, *adv.*, down. *Mo ro davarai oito odoi nodau ka.* I'm going down to the beach.

odoia, *v.*, turn off

odomo, *v.*, (pl. **idomo**, punct. **odomoiai**), clean, fix, tidy up. *Mo ro iridinioti nidomo ka.* I'm fixing both engines.

odo'o, *v.*, pick, collect. See: **ime'ede**. [Note: Picking fruit from the tree, not up off the ground.]

odoro, *v.*, (pl. **idoro**, **ido**), go in. *Niti motoi niroi to idoro / odoro kaido.* Both of us have gone into the house.

oduai, *v.*, (pl. **iduai**), tell, order, ask. *Mo ro nu noduai vaka mo epumuhoi ma ahiai ri.* I told him to cut my hair.

odudio, *v.*, anchor, park. *Tarakai hinita odudio ka.* The truck is parked over there. *Pei kimai odudio ka.* The canoe is tied up for fishing. [Note: Also used for something under water staying still.]

ogogami, *n.*, orphan

ogohuti¹, *v.*, be boiling, hot. *Raisi avogohuti ra?* Is the rice boiling?

ogohuti², *v.*, (pl. **igohuti**), dig. *Bomoi ro baratei ta gohohi igohuti ka.* The pigs are digging holes in the wall.

ohi, *v.*, (pl. **iohi**), hang. *Go'otai aviohi?* Does the coconut tree have any fruit hanging on it?

ohiai, *v.*, (dur. **iohi**, pl. **iohiai**), catch. *Ro uho aviohi?* Are you catching any fish? [Note: Also for taking photographs: *Mo ro urio iohi ka.* I'm taking pictures.]

ohiauti, *v.*, paint. *Pei oio ohiauti ra!* Paint the new canoe!

ohidio, *v.*, (pl. **iohidio**), hold (in hand). *Mo netua obodiroti niohidio ka.* I'm holding two water bottles.

ohi'iai, *v.*, approach. *Ro nu taitai ito oh'i'iai ra.* Please move a little closer to him.

ohiobai, *n.*, boys. See: **merehio**

ohi'odidio, *v.*, (pl. **ih'odidio**), push. *Mo ro nu eve'ai haka ita nohi'odidio ka.* I didn't see him and bumped into him (I bumped into him accidentally).

ohiodio, *v.*, (mid. **orohiodio**), wash. *Mo giri norohiodio ka.* I'm brushing my teeth.

oho, *v.*, (ben. **omoho**, pl. **ioho**), look for. *Mo bukai nomoho ra!* Look for my book!

- ohome**, v., (mid. **orohome**, iter. **ihometuti**), lick. *Mo tui norohome ka*. I'm licking my fingers
- ohu**, n., 1. top. 2. *adj.* high. *ohuhiai* very high.
- ohudidio**, v., blow. *Detu kavaiai pupuohiaha ohudidio*. Yesterday the wind was blowing very strongly.
- ohuduti**, v., blow. *Mukoi ohuduti ra!* Blow on the fire!
- ohui ta**, *post.*, on top of. *teburoi ohui ta* on top of the table.
- ohu'o**, v., come out
- ohuti**, v., (pl. **ihuti**), 1. saw up. *Mo ro nu'ai nihuti ka*. I'm sawing up the logs. 2. butcher. *Mo ro bomoi nohuti ka*. I'm butchering a pig.
- oio**, *adj.*, new
- oito**, *post.*, (var. **ito**, **ido**, **to**), to, towards.
- oitorai**, v., (pl. **itorai**), wake up. *Nimo ro duoduohiai ta ubi nitorai ka*. We woke the people up very early this morning.
- om-**, *vpref.*, ben, benefactive
- oma**, v., dance. *Nimo hete noma kaumo*. We're all dancing a dance. *See: aramauti, omauti*
- omauti**, v., shake. *See: ovomauti*
- ome**, n., shark, whale
- omo**, n., river, pool
- omo'a**, v., fall over (from a height)
- omodo'ia**, v., (pl. **imodo'ia**), 1. close. *Mo ro idomai nomodo'ia ka*. I'm winking (lit. I'm closing my eyes). 2. pray. *Mo ainimodo'ia ka*. I'm saying my prayers.
- omohuduti**, v., inflate. *Tarakai taiai papa ka nuri aiha ma omohuduti mo!* The truck's tyre is flat, so we have to blow it up again! *See: ohuduti*
- omomai**, v., (iter. **imomuti**, mid. **oromomai**), hug
- omomohi'iti**, v., (pl. **imomohi'iti**), squeeze. *Nu go'otai imomohi'iti ka dui rautu ma itai ri*. He's squeezing coconut flesh to cook with the food.
- omoti**, v., wait. *Mo ro Karika nomoti ka*. I'm waiting for Karika.
- omotidio**, v., wait. *Mo ro Karika nomotidio ka*. I'm (standing around) waiting for Karika. [Note: Has a sense of standing and waiting.]
- omuduhi**, v., (pl. **imuduhi**), bark at. *Umui mo nomuduhi ka*. The dog's barking at me. *Umui aiimuduhi kaumo*. The dogs are barking.
- omuhoubiai**, v., capsized. *Pei aiomuhoubia*. The canoe capsized.
- omurai**¹, v., take off, remove. *hibatamai omurai* skin a crocodile. *hipurai omurai* take off your clothes.
- omurai**², v., (pl. **imurai**), cover. *hipura imurai* fold up the bed sheets.
- omuruti**, v., (pl. **iomuruti**), cover. *Mamui ro merei hipurai ta iomuruti ka*. The mother covered her children with sheets.
- one**, n., sago grub [*Rhynchophorus ferrugineus*]. [Note: Sago trunks are left out so that these grubs will grow in them. They are then harvested and eaten.]
- onioni**, n., onion
- ono**, n., urine
- o'o**¹, v., (iter. **io'uti**, pl. **io'o**), carve, make, shave. *Nu gopei io'uti vadio ka*. He often carves statues. [Note: Also for shaving with a razor.]
- o'o**², *interj.*, no
- opihi'iai**, v., burn. *Raisi aiopihi'ai ka*. The rice is burnt.
- opio**, v., (pl. **ipio**), hide. *Nimoiti bu'i goroi ta nopio kaido*. We're both hiding in the bush. [Note: Can also be used transitively.]
- opiova**, v., (pl. **ipiova**), hide. *Mo moni pirai goroi ta nopiova ka*. I'm hiding my money under the pillow.
- opoio**, v., (mid. **oropoio**), finish. *Mo bukai iapoi do'ou duoduoi oropoio vaka*. I finished reading the book this morning. *See: ioropoio*
- opui'a**, v., (mid. **oropui'a**), beat up. *Ni himiha ro oropui'a kaumo*. They're all beating each other.
- ora**, n., blood
- oraora**, *adj.*, (var. **ora'ara**), red. *See: verevere*

- ori**, *n.*, cloud
- orio**¹, *adj.*, 1. young, new. 2. raw. *uho orio* raw fish.
- orio**², *v.*, (pro. [orio:]), play. *Mere keikei orioi aiorio kaumo*. The children are playing a game.
- orioi**, *n.*, game
- oriona**, *n.*, (pro. [orio:na]), plaything, toy (lit. 'new thing')
- oro**, *n.*, thorn
- oroha**, *adj.*, right, true. *Oroha gaboi odau ka*. You're going the right way. *Mo ro oroha kika araduoi na'ai ka*. I'm going to tell a true story.
- oroho**, *v.*, go around, visit. *Mo tauni orohoi nodau ka*. I'm going for a spin around town.
- oroi'i**, *v.*, drag, slide. *Pei himiha oroi'i ka*. The canoe is sliding along (i.e. on mud). [Note: Also to describe how a snake moves.]
- oroioi**, *n.*, life
- oromouti**, *v.*, overflow, vomit. [Note: Used of containers for sago juice.]
- orooro**, *adj.*, 1. thorny. *n.*, 2. thorns
- orou** *v.*, (pl. **irou**), sleep, lie down. *Motoi ubui orou pusi aveve'a ra?* Did you see the cat lying on the roof?
- orovai**, *v.*, hear, believe
- orovidio**, *v.*, listen. *Mo ro radio norovidio ka*. I'm listening to the radio.
- oruo**, *v.*, (var. **o'uo**), go down. *Obo oruo*. The tide went down.
- oru'o**, *v.*, wash. [Note: Only used for imperatives]
- oruro**, *v.*, burn oneself. *Mo mukoi ta himiha noruro ka*. I burnt myself on the fire. *See: ururo*
- orurudio**, *v.*, (iter. **iruruti**), be closed. *Duarai aiorurudio ka*. The door is closed. *See: urai*
- ota'auti**, *v.*, damage, ruin
- oti**, *v.*, (var. **otidio**), stand. *Ro ro i'a merei hinita oti ta aveve'a ra?* Do you see the man that is standing there?
- otiodai**, *v.*, (ben. **omotiodai**, pl. **itiodai**), send. *Mo ro diata titi ponotiodai ra Mosbi ito*. I sent a letter to Port Moresby some days ago.
- oto**, *n.*, (pro. [o:to]), sago pounder
- oto ra tu ra ti**, *num.*, twenty (lit. 'feet and hands both')
- oto'a**, *v.*, (pl. **ito'a**), stand up. *Rio ito'a umo!* You guys stand up!
- otohiai**, *v.*, (dur. **otohio**, iter. **itohiiti**, pl. **itohiai**), tie, weave. *Mo ketati nitohiai (mama) ka*. I've woven both baskets.
- otohiti**, *v.*, bandage. *Mo ro nu umai hipura kere ta notohiti ka*. I'm bandaging his wound with a piece of cloth.
- otohivioi**, *n.*, birthday
- otoho**, *v.*, (mid. **orotoho**), break. *See: ehebiai*
- otoi**, *v.*, (iter. **iotuti**, pl. **iotoi**), 1. give birth. *Mamui ro nedoaheti ioto ka*. The mother gave birth to twins
2. lay. *Wa'emamamui ro hurai iotuti vaka*. The turtle laid lots of eggs.
- otomai**, *v.*, (mid. **orotomai**, pl. **iotomai**), pull out of the water. *Oboi arui ri dububai ro pei iotomai kaumo*. Because the tide is high the men are pulling up the canoes.
- otomu**, *v.*, (pl. **itomu**), teach, guide. *Mamui ro merekekei itomu ka*. The mother is teaching her children *See: totomu*
- otomudebe**, *n.*, toenail
- otoo**, *n.*, (dl. **otooti**), leg(s). 2. foot
- otoro**, *n.*, mirror
- ototo**, *v.*, pound. *Mo ro otoi ta dui nototo ka*. I'm pounding the sago with a sago pounder.
- o'u**, *v.*, 1. come. *aux.*, 2. dfut
- oubua**, *v.*, (punct. **oubuai**, pl. **ioubua**), get up. *Mo mereikeikei uro vati ta*

- ioubuai kaumo*. My children have got up out of bed.
- o'ui'ai**, *adj.*, coming. *o'ui'ai purai, bunioi* the coming week, year. *See: o'u*
- ova'ati**, *v.*, work. *Nimoiti ahuha nova'ati kaido*. We're both working hard.
- ovabai**, *v.*, (ben. **omovabai**, pl. **ivabai**), help. *Mo nomovabai!* Help me!
- ovadaudio**, *v.*, 1. drift. *Pei omoi ta povadaudio*. A canoe was drifting on the river. 2. take, go away.
- ovadidio**¹, *v.*, sew. [Note: e.g. make clothes; mend a net]
- ovadidio**², *v.*, float. *Hibai omoi ta ovadidio ka*. The crocodile is floating on the river.
- ovadomoai**, *v.*, (var. **ovadomai**, mid. **orovadomai**, pl. **ivadomo**), to stab, stick, poke. *Nu geno'oi ovadomo ka*. He's poking at the rat (with something sharp).
- ovaduoi**, *v.*, (pl. **ivaduoi**), talk, gossip about. *Nu ro mo novaduo vaka duoduo hiai*. He was talking about me early this morning. *See: araduoi*
- ovadu'uti**, *v.*, (pl. **ivadu'uti**, **iva'aduti**), talk about. *Ubi ro ni turanaioi iva'aduti vakaumo tanamotoi didimoi ta*. People were talking about their friends after church. *I'iro mere aibo ovadu'uti kaumo*. They are talking about him as if he were alive.
- ovaharo**, *v.*, begin. *Mo ro dui itai ri novaharo ka*. I'm starting to cook. *Mo merei sikuru detu ovaharo*. My child started school yesterday.
- ovaharoi**, *n.*, start, origin. *Aro'o nu'a gemai ahiai ri ovaharoi ka*. He started chopping down that big tree.
- ovaha'uti**, *v.*, (pl. **ivaha'uti**), chop. *Mo erai nivaha'uti ka mukoi ma adiai ri*. I chopped wood to make a fire.
- ovahe'a**, *v.*, (iter. **ivahe'uti**, pl. **ivahe**), split. *go'ota ivahe'uti kopara idedeai ri* splitting coconuts to make copra.
- ovai**, *v.*, (pl. **ivai**), try, make. *Dui erara ovai ri na'ai ka*. I'm trying to heat up the food.
- ovaidioi**, *v.*, make, cause. *Ni ro nu niromama'e ovaidio vadio kaumo*. They often make him angry.
- ovaivai**, *v.*, return. *Bukai ovaivai ra!* Return the book! *See: amaivai*. [Note: **amaivai** means 'return (intransitive)'.]
- ovame'ede**, *v.*, take away
- ovaredio**, *v.*, (ben. **omovaredio**, pl. **ivaredio**), carry. *Nimo Karika ha'oi nimovaredio kaumo*. We're carrying Karika's bags for her.
- ovateai**, *v.*, (pl. **ivate**), stick on. *Mo pepai nivate ka biri ta*. I'm sticking papers on the wall.
- ove**, *n.*, moon
- oveioboi**, *n.*, dew (lit. 'moon water')
- ovia**, *v.*, (iter. **iovuti**, pl. **ivia**, **iovia**, **iovo**), fill. *Mo ro nanakomukomui nivia / nivioia ka*. I'm filling the containers. *Nu nanai pei ta iovo ka*. He's filling the canoe with his things.
- ovidiai**, *v.*, (pl. **ividiai**), take up. *Rekei motoi to ividiai!* Take the nets up to the house! *See: idiai*
- ovi'i**, *v.*, (ben. **emevi'i**, pl. **ivi'i**), pull, launch. *Mo pei nemevi'i ra!* Pull my canoe into the water!
- ovodaui**, *v.*, take, make go
- ovodoi**, *v.*, (pl. **ivodoi**), lead in
- ovodoroi**, *v.*, (ben. **omovodoroi**, iter. **ivodorotuti**, pl. **ivodoroi**), take in
- ovohu'o**, *v.*, (mid. **orovohu'o**, pl. **ivohu'o**), bring out. *Hiavoi diamoi orovai ta, ubi motoi ta orovohu'o kaumo*. Hearing the sound of fighting, the people rushed out of the house.
- ovomauti**, *v.*, shake. *Mo nu'ai novomauti ka*. I'm shaking a tree.

ovoroho, v., (pl. **ivoroho**), lead. *Aro'o umu gemai ro pivoroho vadio umu kekei*. That big dog used to lead the smaller ones around.

ovoruo, v., (pl. **ivoruo**), pull down. *Mo nanai nomovoruo!* Take down my things for me! [Note: The plural form is used for e.g. bringing something down for more than one person.]

ovoru'o, v., (pl. **ivoru'o**), wash. *Mo mere bamui detu obo novoru'o ra*. I washed the baby yesterday. *See: oru'o*

ovoto, v., feed, nurture. *Mo ro niovoto ka merekekei*. I feed the children.

ovotu, v., (iter. **ivotuti**, pl. **ivotui**), weave

ovo'u, v., (ben. **omovo'u**, iter. **ivo'ututi**, pl. **ivo'u**), bring

ovoubuai, v., (pl. **ivoubuai**), lift. [Note: Used to express getting or helping someone to their feet. Not as high as **a'atai**.]

ovumo, v., (mid. **orovumo**, pl. **ivumo**), take into. *Mo ro umui bu'i to nivumo ka*. I'm taking the dogs into the bush. *See: umo*

P - p

p-, *vpref.*, *dpst*, distant past.

pa'eai, n., garden

pahe¹, *adj.*, male

pahe², n., (pl. **pahepahe**), leaf

pai, *adj.*, famous

paimere, n., 1. famous person. 2. lord, god

paina, n., name

painaii, n., namesake. *Nu mo painaii ka*. She's my namesake.

painapu, n., (pl. **panepai**), pineapple

paipai, *adj.*, big. *I'a nu'a paipai ro oti kaumo*. There are big trees standing over there.

pakara, *adj.*, light (in weight)

pakosi, n., scissors

pamo¹, *adj.*, rotten. *du pamo* rotten sago. *nu'a pamo* rotten tree.

pamo², *adj.*, ripe

pamopamo, *adj.*, wet

pani, n., pot

papa, *adj.*, slack, flat. *Tarakai taiai papa ka*. The truck tyre is flat.

pasoro, n., gift

pata, n., swamp

pauo, n., labour, hard work. *Ro ro nu pauo ova'ati ema'ai ka*. You're giving him a hard job to do.

pa'uri, *adj.*, thin, old. *dubu pa'uri* an old man. [Note: Elderly people are typically thin.]

pe, n., canoe

pepa, n., paper

pereini, n., plane. *Pereini ro aiomo'a ka*. The plane has just landed.

pidu, n., dugong (sea cow) [*Dugong dugon*]

pinati, n., peanut

pira, n., pillow

piripo, n., pants

piro, n., cheat, theft

piro a'ai, v., steal

piroha, *interj.*, silence!

pi'u, n., (pl. **pi'ui**), star

poho, n., fish trap. [Note: Like a net, made of fibre from sago leaf stems; stretched across a stream.]

pomo, n., hunt. *Mo ro bito pomo nodau ka*. I'm hunting for possums.

popu, n., knee. *Nu ro popui imehebia ka*. He's kneeling.

potoi, n., upstream. *Mo ro potoi to nodau ka*. I'm going inland/upstream.

pu'o, n., mouth. *See: ma'ata*

pupuo, *adj.*, tough, strong

pupuotato, *adj.*, 1. weak. *Mo ro pupuotato mere peneve'a*. I saw a weak person. 2. helpless, about to die

pura, n., week

pusi, n., cat

R - r

ra, *part.*, pst. [Note: Used in verb phrase to form interrogatives, imperatives and various tenses.]
ragani, *n.*, (var. **lagani**), year. [Note: Loan word from Motu.]
raisi, *n.*, rice. [Note: Also called **hede hura** ‘ants’ eggs’.]
rapia, *n.*, cassava. *See: maniota*
rato, *conj.*, (var. **ato**, **ra ato**), if
rautu, *post.*, with
reke, *n.*, net
resa, *n.*, razor
ri, *post.*, about, concerning, for
rio, *pron.*, 2p, you all
rioibi, *pron.*, 2tr, you three
rioiti, *pron.*, 2dl, you both
ro¹, *pron.*, 2s, you
ro², *part.*, nom, nominative case marker
robu, *n.*, mullet
rohia, *n.*, (var. **lohia**), chief. [Note: Motu loan word.]
rubirubi, *adj.*, noisy

S - s

saku, *n.*, bald
satauro, *n.*, cross. [Note: The Christian cross; from Motu]
se’a, *n.*, chair
sikuru, *n.*, school, education. *Mo sikuru na’ai ka*. I’m studying.
siporo, *n.*, lemon, lime
situa, *n.*, store
sopu, *n.*, soap
suga, *n.*, sugar. *See: topona*

T - t

ta, *post.*, at, by, with
taboro, *n.*, spade
taho’o, *part.*, fut.neg
ta’i, *n.*, price. *Nu oboi ta’i pima’ai*. He paid his wife’s bride price. [Note: Originally meant ‘bride price’.]

tainamu, *n.*, mosquito net. [Note: May be a Motu word.]
taitai, *adj.*, 1. near. 2. soon. *Nu taitai to ohi’iai aike!* Don’t bother him!
taitu, *n.*, yam
tama, *n.*, skin. [Note: Used to express a personal relationship with someone or something.]
tama bomo, *n.*, domestic pig
tama erara gimo, *n.*, fever (lit. ‘skin hot sickness’)
tamahivi, *n.*, vein (lit. ‘skin root’). *See: hivihivi*
tamaka, *n.*, shoe
tamamere, *n.*, relation (lit. ‘skin person’). [Anth: **tama** is used to indicate that something belongs or is related to you, e.g. **tama bomo** a tame pig.]
tamatuia, *n.*, waist, middle
tamu¹, *n.*, feather
tamu², *n.*, 1. fin. 2. wing
tana, *adj.*, sacred
tanamoto, *n.*, church (lit. ‘sacred house’)
taneka, *n.*, tank
ta’ota’o, *n.*, cutty grass
taraka, *n.*, vehicle
taravatu, *n.*, law, rules
taro, *n.*, (pro. [ta:ro]), drying rack. [Note: Used to dry or smoke something over a fire.]
-tato, *vsuf.*, neg, not.
-tato, *suf.*, without, “-less”
tau, *adv.*, already, ever. *Nimoiti ro Gino tau peneve’a raido*. We have seen Gino (already).
tauni, *n.*, town
tauo, *adj.*, old
tauoha, *adj.*, early
tava, *n.*, mud skipper
tavahoro, *n.*, jaw
tawa, *n.*, (var. **tava**), cheek
teiboro, *n.*, table
temeteme, *adj.*, 1. painful, sore. *Mo gi’epu temeteme*. I have a sore throat. [Note: **gi’epu** means heart,

but it is used in this context as well.]
n., 2. pain. *Temeteme memihohia ka.*
 The pain is really bad.

tepai, *n.*, basket. [Note: A temporary basket woven from Nipa palm leaves.]

tere, *n.*, 1. black palm. 2. flooring. [Note: Black palm wood is used for flooring.]

-ti, *suf.*, (var. **oti**), both

tiai ta, *post.*, (var. **tiai da**, **tuiai da**), between. *See: tuiai*

ti'ino, *adj.*, mucous

ti'inogimo, *n.*, cold (illness)

ti'inoobo, *n.*, snot. *Mo ti'inoobo ka.* I have a runny nose (lit. I am snotty).

tinitini, *adj.*, naked

tiratira, *adj.*, rough. *Tuiai oboi tiratira hiaha o'a ka.* The sea is very rough (with breaking waves).

tiro, *n.*, mat. [Note: Floor mat made of pandanus leaves.]

titi¹, *adv.*, always, often. *Mo maketi to nodau titi vadio ka.* I always go to the market.

titi², *n.*, design. *Pei titi edidiai.* I painted designs on the canoe.

titima, *n.*, ship. *See: vapea*

to, *post.*, (var. **ato**, **hato**), to. *See: oito*

toe, *adj.*, afraid, frightened, fearing. *Nu toehi'a ka tuniha nanaito.* He's afraid of everything.

toia, *n.*, dry season

tomo, *n.*, button

to'o, *adj.*, 1. lots. 2. full. *Nu ma'atai du to'oi rautu vadei a'o ka.* He's talking with his mouth full.

topi, *n.*, lump. [Note: sago lumps (**du topi**) are used in cooking.]

topo, *adj.*, sweet

topona, *n.*, sugar (lit. 'sweet thing')

toti, *adj.*, (var. **totitoti**), sticky. *Du toti e'ediai ra!* Mix up some sticky sago! [Note: Variant **totitoti** means 'very sticky'.]

toto, *n.*, balcony, platform

totomu, *n.*, advice. *Abiai ro merei totomu ovaudio ka.* The father gave the child advice. *See: otomu*

toto'obe, *n.*, tongue

tu, *n.*, 1. arm. 2. hand

tua, *n.*, lizard

tuhaha, *adj.*, (var. **tuaha**), empty, bare. *I'a merei kimai vati ta tuhaha o'u ka.* That person is coming back from fishing empty-handed.

tuhi'a, *n.*, right hand. [Note: **hi'a** has the sense of 'real', so this means the 'real hand'.]

tu'i niroi, *n.*, palm, inside of hand.

tuia, *n.*, sea, ocean

tuiai, *n.*, (var. **tiai**), middle. *Mo motoi mototi ata tiai da otidio ka.* My house is (standing) in between two others. [Note: **tiai da** is used as a postposition.]

tumi, *n.*, mushroom. [Note: Grown on sago compost.]

tumudebe, *n.*, fingernail

tumuna, *adj.*, untamed. *tumuna bomo* wild pig. [Note: Prenominal only. Of people it can mean unruly and disobedient.]

tuniha, *quant.*, all

tu'o, *n.*, ashes, dust

tu'otu'o, *n.*, mist, haze

turana, *n.*, (pl. **turanaioi**), friend

ture, *n.*, taro

turomo, *n.*, storm, hurricane

tuto'o, *adj.*, handful

tutu, *adj.*, long, tall

U - u

uame, *n.*, spoon, ladle

uamu, *n.*, (pl. **uamio**), husband

ubau, *n.*, noni tree [*Morinda citrifolia*]. [Note: The fruit is used in traditional remedies.]

ubi, *n.*, people

ubu, *n.*, swelling, bump

uburo, *n.*, basket, bag

ubuubu, *adj.*, bumpy

udumo, *adj.*, blunt
uho¹, *n.*, fish
uho², *v.*, (iter. **ihotuti**, pl. **iho**), eat
uia, *n.*, (pl. **uiaio**), cassowary
 [Casuarius casuarius]
uma, *n.*, wound, sore
umabu'omo, *n.*, scar
umo¹, *v.*, go into. *bu'i to umo* go into the bush.
 =**umo**², *vclitic.*, tr, pl
umu, *n.*, dog
umumu, *v.*, fan. *Mo ro mumui ta mukoi numumu ka.* I'm fanning the fire with a fan.
umunimo, *n.*, flea (lit. 'dog louse')
umuo, *v.*, know. *Mo ro nu umuo ka.* I know him. *Mo umuo Ginai tutu mere ka.* The Ginai I know is a tall man. [Note: defective verb which does not take first person agreement or tense markers.]
uodi, *v.*, (pl. **iruodi**), pour. *Obo ererai koimoi ta uodi!* Pour hot water into the cup!
upi, *n.*, shoot
urai, *v.*, close, cover. *Situai aiurai ka.* The store is closing. *Situai aiorurudio ka.* The store is closed. See: **orurudio**
ure¹, *n.*, sugar cane
ure², *n.*, cough. *Nu ure a'aituti vadio ka.* He's always coughing.
urehipi, *n.*, phlegm (lit. 'cough spit')
urio, *n.*, 1. shadow. 2. spirit. 3. picture, painting. *Ro ro urio aviohi ra? Mo urio niohi ka.* Are you taking photos? Yes, I'm taking photos.
urioabea, *n.*, god (lit. 'spirit father')
uriotato, *adj.*, shocked. *Mo uriotato novai ka hibai eve'ai ta.* I was shocked when I saw the crocodile.
urita, *n.*, octopus
uro, *adj.*, asleep. *Nu uro ka.* He's asleep.
ururo, *v.*, be cooked. *Raisi tau ururo vaka.* The rice is ready / already cooked.

uta'a, *v.*, lie down. *Nu oro uta'a ka.* She is asleep.
utumo, *n.*, neck
u'uai, *v.*, (ben. **omu'uai**, dur. **ororu'uo**, mid. **ororu'uai**, pl. **iahio**), cut. *Mo ainororu'uai ka. Mo tuniha hivioi aiha nororu'uo vadio ka!* I've cut myself. I always cut myself! See: **ahio**
u'umai, *v.*, (pl. **iriumoi**), bury. *Nimo turanai gabidi vati ta u'umai na'ai kaumo.* We will bury our friend in the cemetery.

V - v

v-, *vpref.*, n1, non-first person agreement
vade, *n.*, (var. **wade**), 1. word. 2. language. See: **bogobogovade**. [Note: Also used for conversation and news.]
vadevade, *n.*, (var. **wadewade**), discussion, meeting
vadio, 1. *part.*, hab. *adj.*, 2. usual. *vadio ubi* the usual people. *vadio vati* the normal place.
vaivai, *n.*, mango
vari, *n.*, (var. **wari**), 1. laugh. 2. joke. *Mo vari na'ai ka!* I'm joking!
varupi, *n.*, potato, sweet potato
vati, *n.*, place
vativati, *n.*, anywhere
vato, *adj.*, (var. **wato**), dry. *Patai vato ka.* The mangroves are dry.
veiraveira, *adj.*, orange. [Note: The colour of immature coconuts.]
vene, *n.*, meeting house. [Note: Originally the men's longhouse; now open to all.]
vera, *n.*, method, steps
vere, *n.*, red paint. [Note: Made from a nut (not betel).]
vi'a, *n.*, porridge. [Note: made of sago.]
vibu, *n.*, charcoal. *Vibui itai.* The charcoal is burning (cooking).

viha, *n.*, rain. *Vihai keihi ro orurudio ka*. A light rain is falling.
vihai, *conj.*, while. *Niti ro bomoi ovaredio vihai...* while they were both carrying the pig...
vihaihivioi, *n.*, rainy season
vio, *n.*, sand, sandbank
vio, *n.*, shout. *Vio a'ai ka*. He's shouting.
vipa, *n.*, snake
voimo'o, *n.*, whistling. *Nu nahuai voimo'o ta abodo ka*. He's whistling a song.
vovo, *n.*, stand. [Note: A stand for processing sago when harvested.]

W - w

wadu, *n.*, (var. *vadu*), bamboo
wa'ema, *n.*, turtle. *See: wa'ema hura*
wahumo, *n.*, arrow
waia, *n.*, cooking plate
wana, *n.*, bandicoot
wapa, *n.*, skirt. [Note: traditional grass skirt]
wapai, *n.*, (var. *vapai*), bridge
wapea, *n.*, (*vape'a*), ship
wapo, *n.*, 1. tail. 2. last. *Nu wapoi o'u ka*. He came last.
wapoi ta, *adv.*, later
wara, *n.*, fence
winidai, *n.*, window
wodi, *n.*, nose
wodigoho, *n.*, nostril
wotu, *inter.*, (var. *votu*), who. *See: hotu*.

3. English-Urama finderlist

A - a

about, almost **aibo**
 about, concerning **hapuoi**
 about, concerning, for **ri**
 accident **arai'iai**
 admirable, be admired **aiaro**
 adopt **ahurai**
 advice **totomu**
 adze **dape, daper**
 afraid, frightened, fearing **toe**
 after **didimoi ta**
 afternoon, evening **dohoi**
 all **tuniha**
 already, ever **tau**
 always, often **titi**
 ancestor **nania**
 anchor **anegai**
 anchor, park **odudio**
 and **ka**
 angry **niromama'e**
 be angry and swear **ema'o**
 ankle **hairo**

ant **hede**
 anywhere **vativati**
 approach **ohi'iai**
 arm **tu**
 armband **mabo**
 arrange, fix, tidy **idomo**
 arrive **eredea**
 arrow **wahumo**
 ashamed, shy **hipo**
 ashes, dust **tu'o**
 ask **aho'o**
 ask, inquire **arato**
 asleep **uro**
 at, by, with **ta**
 at that time **nuha**
 at this point **nama**
 axe **ira**

B - b

back (body part) **didimoi; gimini; ipi**
 backbone **giminihoro**
 bad **memiho**

bag **ha'o**
 bail out **ahi'oi**
 bailer **kaka**
 bait **nahi'o**
 balcony, platform **toto**
 bald **saku**
 bamboo **wadu**
 banana(s) **dubai**
 to bandage **otohiti**
 bandicoot **wana**
 bank (savings) **banekai**
 bare **tuhaha**
 bark (of a tree) **hipi**
 bark (of a tree) **nu'atama**
 bark at **omuduhi**
 barracuda **hautu**
 barrramundi **gidobu**
 basket **tepai**
 basket, bag **uburo**
 beach **davarai**
 beat **ododoi**
 beat up **emaruti; opui'a**
 beautiful **hiva**
 because **mabu**
 become **i'i**
 bed, sleeping place **gitora**
 bees, honey bee **minimini**
 before **epui ta**
 begin **ovaharo**
 behind **didimoi ta**
 belief, faith **iraromoi**
 belt **bidibidi**
 beside **erehei ta**
 betel nut **goe**
 between **tiai ta**
 bicycle **basikoroi**
 big **gega; gema; paipai**
 big, wide **huna**
 bird **kikio**
 birthday **otohivioi**
 to bite **adedeai**
 black **idiidi**
 black magic, sorcery **ebiha**
 black palm **tere**
 blind **idomaitato**
 blood **ora**
 blow **ohudidio; ohuduti; omoduhuti**

blowfly **gura**
 blunt **udumo**
 boar's tusk **bomohu'a**
 boil **ioito**
 boiling, hot **ogohuti**
 bone **horo**
 book **buka**
 both **mama**
 bottom **bare; nupui ta**
 bow **ga'e**
 box, carton **kateni**
 boy **merehio**
 boys **ohiobai**
 brain(s) **epuiti'inoi**
 branch **nu'aete**
 bread **beredi**
 break **ehebia; otho**
 break into **abe'emai**
 break open **abe'ea**
 breast **amo**
 breast milk, milk **amoihi**
 breath **hora**
 bridge **wapai**
 bring **ovo'u**
 bring out **ovohu'o**
 broom **epe**
 brother **mauai**
 brother (older) **namu**
 bubble **gomohobobo**
 bucket **baketa**
 build **adoroi; ididi**
 build for **emidi**
 bumpy **ubuubu**
 burn **aradi; opihi'iai**
 burn oneself **oruro**
 bury **u'umai**
 bush **bu'i**
 but **inai**
 butcher **ohuti**
 butterfly **babame'e; babao**
 button **tomo**
 buy, obtain **imidai**

C - c

call **arahue; atohotai**
 camp **komo**

can (modal) **modobo**
 canoe **pe**
 capsize **omuhoubiai**
 carry **obai; ovaredio**
 carve, make, shave **o'o**
 carving, statue **gope**
 cassava **maniota; rapia**
 cassowary **uia**
 cat **pusi**
 catch **ohiai**
 catfish **atu**
 cemetery **gabidivati**
 centipede **amotoba**
 chair **se'a**
 change **evehe'eai**
 charcoal **vibu**
 chase **obodidio**
 cheat, steal, theft **piro**
 cheek **tawa**
 chest **gomo**
 chick **kokoro bamu**
 chicken **kokoro**
 chief **rohia**
 child **merekehi**
 childbirth **mereotoi**
 children **merekeke**
 chin **hunu**
 chocolate **kokoleti**
 choke **a'oiia**
 chop **ovaha'uti**
 church **tanamoto**
 clan **haro'o**
 clean, fix, tidy up **odomo**
 climb **ioro**
 close **kekai; omodo'ia**
 close, cover **urai**
 closed **orurudio**
 clothing, covering **hipura**
 cloud **ori**
 cockatoo **aiiu**
 coconut **go'ota**
 coconut husk **moho**
 coconut plantation **gino**
 coconut shell **koimohotu**
 coconut husker **itiva**
 coffee **kopi**
 cold **gu'obo**

cold (illness) **ti'inogimo**
 collect, choose **ime'ede**
 comb **itu'a**
 to comb **erehe'e**
 come **o'u**
 come out **ahau; ohu'o**
 coming **o'uiiai**
 constipation **ne ahu**
 container **diro; nakomu**
 continue, really **aiha**
 to cook **itai**
 be cooked **ururo**
 cooking place, stove **ana'apu**
 cooking plate **waia**
 copra **kopara**
 corner, edge **nupu**
 cotton thread **kotini**
 cough **ure**
 count **iaho'outi**
 to cover **atimai; omurai; omuruti**
 cow **boromokau**
 crab **ime**
 crabbingstick **biko**
 crabhole **hu'ono**
 crawl **aredio**
 crew **ehe**
 crocodile **hiba**
 cross **satauro**
 to cross **abu**
 cup **koimo**
 curvy, bent **kiva'iva**
 cut **ahiai; u'uai**
 cutty grass **ta'ota'o**

D - d

damage, ruin **ota'auti**
 dance **hete**
 to dance **aramauti; oma**
 dark **du'i**
 daughter-in-law **etera**
 day **hivio**
 day before yesterday **diata**
 dead **nituo**
 deaf **emume**
 death **aihiiai**
 design **titi**

dew **oveioboi**
 diarrhoea **ne oboobo**
 die **ihiai**
 difficulty **bihaito**
 dig **obobo; ogohuti**
 dirty **irio**
 discussion, meeting **vadevade**
 dish, bowl **disi**
 ditch (dry) **bobob**
 ditch, dry hole, empty well **guri**
 do **a'ai**
 dog **umu**
 domestic pig **tama bomo**
 don't **aike**
 door **duara**
 door (of house) **biri**
 down **odoi**
 drag, slide **oro'i**
 dream **hivo**
 drift **ovadaudio**
 to drink **idio**
 drown **a'umo**
 dry **vato; amai**
 dry season **toia**
 drying rack **taro**
 dry leaves **gaga'o**
 dugong (sea cow) **pidu**

E - e

each one, every one **ga'uga'u**
 ear **hepato**
 early **tauha; dohaito**
 earring **naia**
 earth, soil, ground **hepu**
 eat **iho; uho**
 eel **debe**
 egg **hura**
 elbow **ebo; emo**
 elderly **nahia**
 ember **duhomo; mukohu'opi**
 empty **gu'u**
 end **ne'e**
 engage **idabuai**
 engagement present **hiamo**
 English **bogobogowade**
 enough **modobo**

enough! stop it! **kiauka**
 evening **adimoi**
 excrement **ne**
 eye **idomai**

F - f

face **hoho**
 fall **erepeduai**
 fall over **omo'a**
 false, weak **hobou**
 familiar, like **dohobo**
 famous **pai**
 famous person **paimere**
 fan **mumu**
 to fan **umumu**
 far **awo**
 fast **dohaito**
 fat **gagi**
 father **abea**
 father-in-law **damuabea**
 feather **tamu**
 feed, nurture **ovoto**
 feel **ere'a**
 fell **e'ebo**
 female **behe**
 fence **wara**
 festive flowers **geregere**
 fever **tama erara gimo**
 few, some **kaupu**
 field, clearing **hau'i**
 to fight **arai'iai; hiavo**
 fill **ate; emate; ovia**
 fin **tamu**
 finally **ianai**
 find **evea**
 fingernail **tumudebe**
 finish **opoio**
 fire **muko**
 firefly **enedu**
 firewood **era**
 first **epu**
 fish **uho**
 fishing tackle **kimai**
 fish trap **gaho; poho**
 to flash **eremabe**
 flea **umunimo**

flee **odaudio**
 float **ovadidio**
 flooring **tere**
 flotsam **gebe**
 flounder **abeda**
 flower **o'apo**
 fly **huhune**
 to fly **imumuio**
 flying fox **hipai**
 foam **auboigahe**
 follow **obodo**
 food **du**
 foot **otoo**
 footprint, trace **nato**
 forgetting **dodo**
 friend **turana**
 frog **guagua**
 from **ne'eida**
 fuel **obo**
 full **to'o, epe'e**

G - g

game **orioi**
 garden **pa'cai**
 gather **aidabuai**
 gather together **ivohi'idio**
 gecko **baibu'u; hivatua**
 get **eidai**
 get angry and swear **aha'o**
 get up **oubua**
 gift **pasoro**
 girl **mere behe**
 girls **buhebai**
 give **ema'ai**
 give birth **otoi**
 give way **erehai**
 glasses **idomai garasi**
 glue **guhi**
 go **odau**
 go around, visit **oroho**
 go in **odoro**
 go into **umo**
 god **urioabea**
 go down **oruo**
 good **mea**
 grandparent **aramu**

grass **kurukuru**
 grasshopper **koro**
 great-grandparent **nania**
 green **guagua tama**
 grouper **ipo**
 gun **ga'e**
 gut, clean **emabeai**

H - h

hair **muho**
 half **hapuo**
 halfway **gaboipi**
 hand **tu**
 handful **tuto'o**
 handsome **gahi**
 hang **ohi**
 happy **ge'i**
 hat **hasi**
 he, she, it **nu**
 head **epu**
 heal **ai'i**
 healing **bedea**
 hear, believe **orovai**
 heart **gi'epu**
 heavy **nibo**
 heel **ebo; emo; hairo**
 help **ovabai**
 helpless, about to die **pupuotato**
 here **na; nahini**
 here; there **hini**
 heron **havia**
 to hide **opio; opiova**
 high **aru; ohu**
 hip **gema**
 hit **irihati**
 hold (in hand) **ohidio**
 hole **goho**
 hook **kimaihura**
 hot **erara**
 house **moto**
 how **haiboi**
 howl **iamo**
 to hug **omomai**
 hungry **duniro**
 hunt **pomo**
 hunt down **ivoto**

hurry up! **hioi to!**
hurt **memiho**
husband **uamu**

I - i

I mo
if **ato; rato**
in the past **aia**
inflate **omohuduti**
in that manner **hinibauha**
island **hepukere**
isn't it? **ha**

J - j

jail **dibura**
jaw **dua; tavahoro**
jellyfish **dado**
to joke **vari**
juicy **ihi**
jump **imagauri**

K - k

kava **kava obo**
kerosene **keresini**
kill, hurt **ai'iai**
kina **miri**
to kiss **imehebuai**
kitchen **dumotoi**
knee **popu**
kneel **imehebu**
knife **kai'a**
know **umuo**

L - l

labour, hard work **pauo**
language **vade**
lantern **nanepa**
last **ioropoio; wapo**
later **wapoi ta**
to laugh **vari**
law, rules **taravatu**
lay **otoi**
to lead **ovoroho**
lead in **ovodoi**

leaf **pahe**
leap up **ivobudioi**
learn **a'o**
leave **io'a; emehai; inato**
leave open **aidio**
leech **ibane**
left (hand) **kerakera**
lefthand **hoboutui**
leg(s) **otoo**
lemon, lime **siporo**
let go **emeheai**
lick **ohome**
lid **hoho**
lie **hobou; koikoi**
lie down **uta'a**
life **oroioi**
lift **ovoubuai**
light (in weight) **pakara**
light **hehe**
light (a fire) **adiai**
lightning **berebere**
like **aibo**
like, you know **inamo**
lime, white paint **amia**
limp **imehebu**
listen **orovidio**
little, small **keihi**
live **i'iro**
liver **beru**
lizard **tua**
located **o'a**
log **aroipi**
long, tall **tutu**
look after, watch, look at **arodio**
look for **oho**
look back **eremeteai**
look like **everai**
lord, god **paimere**
lose **atu'ai**
lots **to'o**
lots, plenty, more **hiro**
louse **nimo**
love **niro**
low tide **oboihi**
lump **topi**
lungs **beru papa**

M - m

mainland **go'otohi'a**
 make, cause **ovaidioi**
 make, fix **ededei**
 malaria **gu'obogimo**
 male **pahe**
 man, male **dubu**
 mango **vaivai**
 mangrove **bana**
 market **maketi**
 mash up **atu'uti**
 mask **keveke**
 mat **tiro**
 match(es) **masisi**
 maybe **nupa**
 meat, flesh **hi'o**
 medicinal creeper **mabe**
 medicine **muramura**
 meeting house **vene**
 message **hivo'a**
 messenger **hivo'amere**
 method, steps **vera**
 midday **hiviotuai**
 middle **tui**
 middle finger left hand **hoboututu**
 might **eika**
 mind, thought **imini**
 mirror **otoro**
 miss **apehema**
 mist, haze **tu'otu'o**
 mix, stir, twist **e'ediai**
 money **moni**
 moon **ove**
 mopping cloth **miri**
 morning **duoduo**
 mosquito **na'ati**
 mosquito net **tainamu**
 most **amia**
 mother **mamu**
 mother-in-law **damumamu**
 mother's brother **muuabia**
 mother's sister-in-law **mudumamu**
 motor **iridini**
 moulting crab **ibi**
 mountain **no'a**
 mourn, grieve **idebi**

mouth **ma'ata; pu'o**
 mucous **ti'ino**
 mudskipper **tava**
 mullet **mai'a; robu**
 muscular, strong **ebugama**
 mushroom **tumi**
 must **aiha**
 must, have to **ita**

N - n

nail **ikoko; mudebe**
 naked **tinitini**
 name **paina**
 namesake **painai**
 narrow, small **keihibo**
 nauseous **mamau**
 near **taitai**
 neck **utumo**
 necklace **kema**
 needle **hipura nira; nira**
 net **reke**
 new **oio**
 newborn, soft **bamu**
 next **goroi**
 night **duo**
 nipa palm **nipa**
 nit **nimohoro**
 no **o'o**
 noisy **rubirubi**
 noni tree **ubau**
 nose **wodi**
 nostril **wodigoho**
 nostrils **gonogono**
 not **mo'a; haka; -tato**
 nothing **atanatato; natato**
 now **do'ou**

O - o

octopus **urita**
 often **vadio**
 oh! **are**
 old **tauo**
 on condition, while **nuato**
 one **ga'u; ga'ubo**
 onion **onioni**

only **beha; hato**
 on top of **ohui ta**
 open **abe'emai; a'erai**
 orange **veiraveira**
 orphan **ogogami**
 other, again **ata**
 other, some **amia**
 ouch! **ere**
 outside **hau'i**
 overflow, be full **irahio'uti**
 overflow, vomit **oromouti**
 own, self **himiha**
 oyster **iavi**

P - p

to pack **ibi**
 paddle **aibi**
 to paddle **abidio**
 pain, painful, sore **temeteme**
 painful, sore **temeteme**
 to paint **ohiauti**
 palm (of hand) **tu'i niroi**
 pandanus **mareta**
 pants **piripo**
 papaya, pawpaw **nika**
 paper **pepa**
 parents-in-law **damio**
 pass to each other **eremehe'e**
 past **p-**
 path, road **gabo**
 peanut **pinati**
 pelican **gogora**
 people **ubi**
 person **mere**
 phlegm **urehipi**
 pick, collect **odo'o**
 pick, lift up **a'atai**
 picture, painting **urio**
 piece **kere**
 pig, pork **bomo**
 pig snout **ganopa**
 pillow **pira**
 pineapple **painapu**
 pineapples **panepai**
 place **vati**
 plane **percini**

plant **aro; ibo**
 plate **mereki**
 play **orio**
 plaything, toy **oriona**
 pool **damo**
 porridge **vi'a**
 possum, cuscus **bito**
 post **abo**
 pot **pani**
 potato **varupi**
 to pound **ototo**
 pour **ahu'odioi; uodi**
 to praise **emarahue**
 prawn **gauga'u**
 pray **imodo'iai; omodo'ia**
 prayer, church service **guriguri**
 pregnant **dopi**
 pregnant woman **dopiobo**
 prepare **ododeai**
 price **ta'i**
 protein **naepu**
 puddle, pool **dapo**
 pufferfish **mukuru**
 pull down **ovoruo**
 pull in **emaivuti**
 pull, launch **ovi'i**
 pull out of the water **otomai**
 pull out, remove **a'ubai**
 pus **duho**
 push **ohi'odidio**
 put, place **idia**
 put together **idabuai**
 put down, place **ede'a**
 python, long snake **hoia**

Q - q

quietly **everaito; keihiboito**

R - r

rain **viha**
 rainbow **huhuia**
 raincoat **hobo**
 rainy season **vihaihivioi**
 rat, mouse **geno'o**
 rattle **gora**

raw **orio**
 razor **resa**
 read **iapo**
 ready **nahia**
 red **oraora; ora'ora**
 red berries **mupuru**
 red paint **vere**
 red emperor snapper **haira**
 reed **dudu**
 reef **obono'a**
 to refuse **ahu'uti**
 relation **tamamere**
 remember **iraromai**
 rest **hora**
 return **amaivai; ovaivai**
 rib **guhoro**
 ribcage **gu**
 rice **raisi**
 right, true **oroha**
 righthand **tuhi'a**
 rip off, remove **ehe'uti**
 ripe **pamo**
 river, pool **omo**
 riverbank **bara**
 river passage **ebebeai**
 rock **no'a**
 to rock **eremehe'uti**
 roof **motoi ubu; motoiohui**
 roof post **haro'o**
 room **nu'a**
 root **hipi; hivi**
 root, origin **mabu**
 rope **konau**
 rotten **pamo**
 rough **tiratira**
 rub, wipe **aditi**
 rubbish, waste **horohoro**
 rule, custom, law **bubu**
 run **aruruti**
 run, race **hio**
 rushing **hovihovi**

S - s

sacred **tana**
 sad **giepu**
 sago **du**

sago grub **one**
 sago bag **abia**
 sago container **iri**
 sago plantation **havai**
 sago pounder **oto**
 sago pulp **etune**
 sago stick **duamo**
 sago trade **hiri**
 sales trip **diva**
 salt **damera**
 sand, sandbank **vio**
 sandfly **buburo; buni'i**
 saw **girigirinai**
 saw up **ohuti**
 scabies **hege**
 scale (of fish) **bata**
 scar **bu'omo; umabu'omo**
 school, education **sikuru**
 scissors **pakosi**
 scoop, ladle **ga'ima**
 to scratch **eve'iti**
 sea **davarai**
 sea, ocean **tuia**
 seagull **aipau; damura**
 seam **mura**
 see **ai'a; evea; e'a**
 see oneself **ere'a**
 seed **nu'ahura**
 seedlings, shoots **mate**
 select, point to **apui**
 sell **ihiei**
 send **otiodai**
 sew **ovadidio**
 shade **du'i**
 shadow **urio**
 shake **amoho'o; omauti; ovomauti**
 shaking, earthquake **mumuo**
 share **erema'ai**
 shark, whale **ome**
 sharp **hihua**
 sharpen **emehu**
 sheep **mamui**
 shell **ikahoro**
 shellfish **ika**
 shinbone **horoiipi**
 shine **aradi**
 ship **titima; wapea**

shiver **iamoho'o**
 shocked **uriotato**
 shoe **tamaka**
 shoot **upi; aro**
 shoots, young leaves **baribari**
 short **komubo**
 short, old **komu**
 shortcut **ebebeai**
 shoulder **benā**
 shoulder bag **hito**
 shout **vio; imaro**
 show, drum **gama**
 sibling (younger) **niavapo**
 sick **gimo**
 side **bara**
 silence! **piroha**
 simultaneously **atuhivio**
 sing **abodo**
 sister (older) **mabia**
 sister's child **mudumere**
 sit **eme'ei**
 skin **tama**
 skinny, wasted **horokuku**
 skirt **eme; wapa**
 sky **aromo**
 slack, flat **papa**
 sleep, lie down **orou**
 sleeping mat **keta**
 slime (green) **guruo**
 slow **imini**
 slow down! **imini to**
 slowly **everaito**
 smell **nibo; ibodio; ibomai**
 smelly **nibo**
 smoke, cigarette **kutu**
 smoke, steam **ahuta**
 snail **gaima'u**
 snake **vipa**
 sneeze **asio**
 sniff **imehebuai**
 snot **ti'inoobo**
 snout **ganogano**
 so, therefore **nuri**
 soap **sopu**
 soft **hobobo**
 someone else's **dubi**
 something **na'ata**

something, another thing **atana**
 song **nahua**
 son-in-law **emapua; emapua-abea**
 soon **taimai**
 sorry **giepu**
 sound, noise **diamo**
 space **hia'e**
 spade **taboro**
 speak **a'o**
 spear **karahudi; ke'o**
 to spear **emati'a**
 spear, poke **amuai**
 spearhead **ke'ohura**
 spear shaft **dudu**
 spend, throw away, waste **eheu'a**
 spider **kaka'api**
 spiderweb **kaka'api moto**
 spirit **urio**
 spit **gahe**
 to spit **imo'a**
 split **ovahe'a**
 spoon, ladle **uame**
 spot, pustule **gima**
 sputum **gahehipi**
 squeeze **ioi; omomohi'iti**
 stab **ovadomoai**
 stairs **gabo**
 stand **vovo; oti; otidio**
 standup **oto'a**
 star **pi'u**
 start **emederiai**
 start, origin **ovaharoi**
 stay **emidio**
 steal **piro a'ai**
 stick **kuku; nu'a**
 to stick **ahoiāi; arateai**
 stick on **ovateai**
 sticky **toti**
 stingray **hama**
 stomach **niro**
 store **situa**
 storm, hurricane **turomo**
 story **kika**
 straight **gamo'o**
 straighten out **eme'ivuti**
 string **gigiho; ivi**
 strongly **ahuha**

stupid, naughty **avavo**
 sugar **suga; topona**
 sugar cane **ure**
 suitcase **maua**
 sun **hivio**
 Sunday **gurigurihivio**
 sunrise **hivioioroi**
 sunset **hivioioruoi**
 surprised **hoa**
 swamp **pata**
 sweat **bua'ea**
 sweet **topo**
 swell **aupai**
 swelling **aupai**
 swelling, bump **ubu**
 swim **imapeduo**
 swordfish **gabora**

T - t

table **teiboro**
 tail **wapo**
 take away **ovame'ede**
 take, go away **ovadaudio**
 take into **ovumo**
 take, make go **ovodau**
 take off, remove **omurai**
 take up **ivioro; ovidiai**
 take in **ovodoroi**
 take off, remove **ahu'eta**
 take out **idimai**
 talk about **ovadu'uti**
 talk, gossip about **ovaduoi**
 tank **taneka**
 taro **ture**
 tea **gebe hipi**
 teach, guide **otomu**
 teach, show **ematomudio**
 tear **idomaiobo**
 teeth **girigiri**
 tell **araduo**
 tell about **emaduo**
 tell, order, ask **oduai**
 thank you **keito**
 thanks a lot **keitoka**
 that **aro'o; ire; i'a**
 the =**i**

there **i'a**
 they all **ni**
 they both **niti**
 thin, old **pa'uri**
 thing **na**
 think **iraromo**
 thirsty **oboniro**
 this **na**
 this morning **do'ou duoduoi**
 thorn **oro**
 thorny, thorns **orooro**
 those three **nibi**
 throw **ekedua**
 thunder **guru**
 tie, weave **otohiai**
 tiger prawn **na'i**
 tinea **hegebitu**
 tired, bored with **ha'ima**
 tired, out of breath **hora**
 to **to**
 to one side **hapuoito**
 to, towards **oito**
 today **do'ou**
 toenail **otomudebe**
 together **atuha; ga'uha**
 toilet **nemoto**
 tomorrow **doutu**
 tongs **dubitu**
 tongue **toto'obe**
 tonight **do'ou duoi**
 too, with, and **ire**
 tooth **giri**
 toothache **giritemeteme**
 top **ohu**
 torch **gaga'o**
 touch **a'apuai**
 touch, hold **o'apuai**
 tough, strong **ahu; pupuo**
 town **tauni**
 trading **enevaro**
 tree **nu'a**
 tree fungus **babao**
 to trick **ematuhia**
 trouble **kerere**
 try, make **ovai**
 try, taste **emahibai**
 turn **erehe'eai**

turn off **odoia**
 turn over **evehe'eai**
 turtle **wa'ema**
 tusk **hu'a**
 twenty **oto ra tu ra ti**
 twigs **eke'eke; ete'ete**
 twins **neduahe**
 two **netoa**
 type, kind **hiabau**

U - u

under **goro**
 underskirt **goroeme**
 underwear **goropiripo; hi'i**
 unripe, young, immature **gahuru**
 untamed **tumuna**
 upstream **potoi**
 urine **ono**
 usual **vadio**
 uvula **bikobiko**

V - v

vehicle **taraka**
 vein **ehume; hivi; tamahivi**
 very, a lot **hia**
 very few **kaupubai**
 village **go'oto**
 village chief **nimo vati hunai**
 vomit **mamau**

W - w

waist, middle **tamatuia**
 wait **omoti; omotidio**
 wake up **oitorai**
 walk **imaubo**
 walk up **idiai**
 walking stick **gana'u**
 wall **baratei; biri**
 wallaby **magani**
 want **niro**
 war **hiavoara'iai**
 warm up **emebidio**
 wash **ohiodio; oru'o; ovoru'o**
 wash, swim **obo oru'oi**

wasp **go'ario**
 water **obo; ado'a**
 water bottle **obodiro**
 water well **oboguri**
 watersnake **go'ototo**
 watery **oboobo**
 wave **aubo**
 we (all) **nimo**
 we both **nimoiti**
 we three **nimoibi**
 weak **pupuotato**
 weak, soft (used for people) **ibiibi**
 wear **orovio**
 weave **ovotu**
 wedding **idabuaidu**
 week **pura**
 weep, cry **idebi**
 well, healthy **mea**
 welt, bruise **bodomo**
 wet **pamopamo**
 what **na'u**
 when **nama; hatihivio**
 where **haita; he'e**
 where to **hatitoti**
 which **hati**
 while **vihai**
 whistling **voiomomo'o**
 white **bogobogo**
 who **hotu; wotu**
 why **na'uri**
 wife **obo**
 wild pig **bu'ibomo**
 win, gain **aimidai**
 win, get **ime'edai**
 wind **kavaia**
 window **winidai**
 wing **tamu**
 witchdoctor, healer **bedeamere**
 with **rautu**
 woman **obo**
 women **mamio**
 wood **nu'a**
 word **vade**
 work **ova'ati**
 world **hepu**
 worm **hepuvipa**
 wound, sore **uma**

Y - y

yam **taitu**

year **bunio; ragani**

yellow catfish **hahu'a**

yes **o**

yesterday **detu**

you **ro**

you all **rio**

you both **rioiti**

you three **rioibi**

young, new **orio**

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